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INTRODUCTION
TO
BIBLICAL HEBREW.

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INTRODUCTION

TO

BIBLICAL HEBREW

PRESENTING

GRADUATED INSTRUCTION

IN THE

LANGUAGE OF THE OLD TESTAMENT.

BY

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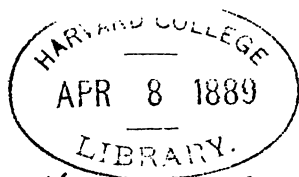
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P R E F A C E.

While the author held the office of Hebrew Tutor in the New College, it was his practice to dictate to the students, from day to day, a few paragraphs presenting in progressive order the general principles of the language. After each of these had been fully explained and illustrated by a variety of examples, there was prescribed a written exercise bearing on the subjects treated, and requiring the application of the rules already given. As the results of this plan proved very satisfactory, the writer's esteemed Professor, Dr. A. B. Davidson, and others, strongly urged the publication of these notes with the accompanying exercises. Accordingly, an endeavour was made to transmit to writing the detailed explanations and illustrations which had previously been given in verbal form, and as far as possible to perfect the whole by numbering the leading paragraphs and introducing references throughout, so as to avoid unnecessary repetition. But lack of requisite leisure prevented the speedy accomplishment of the task, while other literary engagements—including the translation of Ewald's *Syntax*¹—subsequently occasioned further delay. In compliance, however, with renewed requests, the work now appears, in the hope that it may serve to promote the earnest and loving study of the language through which God spake in time past unto the fathers by the prophets.

¹ Edinburgh : T. and T. Clark.

TABLE OF CONTENTS.

PRELIMINARY MATTER.

	Page
The Shemitic Languages in General	1
The Hebrew Alphabet	3
The Consonants :—	
(1) Powers of the Consonants	4
(2) Classification of the Consonants :—	
<i>a.</i> The Mutables	6
<i>b.</i> The Aspirates	7
<i>c.</i> The Vowel-Letters, or Quiescents	9
The Masoretic System in general	10
(1) Dageah	11
(2) Mappiq	12
(3) Raphé	12
(4) The Vowel-Signs :—	
<i>a.</i> Names and Powers of the Vowels	14
<i>b.</i> Vowels as Changeable or Unchangeable	16
<i>c.</i> Shewa	17
(5) The Syllable	19
(6) The Accents; the Tone; Metheg	21
(7) Maqqeph	23
(8) Pause	23
(9) Qeri and Kethib	24
Inflectional Vowel-Changes	25
Consonantal Changes	28

INTRODUCTORY EXERCISES.

Order of Words in a Sentence	30
Nature of the Hebrew Language	32
Word-Accretion	33
Suffixes, Afformatives, and Affixes	34
Conjugations of Verbs	35
Hebrew Roots	37

PART FIRST.

Gender, and the Feminine Singular	38
Numbers,—the Plural and the Dual: The Conjunction 'Waw'	40
The Article: Attributive and Predicative Formulæ	42
States of Nouns,—the Absolute and the Construct	45
Demonstratives	49
Interrogative Pronouns	52
Personal Pronouns (separate forms)	54
Suffixes to Nouns	56
Prepositions : —	
<i>a.</i> Simple Prepositions	60
<i>b.</i> Inseparable Prepositions	62
<i>c.</i> The Prepositions וְ and עַל: the Prefix וְ	65
<i>d.</i> The Preposition בְּ: Compound Prepositions	67
The Regular Verb : —	
(1) The Perfect	70
(2) The Imperfect	74
(3) The Imperative, the Cohortative, and the Jussive	78
(4) The Infinitives	81
(5) The Participles	85
Nouns : —	
(1) First Declension	88
(2) Second Declension (Segolates)	90
Segolate Nouns with Aspirate Roots	94
(3) Third Declension	96
The Dual and Plural Numbers (additional remarks)	100
Irregular Nouns	103
Numerals : <i>a.</i> The Cardinal Numbers	106
The Cardinal Numbers (continued)	108
<i>b.</i> The Ordinal Numbers, the Distributives, &c.	111
Degrees of Comparison	113
Waw joined with the Perfect,—Conversive	117
Waw joined with the Imperfect: (<i>a</i>) Copulative, (<i>b</i>) Conversive	120
Modifications (or 'Conjugations') of the Verb : —	
(1) The Niphal	123
(2) Piël and Pual	127
(3) Hiphil and Hophal	131
(4) Hithpaël, and the rarer Conjugations	134
Affixes to Verbs	135
Affixes to Verbs (continued)	139

PART SECOND.

The Irregular Verbs : —	
(1) 'Pe Aspirate' Verbs	145

TABLE OF CONTENTS.

ix

(2) 'Ayin Aspirate' Verbs	148
(3) 'Lamed Aspirate' Verbs	150
(4) 'Pe Aleph' Verbs	152
(5) 'Pe Yod' Verbs: Verbs properly 'Pe Waw'	154
'Pe Yod' Verbs (continued): constructions indicating progress &c.	157
True 'Pe Yod' Verbs	160
(6) 'Ayin Waw' and 'Ayin Yod' Verbs: special constructions	161
(7) 'Lamed Aleph' Verbs: abbreviated construction	166
(8) 'Lamed He' Verbs: formulæ for oaths and asseverations: special constructions of the verb הָיָה	168
'Lamed He' Verbs (continued): verb-constructions conveying adverbial meanings	173
(9) 'Pe Nun' Verbs: expressions indicating desire or wish	177
(10) 'Pe Yod' Verbs inflected like Verbs 'Pe Nun'	181
(11) 'Double Ayin' Verbs	184
The Construct State,—additional remarks	189
Uses of the Accusative	191
Old Case-endings	194
Segolate Nouns,—additional remarks	197
Pronominal and other Constructions	200
Adverbs and Interjections	205
Interrogative Particles	208
Conjunctions	210
Conditional Sentences	214
The Relative :—	
a. Complete Construction	218
b. Omission of the Relative Sign or its Complement	222
c. The Relative with a General Antecedent understood	226
Circumstantial Clauses	230

APPENDIX

Paradigms of Verbs, Nouns, Numerals, and Inseparable Prepositions	
Hebrew-English Vocabulary	
English-Hebrew Vocabulary	

N O T E

After careful perusal of pages 1—20, the student may at once proceed to the Introductory Exercises (pages 30—36), and then resume consideration of the Preliminary Matter, from page 24 to 29. The Accents (38 ff.) need not be much regarded until considerable progress has been made in reading.

THE SHEMITIC LANGUAGES.

1. The Hebrew language forms one branch of the Shemitic¹ family, which is chiefly spread over south-western Asia. The different members of the group may be thus arranged:—

I. NORTH SHEMITIC, or ARAMAIC.

Western or Palestinian Aramean. Samaritan.	Eastern Aramean, or Syriac.
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II. MIDDLE SHEMITIC (CANAANITIC)	{ Phenician (Punic). { Hebrew.
----------------------------------	-----------------------------------

III. SOUTH SHEMITIC

Ethiopic.	Arabic.
-----------	---------

IV. EASTERN SHEMITIC, or ASSYRIAN.

I. The two branches of Aramaic—which is the simplest and rudest among this group of languages—though written with different characters, are really very similar. (*a.*) Of Western Aramean—often incorrectly called ‘Chaldee’—we have specimens in some parts of the Old Testament (Dan. 2:4 to 7:28; Ezra 4:8 to 6:18, and 7:12-26; Jer. 10:11; and two words in Gen. 31:47) and more fully in the ‘Targums’ or paraphrastic translations of

¹ This designation is far from correct; for the Phenicians, whose language is included, were descended from Ham, while there are many nations descended from Shem whose language is radically different from those of the Shemitic group. But no more fitting name has yet found general acceptance, though ‘Syro-Arabic’ and ‘Western Asiatic’ have both been proposed, and certainly are somewhat more appropriate.

the Hebrew Scriptures, the 'Gemara' or more explanatory and supplementary portion of the Talmud of Jerusalem, &c. This literature is obviously Jewish in its essence and spirit. (b.) Of Syriac literature, the earliest remaining specimen is the Peshito version of the Scriptures, dating from the second century after Christ. The language—the literary medium of the Syrian Christians—enjoyed a flourishing period, extending from the beginning of the fourth to the tenth century, during which valuable works were composed. This sub-dialect has an alphabet of its own, and even this in two forms, the Peshito and the Estrangelo. (c.) The Samaritan is represented by a version of the Pentateuch, liturgies, and other remains : this also has a peculiar alphabet. II. (a.) The classic Hebrew is contained in the Old Testament Scriptures ; but there is a very large amount of later literature, founded on the ancient model. (b.) Of the Phenician, which is very closely allied to the Hebrew, there are few remains beyond inscriptions on public monuments and on coins. III. (a.) The Arabic, with an alphabet different from those of the dialects already mentioned, is the most polished and most fully developed, while its literature is perhaps the richest, of all the Shemitic languages : it is also the most widely spoken, having spread far beyond its original seat. (b.) The Ethiopic, or Geez, which is written in yet another and very peculiar character, is still used in Abyssinia, but merely for ecclesiastical purposes, the classical standard being the translation of the Bible : modern dialects are the Tigré and the Amharic. IV. The Assyrian is found in the cuneiform inscriptions now being deciphered, which show still another form of writing.

The Hebrew, like most of the Shemitic group, is written *from left to right*—only the Ethiopic and the Assyrian, like our western languages, being written from left to right. The forms of the letters now employed (the 'square' characters) probably came into general use about the 5th century B. C. The alphabet (22 letters) consists only of *consonants*, some of which, however, were used as 'vowel-letters' (13). The vowel-signs (24), which form a later addition (16), are mostly placed *under* the consonants.

2. THE HEBREW ALPHABET.

Order.	Forms.	Hebrew Name.	English Sound.	Meaning of the name.	Numeric value.
	Final. ¹				
1	א	אֵלֶּפְ ²	hā-lép ³	Ox	1
2	ב	בֵּית	beyt	House	2
3	ג	גִּמֶּל	gīṽ-mél	Camel	3
4	ד	דֹּלֶת	dā-lét	Door	4
5	ה	הַחַ	hēh	Window ?	5
6	ו	וָו	wāw	Hook or peg	6
7	ז	זֶיַן	za-yin	Weapon	7
8	ח	חֵט	hēṽt	Fence	8
9	ט	טֵיט	ṭēṽt	Snake ?	9
10	י	יָד	yōd	Hand	10
11	כ	כַּף	kap	Hand (curved)	20
12	ל	לֶמֶד	lā-méd	Ox-goad	30
13	מ	מֵם	mēm	Water	40
✓ 14	נ	נֹון	nûn	Fish	50
15	ס	סָמֶךְ	sā-mék	Prop	60
16	ע	עֵין	‘a-yin	Eye	70
17	פ	פֶּה	pēh	Mouth	80
✓ 18	צ	צֵדִי	zā-deṽ		90
✓ 19	ק	קוֹף	qôp		100
20	ר	רֵישׁ	rēṽs	Head	200
✓ 21	ש	שֵׁן שֵׁן	šīṽn, šīṽn	Tooth	300
22	ת	תּוֹ	tāw	Sign or cross	400

¹ Final forms are those used only at the end of words : compare our obsolete form of writing and printing *senfes*.

² When the tone does *not* fall upon the final syllable (42), one of the accents (38—41), or some other sign will generally mark the penult tone.

³ For Roman notation mostly used in this work to represent the Hebrew, see 3 for the consonants, 24 and 27 for the vowels. On syllabification, see 33—37.

1. Observe the similarity in form of ב, כ; ג, נ; ד, כ, ר; ה, ח, ת; י, י; ו, ו; ך, ם; ם, ם; ץ, ץ, ץ.

2. Words must not be divided at the termination of a line. But certain letters may be so expanded as to occupy more space; these form the words אֹהֶל תָּמָר, the tent of Tamar, and are dilated thus—

א ה ל ר ת ם

The skill and judgment shown by modern compositors, however, especially in spacing, render dilatation almost unnecessary.

3. From lack of special signs, numbers in Hebrew (as in Greek and other languages) are marked by letters of the alphabet. The units are expressed by the letters א to ט, the tens by י to צ, while 100 to 400 are expressed by ק to ת. To indicate the other hundreds after this, either the final forms of the letters may be used (ך=500, ך=600, ך=700, ך=800, ך=900); or ת (=400) may be combined with other hundreds (thus תר=600). When numbers are conjoined, the greater is put first; e. g. 245 is marked by רכה. Thousands are marked by unit-signs with double dots above; e. g. ך̇̇=1000.

Exc. Fifteen and sixteen are expressed by טו (9+6) and טז (9+7),—not י״ה and י״ו, because these combinations coincide with the initial portion of the sacred name יהוה.

3

POWERS OF THE CONSONANTS.

Hebrew letters.	Transliteration.	Powers.
א	h	1. At the beginning of syllables, an almost inaudible <i>h</i> (as in <i>hour</i>), e. g. אֵז <i>bāz</i> , then. 2. At the end of syllables, silent <i>h</i> (as in <i>ah!</i>), e. g. אָב <i>bāh</i> , he came. Cf. ה, ח, below.
ב	b	1. Hard <i>b</i> (as in <i>bat</i>), e. g. בֵּן <i>bēn</i> , son. ¹
ב	b	2. Aspirated <i>b</i> (Gael. <i>bh</i>), like <i>v</i> in <i>van</i> ; as לֵבָב <i>lē-bāb</i> , heart.
ג	g	1. Hard <i>g</i> , as in <i>go</i> ; e. g. גָּב <i>gēb</i> , back. ¹
ג	g	2. Soft <i>g</i> , or <i>gh</i> (cf. ב, ר), as at the end of גַּל <i>roof</i> .
ד	d	1. Hard <i>d</i> , as in <i>did</i> ; e. g. דָּג <i>dāg</i> , fish. ¹
ד	d	2. Soft <i>d</i> , like <i>th</i> in <i>thee</i> (cf. ח); e. g. בָּד <i>bad</i> , a part.
ה	h	1. At the beginning of syllables, it is sounded as in <i>hat</i> ; e. g. הָר <i>har</i> , mountain.
	h	2. At the end of syllables, silent <i>h</i> (cf. א), as הֵן <i>zéh</i> , this.
ח	h	On both these cases, cf. חָבַב <i>hā-bāb</i> , give! and our <i>hah!</i>
	h	3. But at the end of a word, it takes the hard sound, if written with Mappiq (20), as חָבַב <i>bāb</i> , in her.
ו	w	1. Its consonantal sound is really that of <i>w</i> in <i>we</i> , e. g. the name of the letter itself, וֵי <i>wāw</i> , though some pronounce it <i>v</i> , as in וְהֵן? <i>Yehō-vāh</i> (24, 7, Obs. 2). 2. When joined with homogeneous vowels (13, Obs. 1), it quiesces in them, e. g. בּוֹ <i>bō</i> , in him, לוֹ <i>lō</i> , if.
ז	z	Our <i>z</i> , as in זָבַד <i>zēd</i> , proud. Cf. צ below.

¹ Regarding the double sound of the 'mutables,' see 7 and 13.

Hebrew letters.	Transliteration.	Powers.
ח	h	A very strong <i>h</i> , resembling <i>ch</i> in <i>loch</i> , as in חַג hag, a feast.
ט	t	A very sharp <i>t</i> (cf. פ below), as in טֵיטֵי tîṭî, clay.
י	y	1. Consonantal, like <i>y</i> in <i>you</i> , whether (a) at the beginning of a syllable, as in יָם yām, sea; or (b) at its close, after a heterogeneous vowel (13, Obs. 1), as in חַי hay, (27) living. 2. Vocalic, quiescing in a homogeneous vowel preceding, as in בִּי bîy, in me.
כ	k	1. Our <i>k</i> , or hard <i>c</i> , as in <i>can</i> , e. g. כֹּה kôh, thus. Cf. ק. 2. The same sound aspirated, verging to that of ח. Both are exemplified in כּוֹכַב kô-kāb, star.
ל	l	Our <i>l</i> ; e. g. לַיִל la-yîl, night.
מ	m	Our <i>m</i> , as in מָוֶם mām, blemish.
נ	n	Our <i>n</i> , as in נֵיִן nîyn, progeny.
ס	s	Soft <i>s</i> , e. g. סוֹס sôs, horse. Cf. ש below. ¹
ע	°	The pronunciation of this letter is somewhat difficult to acquire. Its sound is produced by a slight closing of the throat, and resembles an indistinct <i>g</i> , as in <i>go</i> , or a soft guttural <i>r</i> : at the end of a syllable, it is softer than at the beginning; cf. עַד da°, know, with עַל °al, upon.
פ	p	Our <i>p</i> , as in פֶּן pén, lest.
פּ	p	Our <i>ph</i> or <i>f</i> , as in פָּפָה kâ-pap, he bowed down.
צ	z	Hard <i>ts</i> or <i>tz</i> , as in צִיץ zîyz, flower. Cf. ת, above.
ק	q	A very hard <i>k</i> , or <i>q</i> , but uttered more in the throat than in the mouth, e. g. קֶן qên, nest.
ר	r	A strong guttural <i>r</i> , as in רַק raq, only.
ש	s	1. Hard <i>s</i> , as in שַׁר sar, prince. ¹
שׁ	s	2. Our <i>sh</i> , as in <i>she</i> , e. g. שֵׁם sēm, name.
ת	t	1. Hard <i>t</i> , as in <i>tin</i> , e. g. תּוֹר tôr, turtle-dove.
תּ	t	2. Soft <i>t</i> , like <i>th</i> in <i>thin</i> (cf. ד), e. g. פַּת pat, morsel.

CLASSIFICATION OF THE CONSONANTS.

4. A. The following arrangement is exact, but not of much importance for the purposes of Hebrew grammar: the consonants, for the most part, are classed and named in accordance with the organs employed in sounding them:—

¹ ס was apparently softer than ש. That these two letters were at first distinct and different in sound, is evident from the existence of the characters themselves, and from the fact that words like שָׂכֵל he was wise, סָכֵל he was foolish, סָבַר he shut up, שָׂבַר he hired, long remained distinct and different in spelling, sound, and sense. But, on the other hand, their sound was very similar, and afterwards became identical; for (1) they were often interchanged in later books, hence we find סָבַר for שָׂבַר, Ezra 4:15, and שָׂכֵלִית instead

1. Aspirates¹ (8), forming the mnemonic word אֶחָד ha-hāha°, and אֶחָד.
2. Palatals, גִּיכָּק giv-kāq.
3. Linguals, דָּלֶנֶס dat-lé-nés.
4. Dentals and Sibilants, זָסֶזֶס zas-zas.
5. Labials, בִּמָּבּ bû-map.

5. B. Again, viewing the consonants as used in forming words, they are (a) *radicals* or (b) *serviles* : each class contains eleven.

a. The radicals form 'roots' (62) of words.

b. Serviles are mostly (1) prefixed or (2) affixed, though sometimes inserted in the root, for purposes of derivation and inflection. Occasionally, they are used as radicals, though *radicals are never used as serviles*. The latter form the words, —אֶתָּן מֹשֶׁה וְכָלֵב *Ethan, Moses, and Caleb*.

Note 1. The letters forming אֶתָּן (not to speak of other uses) are employed as prefixes in forming the 'imperfect' of the Verb (see Lesson 19) : the other serviles are prefixed, as particles, to nouns (see Lesson 3).

Note 2. Nouns are derived from verbs, by adding to the 'root' one or more of the letters forming the mnemonic word הָאִמָּנְתִּי; hence 'hé-hāman-tîw' nouns = verbal nouns.

6. C. Of greatest *practical* importance is the following arrangement of the consonants :—

1. Mutables² (7), אֶבְדָּב, —mnemonised... בֶּגָד־כֶּפֶת begad-kepat.
2. Aspirates (see 4, 1).
3. Vowel-letters (13), or Quiescents (14)..... אֶחָד ha-hēwîw.
4. Labials (see 4, 5).

It will be seen that the same consonant sometimes appears in more than one of these groups, and that this classification wholly excludes several letters of the alphabet.

THE MUTABLES (6, 1).

7. The mutables take either of two kindred sounds (see 3). (a) The *hard*, sharp sound, marked by Dagesh (18), appears in them either (1) when they are *doubled* by that point, or (2) in a *single mutable at the beginning of a syllable*,—provided nothing like a

אֶחָד *folly*, Eccl. 6 : 17 ; (2) the Syriac represents the two by one character ; (3) Western Aramaic sometimes puts 𐤄 for 𐤅. Regarding 𐤅 and 𐤆, see more-over 24, 7, Obs. 1.

¹ These consonants have commonly been designated 'gutturals.' With Ewald, the name is here discarded for one more suitable, though this has hitherto been used to indicate another class (the mutables).

² These letters have been hitherto named 'aspirates,' but not quite suitably, for only sometimes do they take the aspirated sound (7, b). The designation given here is fitly used in Gaelic to denote a corresponding class.

vowel-sound ¹ immediately ² precedes. (b) The *soft* or aspirated sound is only found in *single* mutables, immediately ² preceded by a vowel-sound.

Examples of *a*, 1, where 'doubling dagesh' is employed, are טָבַח *tab-bāh*, executioner, מַפְּזֵץ *map-pēz*, hammer, אַתָּה *bat-tāh*, thou. Illustrations of case *b* are לֹא כָתַב *lō kā-tab*, he did not write, and מִי פֹה *mī pōh*, who is here? Further, פַּתִּיבָּנ *pat-bag*, dainties, and the mnemonic word בְּנִיבָּנִית itself, exemplify at once *a* 2 and *b*.

THE ASPIRATES.

8. The Aspirates seem to have had two shades of sound,—a stronger, when they stood at the beginning of a syllable, and a softer, at its close. א is the weakest of these consonants; ה has a fuller, clearer sound; ח is stronger and sharper still; ע is the most forcible and strongly guttural of all. (See remarks on each in 3).

9. LAWS AFFECTING ASPIRATES. ³ I. Aspirates cannot be doubled (18, B.), like harder consonants. But a short vowel, preceding an aspirate that should be doubled, mostly changes to its cognate long (see 24, Table), and then remains unchangeable.

Thus, we must write הָאֵב for הַאֵב *the father*, בֵּרַךְ for בְּרַךְ *he was blessed*, &c.

Obs. Strong aspirates like ח or ה mostly preserve the vowel short; in such a case, the old grammarians were wont to say that Dagesh was 'implicit' in the aspirate; e. g. אֶחָיִם *brethren*, הֵחֵר *hasten*.

10. II. An aspirate [1] never accepts simple vocal shewa (28, b), [2] dislikes silent shewa (28, a), but [3] readily accepts a composite shewa (29).

Thus, (to exemplify the first and third parts of the law), nouns of the form אֶיִךְ *a kid*, beginning with vocal shewa, refuse to take a simple vocal shewa when the first letter is an aspirate; hence we must write אֵיִךְ *a lion*, also עֵיִךְ *a pestle*, חֵיִךְ *sickness*. So, too, infinitives formed like שָׁכַח *to keep* (123), demand a composite shewa under their first root-letter, when this is an aspirate, as in עָוֹב *to forsake*, אָכַל *to eat*. Again, (to illustrate the latter two divisions of the rule), Hebrew avoids such forms as יִחְבֹּר *he will desire*,

¹ This term applies to half-vowels ('vocal shewas,' 29, Obs. 1) as well as the vowels properly so called (24).

² That is, when no *distinctive* accent (38) intervenes.

³ These laws, because of their importance, must be studied carefully. But inasmuch as what is here laid down may not be fully understood at first, the student must repeatedly revert to what is given above.

גִּירְדַּל¹ *girdal*, in which — is silent (ends a syllable; see 28, a); it prefers forms like יַעֲמֹד *he will stand*, נִעְזַב *deserted*.

11. III. The Aspirates, in general, have vowel-sounds kindred to those of prefixed consonants.

a. When it is otherwise indifferent what kind of sound the prefix takes, the aspirate *gives* it a vowel like its own; e.g. אֶרֶב *a lion*, with פֿ *like*, prefixed (see 102), becomes פֶּאֶרֶב *like a lion*; וְ and, joined with אֶחָד, becomes וְאֶחָד *and seize*.

b. But when the prefix may assume only a certain kind of sound, the aspirate succeeding it mostly *receives* a vowel like that of the prefix. Thus, in the Hiphil of the verb (164, 5, and 171), the vowel of the prefix, in the perfect, must be *e* or *i*, in other parts an *a*, while the Hophal (164, 6) takes short *o*; hence we must write הִעָמִיד *he caused to stand* = set up, הָעָמַד *set up* (imperative), הוֹ-עָמַד *ho-omad, he was set up* (182, II. b).

c. Yet forms like הָעָלָה (for הִעָלָה) occur; see Josh. 7:7. And frequently we find the 'hard' pronunciation of the aspirate.

12. IV. An aspirate, especially when final, likes *A* sounds. Hence, it prefers Patah to Ségól, Qamez hatûph, or even Hôlem (24), provided these are not unchangeable (26); as זָבַח *sacrifice*, and נָעַל *shoe*,—for זָבַח, נָעַל (136), וָיָסַר for וִיָסַר *and he removed*, and even for וָיָסַר (wa'-yā-sor) *and he departed* (191, 8), וָיָבַח *he will sacrifice* (for וִיבַח! 116, 3).

1. Strong aspirates like ח do not always demand the *a*; hence חָרַב *sword*, חֶמֶד *bread*, but חֶמֶם *womb*.

2. When the vowel before a final aspirate is long, and cannot be exchanged for an *a* sound, the aspirate takes Patah in addition to that vowel-sound, with which, however, it forms but one syllable. This so-called 'Patah furtive' is pronounced before the final aspirate; e.g. זָבַח (zō-bēah) *sacrificing*, מָשִׁיחַ (mā-sīyah) *anointed, Messiah*, רוּחַ (rûah) *wind, spirit*. But when any addition is made to the word, this Patah disappears, as רוּחִי (rû-hī) *my spirit*.

3. ה and (still more) נ, when they end a word, being quiescents (14) more than true aspirates, do not so much require the *a*; hence נָפַח *a wild ass*, בָּכָה *weeping*.

¹ These words instance the 'hard' pronunciation of the aspirates.

THE VOWEL-LETTERS, OR QUIESCENTS (אָהוּ).

13. A. VOWEL-LETTERS. Before the introduction of the vowel-signs (16), the three main vowel-sounds, *A*, *I* (together with its cognate, *E*) and *O* (with *U*, see 23), were represented by the consonants א, ה, ו, ' which thus were called 'Vowel-letters.'

1. The *A* sound, as occurring very frequently, was mostly left unmarked, especially (*a*) when in the *middle* of a word; if marked at all in such a case, א was used, as קָאָם qām *he arose*. (*b*) When *long* and *final*, it was mostly marked by ה, as in גָּלָה gā-lāh *he revealed*,—seldom by א, as in גָּבַהָה gā-b'hāh *it was exalted*. But sometimes ה (more rarely א) was also used for final *E* or *O*, as in הָיָה hēyēh *be thou*, פָּרַעַה Par-'ōh *Pharaoh*, לֹא lō *not*.

2. *E* and *I* sounds were for the most part marked by ' , as in הִשְׁתַּחֲוֶה heṣ'-mīṣ'r *he changed*.

3. *O* and *U* sounds were chiefly marked by ו, as in גְּבוּלוֹת gēbû-lôt *boundaries*.

Obs. 1. These sounds are said to be 'homogeneous' to those letters that represent them, but 'heterogeneous' to all the rest,—and conversely. Thus, the sounds *a*, *e*, *o* are homogeneous to the letters א and ה, and *vice versa*; *o* and *u* are homogeneous to ו; *a*, *e*, *u* are heterogeneous to ' , and conversely; while *e* and *i* are homogeneous to '.

Obs. 2. Short vowels, of whatever class, were seldom marked at all by consonants.

14. B. QUIESCENTS. When, later (16, 1), vowel-signs were introduced, the vowel-letters were retained, and vowel-marks were but superimposed. Hence, vowel-sounds marked at the first by letters only, are now marked by letters and by signs. Such letters, though still written, may now be considered subordinate; they 'quiesce' in the sound marked by the sign.

For instance, א in קָאָם is marked both by א and אָ, but the former quiesces in the latter. So, in הִשְׁתַּחֲוֶה (13, 2), ' represents both ē and i, but it quiesces first in — and then in —. Again, the letter ו, in הִשְׁתַּחֲוֶה his goodness, quiesces first in ū and then in o.

1. When vowel-letters follow sounds to which they are unlike (heterogeneous, 13, *Obs.* 1), they cannot quiesce in these sounds, but either (*a*) form a diphthong, as in הִי (see 27, foot-note 1) *living*, נָוִי nation; or (*b*) remain strong consonants, as in עֵשָׂו עָוָה Esau, קוֹ a line.

Obs. The combination וְ— is sounded simply aw (see 3, ו), as in סוּסָיו his horses.

2. So weak is א as a consonant, that it (1) readily gives up its proper vowel to the consonant preceding it, (2) itself quiesces in the simple vow-

el thence arising, and (3) may even wholly disappear: thus, ראש *head*, for ראש; and ראשית or ראשית *beginning*, for ראשית.

15. THE LABIALS (4, 5) demand attention chiefly on account of their special influence in pointing the conjunction Waw (69).

THE MASORETIC SYSTEM.

16. Even while the Hebrew was a living tongue, it could not have been easy to read it fluently, correctly, and with ready understanding of the sense. There was then no written aid to the correct vocalisation of the consonants, beyond the vowel-letters named above (13); the reader, therefore, was compelled to supplement this by his knowledge of the language otherwise. This early mode of writing was, of course, ambiguous and troublesome enough; but when the language ceased to be a spoken one, it then became more difficult to tell the proper meaning and sound of words, and their relation to each other in sentences. To obviate such inconveniences, a careful and exact system of signs was invented and applied to the existing Scripture Text,—no change, however, being made within that Text itself. This has been designated the *Masoretic System*, from the fact that it is based on the קסוּרָה (*tradition*) of the Jewish Schools.

1. This system probably was perfected by slow degrees. Jerome, who lived in the 5th century A. D., knew nothing of these points. Not even does the Talmud, which attained its completion in the 7th century, make mention of these signs. And on the other hand, we cannot trace the system further back than the 11th century, but then we find it quite complete.

2. To show the great uncertainty that may exist regarding the pronunciation and meaning of unpointed Hebrew words, it may be mentioned that רבר might signify *a word* (רָבַר), *word of* (רְבַר), *speaking* (רִבַר), *he spoke* (רִבַר), *to speak* (רִבַר), *a plague* (רִבַר), &c.

17. The Masoretic signs may be arranged thus:—

A. Mere *consonantal marks*; such are [1] the diacritic point on ש (see 3), [2] Dagesh (18), [3] Mappiq (20) [4] Raphe (22).

B. Signs specially connected with the *Vowel-System*; these are [1] the vowel-signs (24), and [2] Sh'wa (28, 29).

C. Signs placed on *words* as such; these are [1] Maqqeph (44), and [2] the Accents (38). See also 46.

DAGESH.

18. Dagesh (דגש most probably *a point*) is a small dot occasionally placed in certain consonants (cf. 21). The special names it has received vary according to its powers.

A. *Dagesh lene* merely hardens mutables (7, a).

B. *Dagesh forte* [1] marks the hard sound in a mutable, and also [2] doubles it, or *any other consonant*, except an aspirate (9).¹

On Dagesh and the Mutables, see 7, a, and the instances there given. In שבר *he smashed*, סתר *hide*, the Dagesh (*forte*) marks the hard sound of the ב and ת, then doubles them; but in such words as סתל *staff*, סתלם *dumb*, it merely doubles consonants which are already hard enough.

Obs. 1. When the vowel of a doubled letter disappears, the Dagesh also may be dropped—though still ‘implicit’: cf. 9, Obs.—except from mutables, which need the point to show their hardening; as סתל *his staff*, but שבר *they smashed*. But it is omitted even from the mutables, as well as from other letters, when final, as in לב *heart*, but resumed when additions are made, as in לבי *my heart*,—except from את *thou* (fem.), ות *thou* (fem.) *hast given*.

Obs. 2. Beneath a doubled consonant from which the Dagesh has been dropped, or might be dropped if it were not a mutable, a composite shewa (29) is sometimes used instead of a simple one (28); as הלל *praise ye*, for הלל, and צפרים *sparrows*, from צפור.

19. The second Dagesh takes distinctive epithets, which vary in accordance with its use. Thus,—

1. *Dagesh compensative* shows where two letters, either quite the same or cognate, have been fused and now form one, though twice pronounced; e. g. ברתני *I have cut*, קלי *they are swift*, נתת *thou hast given* (202 Obs. 3).

2. *Dagesh characteristic* is inserted in distinctive forms of verbs, as the Piäl, Pual, Hithpaël (164), or nouns like נב *thief*, גבור *a hero*, or adjectives like חנן *compassionate*.

3. *Dagesh conservative* is introduced to keep a vowel short, by closing up the syllable in which it stands. Thus, were short *a* in יב not preserved by altering the form to יב, it would lengthen into א,—יב.

4. *Dagesh conjunctive* may be placed in the initial consonant of a word preceded by another which ends with an [a] open (36), [ê] unaccented syllable; thus, אשבה *let me dwell there*, מה זה *what is this?*

Obs. Words thus united are sometimes contracted into one, as מה זה for מה זה.

¹ Since these two kinds of Dagesh do not differ so much in their power to harden consonants as in the number of the functions they perform, the terms *lene* and *forte* are not quite appropriate; ‘simple’ and ‘doubling’ are perhaps more suitable.

5. *Dagesh separative* (*dirimens*) is placed within the final consonant of syllables whose vowel, already short, is intended to be sharpened, while *shewa* (28) is made more audible; thus *עֲנָבִי* *grapes of*, for *עָנָבִי*.

6. *Dagesh emphatic* is employed (mostly in Pause, 45) in penult syllables which have the tone (42), to give more force and fulness to the word; as *תִּתְּנוּ* *they give*, for *תִּתְנוּ*.

Note a. In cases 1 and 2, the Dagesh is 'essential,' or necessarily used; in all the other instances, it is employed merely for euphony.

Note b. Sometimes, instead of doubling a consonant after short —, the Dagesh is omitted, and compensation made by lengthening the vowel, being inserted, as *יָקִיטוּ* *fiery darts*, Isa. 50:11, for *יָקִיטוּ*. This usage is common in Aramaic.

20. MAPPIQ (פִּיּוֹק *producing, uttering*, viz. the harder sound), like Dagesh, is a point which claims the hard sound for the consonants to which it is applied. Only the vowel-letters (13) take Mappiq: even of these (except in MSS.), it is but ה, in general, that takes this sign.

Mappiq shows that the letter takes the *consonantal sound*, i.e. does not quiesce (14); thus *לָהּ* (*lah*, not *lāh*) *to her*. Contrast *לָאָרֶץ* *her land*, with *לָאָרֶץ* *to the earth*.

1. Yod takes Mappiq, not *in*, but *under* it; thus *גִּיּוֹן* *nation*.

2. Mappiq resembles Dagesh in [a] form, [b] position in the consonant, and [c] power of hardening. And when we further [d] find that Raphe (22) is the negative of both, we cannot fail to see that they are really identical; the point, at first, must have had but one name, although it now has two.

21. Distinction between Mappiq, Shureq, Simple Dagesh, and Doubling Dagesh (all which are points in consonants):—

1. Mappiq occurs, in printed books, only in final ה; see 20.

2. The combination י is Shureq (24, 9) *when no vowel-sign immediately precedes*, as in *קִימוּ* *arise ye*.

3. Doubling Dagesh comes *after vowels*, mostly short, as in *צִוָּה* (*ziw-wāh*) *he ordered*, *יְצַדִּיק* *the righteous one*.

4. Simple Dagesh only occurs in mutables, when *no vowel immediately precedes*, as in *יִהְיֶה* *it will be heavy*, *יִהְיֶה* *ye will deceive*.

22. RAPHE (רָפֵה i. e. *weak, soft*), the negative of Dagesh and Mappiq, is a light horizontal stroke drawn over consonants, expressly to remove all doubt regarding the absence of a point within. But it is seldom used except in MSS.

Thus, used with *יִהְיֶה* Isa. 59:17, it signifies that Dagesh is not omitted through inadvertence; the same is certified regarding Mappiq, in *נֶלֶם* Num. 32:42, *נֶלֶם* Isa. 18:5.

1. When Raphe and a point are *both* connected with one and the same consonant, the latter may be uttered according to the reader's choice; thus, לֹא תִגְנוֹב Ex. 20:15, *thou shalt not steal*, לֹא תַעֲשֶׂה לְךָ תִּשְׁחָרֵץ Ex. 20:4, *thou shalt not make for thyself*, Ex. 20:4.

2. Exact transcribers mark all mutables, throughout their MSS., either with Raphe or with simple Dagesh, as שֶׁבֶן *shoulder*.

THE VOWEL SIGNS.

23. GENERAL OBSERVATIONS. The Table given in 24 exhibits [a] in the *perpendicular*, three great classes of sounds: (I.) *A* sounds, (II.) the kindred sounds of *E* and *I*, and (III.) those of *O* and *U*. [b] Viewing the same *across*, the top line shows the *long* vowels, the second line presents their corresponding *short* sounds; the fourth line exhibits a series of light 'half-vowel' sounds (24, 12, 13, 14). [c] The sign — (Simple Sh^ewa), common to all the three classes of vowel-sounds, is placed beneath a consonant from which the vowel, of whatever kind, has disappeared. (See 28, and illustrations under 47).

Obs. 1. The three 'half-vowels' of the lowest line are formed by a combination of Sh^ewa with the short vowels of the second line: hence they are often called 'composite Sh^ewas' (29).

Obs. 2. When contrast is intended, (a) the *A* sounds mark the *active* sense, (b) the *E* sounds, the *intransitive*, or they may indicate what is progressing, and hence incomplete; (c) the *O* and *U* sounds mark what is passive and complete. Thus, (looking to the closing vowel-sounds), we find that שָׁמַר means *he kept*, שֹׁמֵר *keeping* (pres. part.), and שָׁמַר means *kept* (past part.): גָּדַל means *growing great*, but גָּדוֹל *great*. Such distinctions, however, have in many instances been lost.

VOWEL-SIGNS : THEIR NAMES AND POWERS.

24. The vowels may be tabulated thus :—

	I.	II.	III.
	A Sounds	E Sounds I Sounds	O Sounds U Sounds
(1) Long Vowels	ֿ (ā) ¹ & ֿ ⁴	ֿ ³ ֿ or ֿ ⁵	ֿ or ֿ ⁷ ֿ or ֿ ⁹
(2) Short, firm vowels	ֿ ²	ֿ ⁴ ֿ ⁶	ֿ (o) ⁸ ֿ ¹⁰
(3) Shewa		ֿ ¹¹	
(4) Half-Vowels	ֿ ¹²	ֿ ¹³	ֿ ¹⁴

1. Qāmēz (קָמֶז contraction of the mouth) is the long sound of *a*, as in *far*, e.g. דָּם *blood*, קָרַן *rain*. But it must have often had a deeper, broader sound, approaching *o* (as in *all*, *war*); cf. 8 below.

2. Patah (פָּתַח opening of the mouth) is short *a*, as in *hat*; e.g. חָטַל *dew*, שָׁחַט *pit*.

3. Zērēy (זֶרֶי bursting of the mouth) is long *e*, as in *were*; e.g. בֶּן *son*, עֵלָם *world*.

4. Segōl (סֶגוֹל a bunch of grapes) is far more often, in reality, an *e* than an *a* sound; in either case, however, the pronunciation is the same,—like *e* in *ere*, or *a* in *way*. Only a knowledge of its origin will show which is the fundamental sound. In קֶרֶן *horn*, and מֶלֶךְ *king*, the first Segōl is really an *a*: see 132.

5. 6. Hivréq (חִיּוּרֵק gnashing) which has the sound of *i*, is either long, as in *routine*, or short, as found in *tin*. When short, it does not take the letter ' ; thus חֵן *out of*. The long vowel for the most part does take ' , and is then 'fully' written, as in מֵיִן *a species*, שִׁיר *a song*; but sometimes the ' is dropped, and the word is then said to be written 'defectively,' as in אֲדָרִים *mighty ones*, Ez. 32 : 18, for אֲדָרִים. Only a knowledge of grammatical forms can aid us in determining whether — without ' is long or short.

7. Hōlēm (חֹלֵם fullness) is long *o*, as in *go*: thus תוֹר *a turtle-dove*. Except at the conclusion of a word, it may be written without ו ('defectively'); thus, we must always write יָדוֹ *his hand*, but may write קִלָּה for קִלּוֹת *voices*.

Obs. 1. The diacritic point of שׁ may also represent an *ō* preceding it, as in יָשָׁב *yē-sēb sitting*. So, too, the diacritic point on שׂ may also mark an *ō* succeeding it, as in שָׂנֵא *sō-nēh hating, an enemy*. And שׂ may either represent the combination *ō*, as in שָׁמַר *keeping*, or *ōs*, as in פָּשַׁק *opening*.

Obs. 2. (a) — with ו right under it, is simply *ō*, as in קוֹלוֹ *his voice*. (b) When ו is placed a little to the left, the combination will be *ōw* (or *ōv*), as in נוֹחַ *waiting*, יְהוֹוָה *Jehovah*. (c) But when the point is to the left of ו, the combination is pronounced as *wō* (or *vō*); thus וְנוֹן *iniquity*.

8. Qāmēz Hātūph (חֲזוּץ חֲזוּץ i. e. short Qāmēz) has the short sound of *o* in *not*, as in חָלִי (43) *all*, חֲלִי *his sickness*. But this is like the sound of *a* in *fall*. Accordingly, long *a* and this short *o* have received a name in common as well as a common sign (◌◡); i. e. close similarity in sound has caused identity of sign and name: cf. 1. above. See also 25 for marks of difference between these sounds.

9. Sûréq (שׁוּרֵק *hissing*) is a full-sounded *u*, as it occurs in *true*; thus, צוּר *rock*. Sometimes this vowel is written defectively, but only in the middle of a word, as ◡; thus אֲרִיזָה for אֲרִיזָה *arise ye*. Cf. what follows.

10. Qibbûz (קִבּוּץ *contraction of the mouth*) is the same sound as the preceding, but quite short and closed, as it occurs in *put*. This short *u* is never represented by ו: cf. 5 and 6 for a parallel. Examples are שִׁלְחָן *table*, סִלְסִל *ladder*.

11. Regarding the sign ◡ (Simple Shewa), see 23. On the origin and use of 'composite shewas' (the next three signs) see 29.

12. Hateph Patah is a quickly uttered *ā*, as in *arise*; e. g. חֲלוֹם *a dream*.

13. Hateph Segol is *ē*, pronounced as rapidly as possible; אֲכַל *to eat*.

14. Hateph Qāmēz (cf. 8) is *ō*, shortened to the utmost; חֲלִי *sickness*.

25. ON THE DISTINCTION BETWEEN QAMEZ AND QAMEZ-HATUPH.—

(1). The simplest, surest, and indeed sometimes the only means of knowing whether ◡ is an *ā* or short *o*, is to possess an accurate acquaintance with the forms and derivations of Hebrew words and vowel-sounds. If ◡ arose from *ō*, it must be *o*; if not, it must be *ā*.

Thus, חֲלִי is *god-lā*, since it comes from חֲלִי *goodness* (132).

(2). Instead of such a comprehensive rule, beginners may observe the following, as guides in showing what the vowel is which ◡ represents:—

A. ◡ in a *shut* syllable. When ◡ stands in a *shut* (36) and *toneless* (42) syllable, it represents *short o*. The special marks of such closed syllables are these:—

1. Silent Shewa (28, a) succeeding ◡; as אֲזִיבָה *offering* ('Corban,' Mk. 7:11), אֲזִיבָה *sulphur*.¹

2. Maqqeph (44) succeeding ◡, as חָלִי *all*.

3. Doubling Dagesh (18, B) after ◡, חֲלִי *pity me*.

4. Retraction of the Accent, as אֲרִיזָה *waṣ-yā'-qom*, and he arose (191, 8), but (in pause, 45) אֲרִיזָה *waṣ-yā-qōm*.

B. ◡ also represents *o*, though in an *open* syllable:—

¹ A Metheg (43) or some other accent, on the penult of such words, not only gives to it a secondary tone, but also for the most part shows that the syllable is 'open' and hence that ◡ is *ā*, and the Shewa 'vocal'; as in חֲכָמָה *hā-kāmā she is wise*, but חֲכָמָה *hok-māh wisdom*. See also 43, *Obs.* 2.

1. If ֿ follows it, as in הֵעִמָּר *he was placed*. But sometimes, too, the ֿ may be ֿ , as in הַנֶּאֱמָרָה *the ship*.
2. When it is followed by a second o , as כַּעֲלָדְכֶם *your deed*.
3. In two abnormal forms where ֿ is used for ֿ , which should be merely ֿ (29, δ), viz. קִדְשֵׁימ *go-dā-sīm sanctuaries*, and סִרְשֵׁימ *so-rā-sīm roots*.

CHANGEABLE AND UNCHANGEABLE VOWELS.

26. Some vowels may be changed—the long to short, the short to long—while others are unchangeable : these can be fully and exactly known only through familiarity with types and forms of words.

a. Vowels which owe their length merely to *rhythm*—to tone (see 42), or to the nature of their syllable—may change, and even disappear ; regarding this, see 47. *b.* Other vowels are *essentially*—hence *unalterably*—long, while others still are *essentially short*.

1. *Essentially short* is every vowel found in a shut syllable (36) succeeded by another which is also closed ; e.g. מִדְבָּר *wilderness*, אֶבְיוֹן *poor*, טָבַח *an executioner*.

2. Vowels *essentially long* are marked by consonants as well as vowel-points (13, 14). But (*a*) ֿ is seldom marked by ֿֿֿ . (*b*) Sometimes, however, long *e*, and more frequently long *i*, are marked by ֿֿֿ and ֿֿֿ , as in הֵיכָל *temple*, צַדִּיקִים *righteous ones*, but occasionally (defectively) by ֿֿֿ , as in אֲלֵהֶם *to them* ; while (*c*) o and u are signified by ֿֿֿ and ֿֿֿ , as in דִּוְרוֹת *generations*, שִׁיבוּ *return ye*,—sometimes by ֿֿֿ and ֿֿֿ (see 24, 7 and 9).

Obs. It is exceptional to mark a merely ‘tone-long’ vowel by a vowel-letter, as in יִשְׁמֹר *he will keep*.

3. *Unchangeably long* are also those vowels which have been lengthened on account of a succeeding aspirate which could not assume a Doubling Dagesh (9), as in the first syllable of such words as חָרַשׁ *artificer*, חָרַשׁ *deaf*,—for חָרַשׁ , חָרַשׁ .

VOWELS, WITH ENGLISH EQUIVALENTS.

27. The following table presents the vowel-signs, together with equivalents which may be used for rendering the Hebrew into Roman characters :—

		SIMPLE VOWELS		DIPHTHONGS	
A SOUNDS	Long	⌣	ā, as in דָּבָר <i>word</i> .	⌣	āy, as in חַי <i>living</i> . ¹
	Short	⌣	a, נָחַל <i>brook</i> .	⌣	ay, יָ <i>sufficient</i> .
	Shortest	⌣	ā, חָצִי <i>half</i> .		
E SOUNDS	Long	⌣	ē, as in מִשְׁפָּחָה <i>expel</i> .	⌣	ēy, as in עֵינָי <i>eyes of</i> .
	Short	⌣	é, חֶרֶב <i>sword</i> .	⌣	éy, נָחַל <i>valley</i> .
	Shortest	⌣	ē, אָמַר <i>say</i> .		
I SOUNDS	Long	⌣	īy, as in שִׁירִים <i>songs</i> . ²		
	.....	⌣	ī, דָּבָר <i>adytum</i> .		
	Short	⌣	ī, אֵם <i>if</i> .		
O SOUNDS	Long	⌣	ō, as in שׁוֹרֵי <i>his ox</i> . ²	⌣	ōy, as in הוֹי <i>woe</i> !
	.....	⌣	ō, חֹק <i>statute</i> .		
	Short	⌣	o, קֶרֶן <i>crown of head</i> .		
U SOUNDS	Shortest	⌣	ō, בָּשָׂם <i>balsam</i> .		
	Long	⌣	ū, as in מִדְּבָרֶיךָ <i>depart ye</i> ! ²	⌣	ūy, as in נִגְלִי <i>revealed</i> . ³
	Short	⌣	u, חֻקִּים <i>statutes</i> .		
Indefinite, very short		⌣	e, as in בְּנִי <i>my son</i> . ³		

SH'WA.

28. The sign ⌣, Simple Sh'wa,⁴ is in itself somewhat ambiguous; its nature is exactly known only when *its position and its office in the syllable* are ascertained. *a.* 'Simple Sh'wa Silent' (Quiescent Sh'wa) stands at the END of a *shut syllable* (36). *b.* 'Simple Sh'wa Vocal' (or *Movable*) is found under the former of two consonants at the BEGINNING of a *compound syllable* (33, 34).

a. Silent Sh'wa is seen in חֲסִידֵי שֵׁשֶׁת *I have sanctified*, קֶשֶׁט (qōst, 24, 7, Obs. 1) *truth*, שָׁבַתְּם *ye returned*: see also the example in foot-note⁴. It marks the *total absence of all sound*,—a pause at the conclusion of a syllable.

b. Simple Sh'wa vocal marks an exceedingly short sound, like that of the first vowel in *equip*, or *inert*; e.g. דְּבַרֶּכָּה *deba-rekā thy word*, בְּמוֹפְתִים *bemôpetîm with wonders*: see 29, Obs. 2.

¹ The sound of ⌣ and of the broader ⌣ is that met with in *my*, or *lie*.

² On the full and the defective modes of writing these vowels, see 24, 6, 7, 9.

³ But see also 28, *a*.

⁴ This sign (שָׁ, or שְׁ) most probably means *emptiness*. It always indicates that the omission of a vowel from the place where it occurs has not been due to any inadvertence; thus הִגְדַּלְתָּ הִג-dalt, *thou (f.) hast made great*: were this word simply written הִגְדַּלְתָּ, it might be a question whether some vowel-points had not been marked. A sign like this we deem superfluous, but all Shemitic languages possess it, or its analogue.

29. The Composite Sh^ewas, viz. ֿֿֿ , ֿֿֿֿ , ֿֿֿֿֿ (24, 12, 13, 14) are formed by combining the short vowels ֿֿֿ , ֿֿֿֿ , ֿֿֿֿֿ (o, see 24, 8) with simple sh^ewa (28, b), in place of which they are employed chiefly (a) under the aspirates (10), but sometimes also (b) under ordinary consonants, either (1) when the same letter is at once repeated, or (2) after long vowels.

Examples of case a are אָס *ass*, אַס *gather*, אַנִי *a fleet* (for אָנִי &c.) The second case is instanced by אֶנְיִי *mine enemies* (for אֶנִי), אֶלֶּיךָ *praise ye* (for אֶלֶיךָ); the last by אֶשְׁבֶּה *and lead captive* (for אֶשְׁבֶּה).

Obs. 1. 'Vocal Sh^ewa' includes both Simple vocal sh^ewa (28, b) and all the Composites.

Obs. 2. In what has now been laid down, it is implied that Vocal Sh^ewa, whether simple or composite, is not a full and true vowel; hence, with its consonant, it does not form a whole, but merely a half-syllable; and as this cannot stand alone, it must be combined with a full 'simple' syllable succeeding it, so as to form one 'compound' syllable. See examples in 28, b, and 34.

30. When two vocal sh^ewas would be consecutive, the former becomes a short vowel, in a syllable which (a) is sometimes shut—the latter sh^ewa thus becoming silent—but (b) sometimes left half-open, so that the remaining sh^ewa continues partly vocal. (See further 32).

Hiréq is the vowel commonly employed in such a case, but sometimes Patah or Segól; as אֶקְרֵי *keep ye*, עֲקֹרֵי *stand ye*, אֶשְׁרֵי *strip!* מֵרַחֵם *mercies of*,—for אֶקְרֵי , עֲקֹרֵי , אֶשְׁרֵי , מֵרַחֵם .

Obs. When two simple sh^ewas do stand together, then (1) in the middle of a word, the former must be quiescent, the latter movable, as in אֶקְרֵי *ye will keep*; (2) at the end of a word, both must be silent, as in אֶקְרֵי *spike-nard*.

31. A. Simple Sh^ewa, preceding Simple Dagesh in a mutable, must be silent.

In other words, such a sh^ewa marks the definite conclusion of one syllable, while the succeeding mutable begins the next (see 7, a, 2). The Dagesh thus not only marks the hard sound of the mutable, but also shows the character of the sh^ewa.

32. B. But, on the other hand, the want of Dagesh in a mutable preceded by simple sh^ewa does not in every case determine this to be vocal.

Cases ¹ in which Dagesh is not inserted in a mutable after what may be viewed as silent (but is perhaps half-open) Sh^ewa, are these :—

¹ These cases may not at this stage be fully understood; but they are given now, partly for the sake of completeness, though more for future reference.

1. Most construct forms (79—81) and forms whose basis is the construct state (96, *a*); e. g. *קִרְבָּת* *approach of*, *חֲרָבוֹת* *hor-bôt desolations of*, (from *הַמֶּלֶךְ* *kings of*, *מֶלְכֶיְכֶם* *your kings*. But *בְּרֵכָה* *blessing of*, Gen. 28 : 4 &c., *טֶרֶף* *leaves of*, Ez. 17 : 9.

2. Most nouns which end in *ות* — as *מַלְכוּת* *kingdom*; except *מַרְדּוּת* *obstinacy*.

3. The noun *בִּגְד* *garment*, through all its forms, *בִּגְדִי* &c.

4. The consonantal suffixes or affixes (94, 176) *ךָ*, *כֶּם* and *כֶּן*, e. g. *שָׁמְרָךְ* *your name*, *שָׁמְרָךְ* *he kept thee*. But see 180.

5. In verbs, (*a*) the Qal Infinitive (124) when it receives additions to the root, e. g. *רָדַף* *rod-pô his pursuing*; (*b*) the Qal Imperative (119), e. g. *שִׁכְבָּה* *lie down*, *רָדַף* *pursue ye*.

6. Those forms of verbs 'Pe Aspirate' (182) in which the first root-letter takes a composite instead of a simple *shewa* (10, 29); e. g. *יִפְּךָ* *he will turn*, but *אֶפְּךָ* *I shall turn*.

7. After (*a*) prefixes, as *הֵיכֵינְכֶם* (217) *do ye know?* or (*b*) inseparable prepositions (102), as *לְדַבֵּר* *for the oracle*. Usage is far from uniform, however, in relation to the Qal Infinitive of verbs; thus, *לִכְתּוֹב* *to write*, but *בְּכִתּוֹב* *in writing*.

THE SYLLABLE.

33. RULE I. In Hebrew, only consonants begin a syllable,—mostly *one* consonant, but never more than two; of two such consonants, the former takes vocal *shewa*.

1. There can be no such word in Hebrew as *a-er-i-al*, in which each syllable commences with a vowel. The conjunction *ו* *and*, prefixed to words (as in *וְיָמִי* *and who?*) is really no exception to the rule; for, though in practice it is mostly sounded simply *û*, it should be *wû*. According to the rule, *הַתְּקַיֵּת* *seal*, *נֶעַר* *boy*, *רָאִיתָ* *thou hast seen*, must be pronounced *hō-té-mét*, *na'-'ar*, *rā-hîr'-tāh*,—not *hôt-ém'-ét*, *na''-ar*, *rāh-îr'-tāh*.

2. At the beginning of a syllable, there can be no such grouping of consonants unrelieved by a vowel-sound as in our *stream*, or *split*. Not even are such words as *tree*, or *stem*, permissible; a short sound—vocal *shewa*—would be introduced after the former of the consonants at the beginning of the syllable,—*t-tree*, *setem*. Hence such forms as *פְּרִי* *fruit*, *צִיטֶשׁ* *cypress*.

34. DEFINITION I. A 'simple'¹ syllable begins with but one consonant,—a 'compound' syllable with two.

¹ A change is here made in the usual nomenclature: a 'simple' syllable has hitherto been synonymous with 'open' or 'pure,'—'compound' with 'shut' or 'closed' (36). Cf. Ges. 26, 2, *a*; Ew. 25, *a*, *b*.

The words חַיָּה *heifer*, חֶרֶב *sword*, מִדְבָּר *wilderness*, consist of simple syllables. Again, כֶּלִי *utensil*, חֲזָק *be strong*, אָמַר *say*, אָנִי *affliction*, are only monosyllables, though compound; and words like זְרֻעַה *thy arm*, הִצִּיקָה *did she laugh?* are but dissyllables (29, *Obs.* 2) though formed of two successive compound syllables: see other examples in 28, *b*.

35. RULE II. Each consonant should be succeeded by a vowel or *sh'wa*. Nevertheless, (*a*) one consonant, ending a word, takes no *sh'wa*,—excepting ה; (*b*) two final consonants both take *sh'wa*; and (*c*) only final syllables can end with more than one vowelless consonant. (*d*) Quiescents, naturally, do not take *sh'wa*; nor (*e*) generally, does a final consonant succeeding a quiescent.

The words מִשְׁכַּבְּךָ *your couch*, רֶגְלְךָ *thy (f.) foot*, exemplify at once the rule and the first exception: so also we write חֶמֶד *high*, (not חֶמֶד), but רַךְ *tender*. קִשְׁטִי (28, *a*) *truth*, and אָמַרְתָּ *thou (f.) hast said*, exemplify exceptions *b* and *c*; so do such words as אָתָּה *thou f.*, נָתַתָּ *thou (f.) hast given*, which stand for אָתָּה (91), נָתַתָּ (202, *Obs.* 3), the Dagesh in the short forms being compensative (19, 1). The fourth exception is exemplified by הִינִיקָה *she suckled*, נוֹלָה *revealing*; the fifth by חַטָּאת *sin*, בָּאָתָּ *thou (f.) hast gone*,—but בָּאָתָּ occurs in 2 Sam. 14: 3.

Obs. A final א, if preceded by a vowelless letter or quiescent, is said to be 'otiant,' and takes no *sh'wa*; e. g. חַטָּאת *sin*, וַיֵּרָא *and he saw*, הוּא *he*.

36. DEFINITION II. A syllable which has a vowel-ending is called 'open' (or 'pure'). A 'shut' ('closed' or 'impure') syllable ends with a consonant or consonants.

The word מִלֵּי *my law*, is wholly formed of open syllables; תֵּמְבֵל *timbrel*, מִגְדָּל *tower*, מִתֵּן *gift* (18, B, 2), גִּנְדָּר *spikenard*, all afford illustrations of shut syllables.

37. RULE III. LONG VOWELS STAND IN OPEN SYLLABLES,—SHORT VOWELS IN SHUT SYLLABLES. But, with the tone (42), all this may be reversed.

מִלֵּי *our law*, מִשְׁכַּבְּךָ *your custody*, exemplify the rule, in both of its aspects. On the other hand, in חֶסֶד *favour*, בָּעַל *lord*, the first vowel, though in an open syllable, is short; while in מִלֵּי (191, 6), the penult vowel is long, though in a shut syllable,—because all these vowels receive the tone.

THE ACCENTS.

38. The Hebrew accents serve more than one end. (1) In words viewed singly and alone, they mostly mark the syllable which has the tone (but see 40, 2). (2) The Jews further regard and use them as helps in the chanting of the Scriptures in the Synagogues. But more especially (3) they show the logical relation of each word to others adjoining it in the same sentence.

The Masoretes viewed every sentence, with its parts, as if it were a *realm* divided into empires, kingdoms, and small principalities, each one of which has its own emperor or king, and his subordinates. Accordingly, they classed the accents as (A) 'Rulers' and (B) 'Servants'. Others, who took a much less imaginative view, have named the former class 'Disjunctives' or 'Distinctives,' since these mark the termination of a clause or a whole sentence—i. e. the point of separation from that which succeeds: the second class have, on the other hand, been named 'Conjunctives,' since they join their word to that which follows.

39. A. DISJUNCTIVE ACCENTS—Rulers.

Greatest Distinctives (Emperors)	1. Sillūq סִלּוּק	2. Atnāh אֲתָנָה
Great Distinctives (Kings)	3. Segōltāh סֶגוֹלְתָהּ	4. Zaqēp qāṭōn זָקֵף קָטוֹן
	5. Zāqēp gādōl זָקֵף גָּדוֹל	6. Tiphāh טִפְחָה
Smaller Distinctives (Dukes)	7. Rebi'a רִבְעָה	8. Saḥelēl שְׁחֵלְלֵה
	9. Zarqāh זָרְקָה	10. Paṣṭāh פָּשְׁטָה
	11. Yēṭib יְתִיב	12. Tebi'r תְּבִיר
Smallest Distinctives (Counts)	13. Pāzēr פָּזֵר	14. Qarnēy Pārāl קַרְנֵי פָרָה
	15. Te'ivāh תְּעִיבָה	16. Gērēs גֵּרֵשׁ
	17. Gerāsayim גֵּרָשִׁים	18. Pōṣiq פּוֹסֵק

B. CONJUNCTIVE ACCENTS—Servants.

19. Mékāh מְכָה	20. Mūnāh מוֹנָה
21. Mékāh kēpōlāh מְכָה כְּפוּלָה	22. Mahpāṭ מַחְפָּט
23. Dargāh דָּרְגָה	24. Qadīmāh קָדִמָּה
25. Yérāh יֶרֶחַ	26. Te'ivāh qetannāl תְּעִיבָה תְּלִינָל

40. GENERAL REMARKS ON THE ACCENTS. (1) Of the accents, fourteen are written *over*, and eleven *under* the words to which they belong: P^esîṽq is written *after* its word.

(2) The accents are mostly attached to *the consonant immediately preceding the tone-vowel*, except the 'prepositives' Y^etîṽb and T^elîṽsâ^h g^edôlâ^h, which are always found with the *first* letter of a word, and the four 'postpositives', S^egôltâ^h, Zarqâ^h, Pâstâ^h, and T^eh^hsâ^h q^etannâ^h.

41. The Laws of Accents¹ are too numerous and complex to receive a full enumeration here. It may suffice to state the following, and to require the student to become familiar with the accents numbered 1-7, also 19, 20, 22 :—

1. The end of every sentence, whether in prose or poetry, is marked by Sillûq,² followed by Sôp-Pâsûq (:), as seen in the Hebrew Bible throughout.

2. Most sentences, unless extremely short, are commonly divided (a) into two parts by Aznâh,—less frequently (b) into three, first by S^egôltâ^h, then by Aznâh.

Taking Gen. I., we find that vs. 13, 19, 23 are too short to allow of division by Aznâh, and that the most of the other verses are divided (sometimes very unequally, cf. 11, 24) into two by that accent, while only 7 and 28 exemplify the threefold division.

3. Each of these main portions may again be subdivided into smaller parts by the weaker distinctive accents.

Obs. a. The power of accents to denote pauses in sentences is merely *relative*, not absolute—i. e. it varies with the circumstances of each case. Thus, in Gen. 1 : 1, Aznâh has not even the force of a comma; in v. 2, our translators give it the force of a period, (though this is rather much); in vs. 3 and 4, that of a colon (though a semicolon would be better); in v. 6, it is rendered by a comma.

Obs. b. A system somewhat different from that now briefly given, is found applied in the 'poetic' parts of Hebrew Scripture, viz. throughout the Psalms and Proverbs, and in part of Job.

42. THE TONE (i. e. chief accent) in a Hebrew word falls mostly on the *final syllable*,—sometimes however on the penult.

¹ For a fuller account of the Accents, see the treatises of Dr. A. B. Davidson, Dr. W. Wickes (Poetic Accents, 1881; and Prose Accents, 1887), Green's Hebrew Grammar, sec. 28 ff., or Baer's corrected editions of the Hebrew text.

² Metheg (43) is not to be confounded with Sillûq. Both are small, upright strokes *under* the line of consonants; but Sillûq stands *only at the last accented syllable of every verse*, whereas Metheg never stands at the tone-syllable.

Thus שָׁמַר *he kept*, חָכָם *wise*; but בֵּית *house*, גִּלְגָּל *skull*.

43. METHEG (מֶתֶג *bridle*) marks the syllable in which a secondary tone occurs; this regularly falls on each alternate syllable¹ before the tone.

This accentuation produces something like Iambic or Trochaic rhythm; thus אֲנֵכִי, בָנוֹתֵיהֶם *their daughters*, וַהֲרַעְתֶּם בְּחִצְצֹרוֹת, *and ye shall sound with the trumpets* Num. 10 : 9, תּוֹצִיאֲנִי *thou wilt bring me out*.

Obs. 1. The rule is often modified by Metheg's preference for (a) open syllables, or (b) for the vowel which precedes a composite shewa, or what was originally such; e. g. שָׁאַל-הָאִישׁ *the man asked*, הָאֲדָמָה *the ground*, יַעֲמֹדִי (for יַעֲמֹדִי 182, III.) *they will stand*. The sign is often omitted altogether rather than placed beside a short, sharp vowel, as הַמִּגְדָּל *the tower*.

Obs. 2. The name which this sign has received points to its office in restraining any tendency to close a syllable. Hence, Metheg often shows whether a vowel is short or long (see 24, 1 and 8, 5 and 6) and distinguishes between different words; as אָכְלָה *she ate*, but אָכְלָה *food* (see also foot-note on p. 15); יִירָאוּ *they will fear* (from יָרָא), but יִרְאוּ *they will see* (from רָאָה).

Note. So inconsistent and irregular are MSS. and even ordinary printed copies of the Hebrew Bible in their use of Metheg, that these remarks regarding it must be considered as but general.²

44. MAQQEPH (מֶקֶף *binding*), a horizontal stroke, unites two or more words or particles, and makes them form but one expression, with but one main accent, and this on the final word; as עַל-כָּל-הָרֶגֶץ *on every mountain*.

Obs. 1. Maqqeph is not used, like our hyphen, for the purpose of compound-ing words (as in *tent-pole*), but for avoiding the too frequent incidence of the tone on a series of short words. Hence, it is mostly employed in joining mono-syllables to each other or to longer words; as יֵשׁ-כָּל-לִי *there is everything to me*. But sometimes, too, words of considerable length are thus conjoined; as שְׁלֹשָׁה-עֵדִים *three witnesses*.

Obs. 2. The accent being lost before Maqqeph, long vowels in shut syllables are mostly changed into their corresponding short ones; thus יֵשׁ-כָּל-לִי *arose* from יֵשׁ כָּל לִי; see 24, Table.

45. PAUSE is the place of special accent at the end of sentences, or parts of sentences, where Great Distinctive Accents stand (39). Where Pause occurs, changes are often made:—

a. The tone returns to its original position in the word: see the

¹ As will be seen from the examples given, the half-syllables (29, *Obs. 2*) are included as distinct factors in this reckoning.

² Metheg has been very fully discussed by Baer in Merx's *Archiv*; see also Lowe's Commentary on Zechariah, Excursus II.

examples in *d*, below.

b. When possible, the accent on the *penult* is preferred.

Thus אָנְכִי for אָנְכִי *I*: see also *c* and *d*.

c. Short vowels are prolonged.

אָנְכִי *I*, אָנְכִי *vessel*, אָנְכִי *sickness*, become אָנְכִי, אָנְכִי; cf. *b*. So שָׁמֶר *he kept*, becomes שָׁמֶר; קִשְׁרָה *conspiracy* in pause becomes קִשְׁרָה; see Isa. 8:12.

d. Lost vowels are restored, and frequently prolonged.

Thus נָתַתָּה *she gave*, from נָתַן, and שָׁמְרֵיךְ *keep ye*, from שָׁמֶר, become in pause נָתַתָּה, שָׁמְרֵיךְ.

e. Strong consonants are sometimes doubled: see 19, 6.

46. Q^{ER}I AND K^{ETHIB}. The later Jewish critics who revised and fixed the present Hebrew Text, though careful to preserve the whole exactly as it had till then been commonly received, yet sometimes thought another reading ought to be preferred. But this they did not venture to substitute for the other; they merely (*a*) attached its *vowel-signs* to the word actually in the text, together with (*b*) a small circle or asterisk referring to the margin, where (*c*) they placed the *letters* of the word or words which they preferred. The letters found within the body of the text were thus called the *קְרִיב* (an Aramaic passive participle, signifying *written*), those in the margin being the *קְרִי* (what is, or is to be *read*).

Thus in Ps. 102:24, בָּחַי *my strength* is the Q^{ER}i for the K^{ETHIB} בָּחוּ, which may have been mistaken by some scribe who thought that the word should be בָּחוּ *his strength*, or who, more probably, mistook ו for a badly written י. In Ps. 100:3, the K^{ETHIB} is וְלֹא *and not*, while וְלוֹ *and to him* is the Q^{ER}i; but either reading gives good sense.

Obs. 1. When (*a*) a word is to be left unread, no vowel-signs are given to it, and in the margin there is placed the note כְּתִיב וְלֹא קְרִי *written but not read*; see Ezek. 48:16; 2 Kings 5:18. (*b*) When, on the other hand, a word must be supplied, its vowels are inserted in the text, but its consonants in the margin with the note קְרִי וְלֹא כְתִיב *read but not written*, as in Jer. 31:38; 2 Sam. 8:3.

Obs. 2. A few words whose Q^{ER}i differs from the K^{ETHIB} are so well known that their marginal reading is never given; these are הוּא, used in the Pentateuch for הֵי אֵל (see Gen. 38:25 &c.), יִשְׂשַׁכָּר יִשְׂשַׁכָּר *Issachar* for יְרוּשָׁלַם *Jerusalem* for יְרוּשָׁלַם, and the name of God as the Eternal One. The Jews do not pronounce this name, though they continue to *write* it in their Scripture text. (*a*) When it occurs alone, they read it as if אֲדֹנָי *Lord* were found instead, and place on it the vowels of the latter word, thus making יְהוָה (see 24, 7, *Obs. 2*). But (*b*) when the word אֲדֹנָי is conjoined with it, יְהוָה receives the vowels of אֱלֹהִים *God*, and is read as if this word were actually written there; thus אֲדֹנָי יְהוָה Gen. 15:2 &c.

Note. The true sound of the sacred *tetragrammaton* has long been lost; but as it is no doubt derived from the Imperfect (115) of the verb הָיָה or הָיָה *to be* (see Ex. 3:14), we may infer that it should be pronounced הָיָה (Yah-wéh) or הָיָה or הָיָה.

INFLECTIONAL VOWEL-CHANGES.¹

47. It has already been remarked (44, *Obs.* 2) that certain vowels change when change is made (1) as to the place of accent in a word, or (2) in the nature of the syllable: we now proceed to give some illustrations of this most important truth.

I. Changes on vowels of the First Class,—A Sounds. 1. NOUNS. In הָיָה *word*, and חָכֵם *wise*, the vowels, though all long, are changeable (26): the former of the two in each word stands in an open syllable (36), and is permitted to be long, since it immediately precedes the tone; the final syllable is shut, but has the tone, and thus may take a long vowel (37). *a.* When 'light' additions (96) are made to the word—as '— a suffix meaning *my*, or '— the ending of the plural masculine (67)—the forms are changed to הָיָה *my word*, חָכֵם *wise ones*. For, in each case, (1) the *tone* is shifted to the end; in consequence of this, הָ and חָ lose the 'pretone,' and hence also (2) their *vowel*; accordingly, Sh^ewa is placed beneath (23, *c*)—a = under ח as being an aspirate (10). Further (3) the *syllables* are changed in character; for, whereas הָ and חָ were shut, now, הָ and חָ are needed to begin the new concluding syllables הָיָה, חָכֵם (33, Rule). Thus הָ and חָ are opened, and הָ and חָ are joined with them to form the compound syllables הָיָה, חָכֵם (33, 34).

b. Again, each of the 'heavy' suffixes (96, *a*) forms, of itself, a syllable; they do not therefore need, as the 'light' suffixes, to take the final consonant of words to which they may be joined, so as to be pronounced (cf. *a*, 3, above). When such words, therefore, end with a *shut* syllable, the heavy suffix (1) keeps these shut, as well as (2) *takes the tone* from them. Thus, in הָיָה and חָכֵם, not only is (*a*) the *former* vowel *lost* through loss of the pretone (see 1, above), but (*b*) the remaining one must be made short (37, Rule), חָכֵם *your word*, חָכֵם *your wise man*.

¹ As the principles here set forth are fundamental, it is essential that this chapter should be carefully studied.

c. The tone may be removed still further off, as in the construct plural (81) *דְּבָרַי* *words of*, *חֲכָמַי* *wise ones of*, (for *דְּבָרַי*, *חֲכָמַי* : see 30) and the plural forms derived from it, which take the heavy suffixes, as *דְּבָרַיְכֶם* *your words*, *חֲכָמַיְהֶם* *their wise ones*. In such cases, the former vowels of the words are wholly lost.

2. VERBS. The verbs *שָׁמַר* *he kept*, *פָּעַל* *he made*, become *שָׁמַרְהוּ*, *פָּעַלְהוּ* in pause (45, c). a. But when vowel-affirmatives (*וְ*, *י*, *וְ*) are added to the root, these (1) take the tone, and (2) next assume at least the last root-consonant to form a syllable (33). (3) The last root-syllable is thereby changed,—opened (36), and left without the tone; hence, its short vowel must be dropped (23, c). The second radical, thus left without a vowel-sound, is joined to the succeeding simple syllable, to form with it a compound syllable (34): the first root-syllable remains unchanged. Hence *שָׁמַרְהוּ* *sā-mārah*, *she kept*, *פָּעַלְהוּ* *pā-'ālū* *they made*. (4) In pause (45, d), the former vowel and the tone are both restored, while the short vowel is made long; hence *שָׁמַרְהוּ*, *פָּעַלְהוּ*.

b. When the affirmative (1) is *consonantal*, and an *open* syllable, it may not take the tone, or change the syllables or vowels of the root; thus, *שָׁמַרְנִי* *we have kept*, *פָּעַלְתָּ* *thou hast made*. But (2) when such an affirmative is a *shut* syllable, it always takes the tone, drawing this from the root. The former of the root-syllables thus drops its vowel, while its consonant is added to the next, to form a compound syllable; as *שָׁמַרְתָּם* *ye kept*, *פָּעַלְתָּם* *ye made*. (Cf. the effect of heavy suffixes to nouns, 1, b, above).

48. II. *E* Sounds. 1. NOUNS. In *בֶּן* *a son*, *שֵׁם* *a name*, *אֹיֵב* *an enemy*, *מוֹפֶת* *miracle*, *מִזְבֵּחַ* *altar*, (12, 2), the final vowel, though in a closed syllable, is long because it has the tone (37). But when the place of tone is changed, or alteration made in this as well as in the nature of the syllable, the *=* almost always suffers change; more specifically—

a. When nothing more than *loss of tone* occurs (i. e. when an addition to the word is made, commencing with a *consonant*, and thus preserving the preceding portion *closed*—the tone being removed to the appended part), *=* mostly becomes *ַ*, but sometimes *ִ* or *ֵ*. Hence *בֶּן אָדָם* (44) *son of man*, *בֶּן נֹחַ* *son of Noah*, *מוֹפֶתְכֶם* *your wonder*, *שֵׁםְכֶם* *your name*, *אֹיֵבְךָ* *thine enemy*, and *מִזְבֵּחְךָ* *thine altar*.

Obs. This shortening occurs sometimes when there is only partial loss of tone, and no addition to the syllables, as in the construct state (79) of nouns

and adjectives ; hence מַסְלָה *staff of*, (from מַסַּל) מִזְבֵּחַ *altar of*: see 131 for other examples.

b. When the addition made commences with a *vowel*, then the consonant which closed the word must be assumed to form the first part of the new concluding syllable (33). Hence, what was formerly the final syllable—closed and accented—is now (1) *opened* and (2) *loses the tone* ; in consequence, ׀ is mostly lost (i. e. becomes shewa, 23, c)—the consonant which stood before it being joined to that which followed it, to form a compound syllable : sometimes, however, ׀ is retained. Hence שְׁמֵם *their name*, מִזְבְּחוֹ *his altar*, כֹּהֲנִים *priests* (from כֹּהֵן *priest*) ; but ׀ remains in שְׁמוֹת *names*, בְּנֵי שְׁלֹשִׁים *children of the third generation*, &c.

2. VERBS. Like principles are found to regulate changes of vowels in the verbs ; hence דַּבֵּר *speaking thou*, דַּבֵּרְנָא *speaking, pray*, דַּבְּרוּ *speaking ye*,—but דַּבְּרוּ in pause. So הִפְעִיזָהּ *he delighted*, הִפְעִיזָהּ *she delighted* (in pause הִפְעִיזָהּ), הִפְעִיזְתָּהּ *thou didst delight*.

49. O Sounds are subject to the same laws which regulate other sounds. 1. In the nouns גֶּרֶן *threshing-floor*, and חֹדֶשׁ *month*, the former syllable is open, and receives the tone ; the latter syllable is closed. But in גֶּרֶן (gor-nî), *my threshing-floor*, חֹדֶשׁ (hod-sô) *his month*, the last two radicals have changed their places in the syllable. The former syllable in each has now been closed, and has moreover lost the tone ; hence ׀ (o) is put instead of ׀ . The plural forms גֶּרָנוֹת (g-ra-nôt), חֹדָשִׁים (hōdā-sô-m) show further change made on the o through changes in the form of syllable and place of tone.

2. Again, the verb-forms זָכַר *remember*, יִשְׁכַּר *he will keep*, shorten the 'tone-long' vowel ô to o, when there is (a) merely loss of tone—the form of syllable remaining as it was, still closed ; hence זָכַרְנָא *remember, pray*, יִשְׁכַּרְלִי *he will keep for me*. But when, besides, (b) the nature of the syllable is changed, the ô is wholly lost, as in זָכַרוּ *remember ye*, יִשְׁכַּרוּ *they will keep* ; in both of these last instances, the final syllable becomes compound. In pause, the tone reverts to its original position in the root, the syllable is opened, and long ô returns ; hence זָכַרוּ, יִשְׁכַּרוּ.

CONSONANTAL CHANGES.

50. The Consonants of Hebrew words may suffer change by (1) assimilation, (2) transposition, (3) rejection, (4) insertion, (5) addition, (6) substitution.

1. *Assimilation* mostly takes place when the former of two consonants is (a) vowel-less and (b) cognate, or will readily combine with the second, which then assumes Dagesh Compensative (19, 1), unless it ends a syllable; as *מָתָה* for *מָתָה* *thou hast died*, *הִתְנַבֵּא* for *הִתְנַבֵּא* *he prophesied*, but *אף* *nose*, for *אֶף*. Of Liquids, נ most often disappears—seldom before an aspirate—more rarely ל, and seldom ר; as *יָתֵן* for *יָתֵן* *he will give*, for *יָתֵן* *from this*, for *מִן*, but *יָתֵל* *he will possess*; so *יָקַח* *he will take*, for *יָקַח*; *שָׁלוּ* *which* (belongs) *to him*, for *לֹא*.

2. *Transposition* is resorted to for the sake of euphony: the sibilants (4, 4) are mostly thus transposed, and occasionally also the labials (4, 5). Hence *שָׁמַר* *to keep one's self*, for *הִשְׁמַר* (173, 3), *לָמַד* and *לָמַד* *lamb*, *שָׁמַל* *garment*.

3. *Rejection*. a. At the beginning of a word, a feeble consonant with shewa is often dropped; as *נָתַן* for *נָתַן* *we*, *שָׁב* for *שָׁב* *si thou*, *תָּן* for *תָּן* *give thou*. b. A vowel-letter in the middle of a compound syllable is sometimes dropped, together with shewa; thus there is formed a simple syllable, as *עֵי* for *עֵי* *ruins*, *גָּלוּ* for *גָּלוּ* *they revealed* (195, II. b). The same is nearly always true regarding ה, the article (103, 5), as *בָּדָם* *with the blood*, for *בָּדָם*; cf. also 171, 3. c. The final ך in some verb-forms is regularly dropped, and only used for emphasis, or in archaic forms, and even then mostly in pause; as *יָדְעוּ* *they knew*, Deut. 8: 16, for the more common *יָדְעוּ*; *תַּעֲשִׂי* *thou shalt do*, Ruth 3: 4, for *תַּעֲשִׂי*. In the plural or the dual construct state (81, a), a noun or adjective rejects the final ך; as *שִׁירִים* *songs*, *שִׁירִי* *songs of*.

4. *Insertion*. For strengthening, נ may be introduced before the affix in some verb-forms (see 180), as *יַעְבְּרָנָהּ* *they will pass over it*, Jer. 5: 22. Cf. *an* for *a* in English.

5. *Addition*. Sometimes an א with a short sound is prefixed for easing the pronunciation of a word which, but for this expedient, would have the harsh beginning of a compound syllable; as *תָּמול* or *אָתָּמול* *yesterday*, *אָרֶמֶץ* or *אָרֶמֶץ* *arm*. Cf. *squire*, *esquire*.

6. The *substitution* of a letter for another kindred one may be the consequence of (a) some slight difference in sense, as *קָצַב* *he cut off*, *הָצַב* *he hewed stone*, *הָצַב* *he hewed wood*; (b) a difference in style, as *נָצַר* *he kept*, —in poetry *נָצַר*; (c) a difference as to the age or period in which the form was used; thus *צָחַק* *he laughed*, and *צָעַק* *he cried out*, are found in the

Pentateuch, but **שָׁן** and **שָׁן** in later books ; (*d*) a difference of dialect,—the Hebrew **צוּר** *rock* being **צוּר** in Aramean, Heb. **זָהָב** *gold* Aram. **זָהָב**, Heb. **אֶרֶץ** *earth*, Aram. **אַרְעָא** : (*e*) mere euphony, as in **צִבְיִים** *gazelles*, for **צִבְיִים** (210).

INTRODUCTORY EXERCISES.

ON THE ORDER OF WORDS IN SENTENCES.

51. In simple, unimpassioned narrative, the verb regularly stands first : see sentence 10 in exercise.

Only in poetry, and seldom even there, we find the verb at the end of a sentence ; as Ps. 6 : 10, *Jehovah my prayer will receive*. This order is the rule in Aramean, as in Latin, Sanskrit, &c.

52. The predicate, if an adjective or noun, (a) stands usually first ; see sentences 4, 5, in the Exercise. (b) But, of *two* adjectives employed as predicates, the second may stand last ; as, *Gracious is the Lord, and merciful*. (c) Seldom are both placed close together in the front ; as, *Good and upright is the Lord*.

53. Attributives *succeed* the words which they modify ; negatives mostly precede.

Hence, adjectives, used as attributives, succeed their nouns (see 6 and 7, in exercise), adverbs succeed their verbs or adjectives (see no. 6 in exercise).

Note 1. The (definite) article, however, is *prefixed* : see 58, c and 70.

Note 2. Hebrew has no indefinite pronoun or article ; but, to supply the want, the numeral אֶחָד (f. אַחַת) *one* is sometimes placed after the noun ; as אֶחָד אֲנִי א (certain) *prophet* ; see also no. 7 in exercise.

54. The interrogatives stand almost always first ; see 8, 9, in the exercise, but on the other hand 87, 1, b.

55. A word or member of a sentence, other than the verb, mostly gains in emphasis by being placed at the beginning.

Thus, the nominative is placed first (a) in contrasts as Gen. 13 : 12, 'Abram dwelt in the land of Canaan, but Lot dwelt in the cities of the Jordan valley ;' see also vs. 13, 14 ; (b) when a new subject is introduced, especially in propositions describing a subordinate but contemporaneous circumstance (129, Obs. 2), as Gen. 19 : 1, 'And the two angels came to Sodom, while Lot was sitting at the gate.' (c) The greatest emphasis is given to a word which heads

the sentence absolutely, and is afterwards referred to; thus, in Ps. 18 : 31 '[As for] God, perfect is his way.'

56. As in Latin, Greek, and many other languages, the verb *to be*, used as the copula, is frequently left unexpressed; cf. 4, 5, 6, 8, in exercise. Or, the third pers. pronoun, הוּא *m.* הִיא *f.* (90) is employed as copula, as in Gen. 2 : 4 'The fourth river is Euphrates.'

Note. This use of the pronoun, however, mostly emphasises the subject (87, *Obs.*; 91, III. c), which then comes first (55). The nominative may even be of another person than the third, as הוּא יְהוָה אַתָּה 'Thou' art Jehovah.'

Exercise 1.

1 יְהוָה כָּרַת בְּרִית : 2 יִשְׂרָאֵל הִפָּךְ עֹרָף : 3 לֵץ לֹא שָׁמַע
נְעֻרָה : 4 חָסִיד אֲנִי : 5 עָפַר אֶתָּה : 6 יוֹנָתָן אִישׁ חָכָם מְאֹד :
7 יוֹם אַחֵר : 8 מִי אֵלֶּה : 9 אָנָּה אֶתָּה הוֹלֵךְ : 10 זָנַח יִשְׂרָאֵל
טוֹב : 11 לֶחֶם לֹא אָכַל : 12 אָכַן שָׁמַע אֱלֹהִים : 13 כֹּה אָמַר
יְהוָה : 14 לֹא יָרַע בִּי הֵלֶךְ יוֹנָתָן : 15 גַּם דָּם נָקִי שָׁפַךְ מְנַשֶּׁה :

Transliteration and Translation.

1. Y^hō-wāh (24, 7, *Obs.* 2) k^a-rat b^{er}it, *Jehovah made* (lit. cut) [a] covenant; see 53, *Note* 2. 2. Yis-ra-^hel ha-pak "ō-rép, *Israel turned* [the] neck (back). 3. Lēz lō^h sā-ma" g^a-rāh, [A] scorner hears not rebuke. 4. Hā-sivd hānī^v, *Gracious* [am] I; see 52, 56. 5. "a-pār hat-tāh, *Dust* [art] thou. 6. Yō-nā-tān h^{is} hā-kām me^hōd Jonathan [was a] man wise very (a very wise man; 53). 7. Yōm hē-hād, *Day one*, i. e. one (or a) day; see 53, *Note* 2. 8. Mī^v hēl-lēh, *Who* [are] these? 9. hā-nāh hat-tāh hō-lek, *Whither* [art] thou going? 10. Zā-nah Yis-ra-^hel tōb, *Rejected Israel good* (Israel hath rejected good). 11. Lé-hém lō^h hā-kal, *Bread not he ate* (bread he ate not); see 55. 12. hā-kēn sā-ma" hēlō-hī^m, *Surely heard God* (surely God has heard). 13. Kōh hā-mar Y^hō-wāh, *Thus said* (or saith) *Jehovah*. 14. Lō^h yā-da" kī^v hā-lak Yō-nā-tān, *he knew not that went Jonathan* (that Jonathan had gone). 15. Gam dām nā-qlī^v sā-pak M^a-nas-sēh, *Also blood innocent shed Manasseh* (Manasseh also shed innocent blood).

QUESTIONS FOR EXAMINATION. 1. Name the various (a) letters and (b) vowel-points occurring in the foregoing sentences (3, 24). 2. What determines the pronunciation of the 'mutables?' (7). 3. What are the different kinds of syllables? (34, 36). 4. What are the laws which regulate the syllable? (33, 35, 37)

5. What points are met with in the Hebrew consonants? (18–21). 6. What are the species of Shewa? (28, 29).

NATURE OF THE HEBREW LANGUAGE.

57. The Hebrew language shows a strong desire for *synthesis* and *brevisity*, i. e. it seeks to form but one word or expression out of many elements, which, in a language like our own, of analytic tendency, would rather be preserved distinct and separate. Attempts at synthesis appear in combinations formed by means of *Maqqeph* (44). Some prepositions and like particles are always joined, by this sign, to the word succeeding them; others are sometimes found without *Maqqeph*. Such are על or על on, upon, over; אל to, towards; את or את, a frequent sign of the direct and definite accusative (105); כל or כל (25, A, 2) all, every, &c.

Exercise 2.

1 יהוה אמר אל-אַבְרָם : 2 יהוה פָּקַד אֶת-שָׂרָה : 3 מֶה-
 אֵלֶּה : 4 אֲנִי-אֵל שָׂדֵי : 5 אִישׁ אֶחָד-אִשָּׁה : 6 לֹא-יִזְכָּר אֶת-יוֹסֵף :
 7 אֲנִי-מֶלֶךְ עַל-יִשְׂרָאֵל : 8 אֵין הָבֵל כָּל-אָדָם :

Transliteration and Translation.

1. Y^{hō}-wāh ḥa-mar ḥel ḥab-rām, *Jehovah said to Abram*. 2. Y^{hō}-wāh pā-qad ḥet Sa-rāh, *Jehovah visited Sarah*. 3. Māh ḥel-lēh, *What [are] these?* 4. ḥānīṽ ḥel sad-daṽ, *I [am] God Almighty*. 5. ḥīṽs ḥδ ḥis-sāh, *[A] man or [a] woman*. 6. Lōḥ zā-kar ḥet Yδ-sēp, *Not he remembered (he remembered not) Joseph*. 7. ḥānīṽ mé-lék 'al Yis-rā-ḥel, *I [am, was] king over Israel*. 8. ḥak hé-bél kol ḥa-dām, *Surely vanity [is] every man (every man is vanity; see 52)*.

QUESTIONS. 1. What effect has *Maqqeph* on (a) the tone and (b) the vowels of the word preceding it? (44). 2. Distinguish between *Qāmēz*, and *Qāmēz-Hatp̄h* (24, 1 and 8; 25). 3. What changes may take place on words in *Pause*? (45).

WORD-ACCRETION.

58. The smaller words or particles, prefixed to other words, through time become completely fused with them, so that some now are never found alone, but only in connection with another word.

Such particles are the following : (a) the Conjunction וְ and (or, but, &c.), sometimes pointed וּ, וֹ, וְ &c. ; see 1, 2, 3, 4, 5, 12, in exercise ; (b) the 'inseparable prepositions' אֶ in, among, &c., לְ to, for, &c. אֲ as, like, &c. ; these are also pointed אִ, אֵ, אֶ, &c. , see 6, 7, 12, in exercise ; (c) the article (definite : see 53, Note 1), which is mostly pointed הַ (with Patah under ה, and doubling Dagesh in the letter following), but sometimes simply ה, הִ &c. ; see 8, 9, 10, 11, in exercise.

59. Moreover, two or even three of these particles may be prefixed together to another word.

Thus (a) the conjunction and a preposition may be found together, as in sentence 12, below ; (b) the conjunction and the article ; (c) a preposition and the article, as in sentence 11 ; (d) conjunction, preposition and article.

Obs. These inseparable prepositions (not the conjunction וְ) mostly extrude the ה and take the vowel of the article which follows them ; thus אֶן is shortened from אֶהֱנֶן in the garden ; see 11.

Exercise 3.

1 מֹשֶׁה וְאַהֲרֹן : 2 חֶלֶב וְדִבְשׁ : 3 אֵיהֶם רֶגֶן וַיָּיִן : 4 חֲנוּן
 הָיָה וְצָדִיק : 5 צָדִיק וַיֵּשֶׁר הוּא : 6 אֵתָה כֹּהֵן לְעוֹלָם : 7 אֱלֹהִים
 הָפֶךְ יָם לַיָּבֵשׁ : 8 קָרַב אֶל־הַמִּחָנֶּה : 9 אֵכֶן חֲצִיר הָעֵם :
 10 לֹא־שָׁמַע הַמֶּלֶךְ אֶל־הָעָם : 11 הִכְנַעְנִי אֲזַ בְּאַרְץ : 12 רִבִּץ
 בְּאַרְיֵה וּבְלִבִּיָּא :

Transliteration and Translation.

1. Mō-séh (24, 7, Obs. 1) w^aa-härôn, *Moses and Aaron*. 2. Halab û-dêbas (or, wû-dêbas ; see 33, 1), *Milk and honey*. 3. Av-yêh dâ-gân wâ-ya-yin, *Where [are] corn and wine?* 4. Han-nûn Yêhō-wâh wêzad-dîq, *Gracious [is] Jehovah, and righteous* ; see 52, b. 5. Zad-dîq wêya-sâr hû^h (35, Obs.), *Righteous and just [is] he* ; see 52, c. 6. ʔat-tâh kô-hên l'êd-lâm, *Thou [art a] priest for ever* (lit. to eternity). 7. ʔêlô-hîm ha-pak yâm l'yab-ba-sâh, *God turn-*

ed sea to dry land. 8. Qa-rab ^hél ham-ma-hāneh, *he approached to the camp.* 9. ^ha-kēn hāzīr hā-'ām, *Surely, grass [is] the people—* i. e. (52) *Surely the people is grass.* 10. Lō^h sā-ma' ham-mé-lék ^hél hā-'ām, *Not hearkened the king* (the king did not hearken) *to the people.* 11. Hak-kēna-'ānī^h hāz bā-^ha-réz (for יָרָאָה: 59, *Obs.*) *The Canaanite [was] then in the land.* 12. Rā-bāz k'ar-yēh ū-(or wū-)kēlā-bī^h (59, *a*), *he crouched like a lion, and like an old lion.*

QUESTIONS. 1. What are the laws regarding aspirates? (9–12). 2. When is the simple Dagesh *not* found in a mutable? (7). 3. What are the small, upright lines under the words in sentence 11? (41, 1, and 43).

SUFFIXES, AFFIRMATIVES, &c.

60. Besides employing prefixes, the Hebrew makes large use of 'suffixes,' 'affirmatives,' and 'affixes,' which are but fragments of the personal pronouns: see 89, 90. (1) *Suffixes*, which are added to *nouns*, represent our 'possessive pronouns;' (2) *affirmatives* to *verbs* represent the subject, while (3) *affixes* may be appended to the verb, to indicate the object, when this is marked by a personal pronoun.

Thus, (1) קוֹלִי *my voice* (lit. *voice mine*, or *voice of me*) is formed of the noun קוֹל, with the suffix י, a fragment of the personal pronoun אֲנִי or אֲנִי *I*; so קוֹלֵנוּ means *our voice*, קוֹלָם *their voice*, &c. (2) By adding to the fundamental verb-form שָׁמַר certain affirmatives, we make such words as these: שָׁמַרְתָּ *thou hast kept*, שָׁמַרְתִּי *I have kept*, שָׁמַרְנוּ *we have kept*, &c.; see 112 ff. (3) These forms again may take an affix, as in שָׁמַרְתִּי לְךָ *thou hast kept me*, שָׁמַרְתָּ לָּהּ *I have kept thee*, שָׁמַרְנוּם *we have kept them*.

Observe that, through additions such as these, (a) the place of tone and frequently also (b) the vowels of a word may suffer change; see 47 ff.

The common forms of such appended pronoun-fragments are the following:—

	Singular			Plural		
Suffixes	י my	ך thy	ו his	נֹ our	כֶּם your	ם their
... fem.	... יָ my	... יָ her	... יָ her	... כֶּן ...	... י ...	...
Affirmatives	אֲנִי I	אַתָּה thou	הוּא he	אֲנִי we	אַתָּה ye	הֵם they
... fem.	... אֲנִי ...	... אַתָּה ...	... הֵיאָה she	... אֲנִי ...	... אַתָּה ...	... הֵם ...
Affixes	לִי me	לָּךְ thee	לוֹ, לָּהּ him	לָנוּ us	לָכֶם you	לָהֶם them
... fem.	... לִי ...	... לָּךְ ...	... לָּהּ her	... לָנוּ ...	... לָכֶם ...	... לָהֶם ...

Exercise 4.

1 אָבִי אַתָּה : 2 זֹאת בְּרִיתִי : 3 רַב טוֹבָךְ : 4 הִנֵּה חֻמָּתִי
 חָלוּם : 5 שָׁמַעְנוּ אֶת־קוֹלוֹ : 6 שָׁמַעַתָּ קוֹלִי : 7 אֶת־קוֹלְךָ
 שָׁמַעְתִּי בָּנָן : 8 מִי יִלְד־לִי אֶת־אֵלֶּה : 9 הִנֵּה שְׁלַחְתִּי לָךְ
 שָׁחַר : 10 סֵפֶר נָתַן לִי הַכֹּהֵן :

Transliteration and Translation.

1. *ʾa-bi ʾat-tah, My father [art] thou; see 52.* 2. *Zōt b'ri-ti, This [is] my covenant.* 3. *Rab tū-b'ka, Great [is] thy goodness.* 4. *Hin-nēh ha-lam-ti ʾhālōm, Behold, I dreamed [a] dream.* 5. *Sa-ma''-nū ʾét qō-lō, We heard his voice.* 6. *Sa-ma''-ta qō-lī, Thou didst hear my voice.* 7. *ʾét qō-l'ka sa-ma''-ti bag-gan, Thy voice I heard in the garden.* 8. *Mī yā-lad lī ʾét ʾel-lēh, Who begat to me these (these to me)?* 9. *Hin-nēh sa-lah-ti l'ka sō-had, Behold, I sent to thee [a] present.* 10. *Sē-pēr nā-tan lī hak-kō-hēn, [A] book gave to me the priest,—the priest gave me a book (see 55).*

CONJUGATIONS OF VERBS.

61. The main idea of a Hebrew verb is often modified by changes made upon the 'root' or ground-form (62).

Thus, from the simplest form *קָטַל* *he killed*, we may make 1. *נִקְטַל* *he killed himself* (reflexive form), or, *he was killed* (passive; see no. 1 in the exercise); 2. *קָטַל* *he killed many*, massacred (frequentative), but sometimes too, *he caused to kill* (causative: see 3, 4, 5 in exercise); 3. *קָטַל* *he was massacred* (passive of the preceding: see 2 in exercise); 4. *הִקְטִיל* *he caused to kill* (factitive or causative: see 6—10 in exercise); 5. *הִקְטִיל* *he was caused to kill* (passive of the preceding), &c. All these derived forms may again receive affirmatives, as already exhibited (60); see 1, 4, 5, 10 in exercise.

Exercise 5.

1 בָּמִים נִשְׁפָּכְתִּי : 2 שָׁפַךְ דָּמָם בָּעָפָר : 3 אֵלֶּה מִי גִדֵּל :
 4 לֹא בִפְתָר דִּבְרָתִי : 5 שִׁפְלֵתִי אֲבִדְתִּי אֶת־עַמִּי : 6 הִפְלִיךְ
 הַפֶּקֶר אֶת־הַשְּׁלִישׁ עַל־הַשָּׁעַר : 7 דֹּדַר הַמֶּלֶךְ אֶת־שְׁלֹמֹה :

8 יְהוָה לֹא הִמָּטִיר עַל-הָאָרֶץ : 9 הִקְרִיב אֶת־קִרְבָּנוֹ :
 10 הִקְדַּשְׁתִּי לִי כָל־בְּכוֹר בְּיִשְׂרָאֵל :

Transliteration and Translation.

1. Kam-ma-yim nis-pak-ti^y, *Like the waters (like water) I am poured out.* 2. Sup-pak dā-mām ké-'ā-pār, *Poured out is their blood like the dust.* 3. ^hēl-léh mī^y gid-dēl, *These—who hath reared (lit. made great)? (55).* 4. Lō^h baš-sē-tér dib-bar-ti^y, *Not in the secret (in secret) have I spoken.* 5. Sik-kal-ti^y ^hib-bad-ti^y ^hēt 'am-mi^y, *I have bereaved, I have destroyed (lit. caused to perish) my people.* 6. Ham-mé-lék hip-qī^d ^hēt has-sa-li^s 'al has-sa-'ar, *The king appointed the captain over the gate.* 7. Dā-wid him-li^k ^hēt S^lō-mō^h, *David made to reign Solomon (made Solomon king).* 8. Y^hō-wā^h lō^h him-ti^yr 'al hā-^hā-réz, *Jehovah had not caused it to rain upon the earth.* 9. Hiq-rī^b ^hēt qor-bā-nō (25, A 1), *He offered (lit. caused to come near) his offering.* 10. Hiq-das-ti^y li^y kol (25, A 2 ; 44) b^hkôr b^yis-rā-^hēl, *I have sanctified (made holy) to me (or, to myself) every first-born in Israel.*

As it is hoped that enough has already been given to present a general idea of the Hebrew tongue, the student will now be introduced to its peculiarities in detail. And inasmuch as the design of this work is to familiarise the reader with the Hebrew of the Sacred Scriptures *in its proper characters*, equivalents in Roman letters will no longer be used, except in rare instances ; while it is strongly recommended (1) that, for some time at least, the sentences in Hebrew be not merely rendered into English, but *transcribed* with care, until precision in observing every point has been attained, (2) especially *that the versions into Hebrew be written*, and (3) that the paradigms, meanings of words &c. be committed to memory as they occur.

ON HEBREW ROOTS.

62. The root⁽¹⁾ of any Hebrew word is, speaking generally, the most simple form⁽²⁾ to which its fundamental element can be reduced.⁽³⁾ It usually consists of but three letters⁽⁴⁾ (consonants). The various possible modifications of the general idea it represents are produced (a) by changes within the root itself, (b) by prefixing, (c) by affixing, or by two or more of these methods together, as has been shown in Exercises 3—5.

(1) The letters chiefly used in forming roots have been termed 'radicals' (5).

(2) A weak root-letter however, may quite disappear, and make the root seem simpler than it really is: thus, קָם has become קָם *he arose*, through the absorption of the ל .

(3) Thus, שָׁפַט *judge* is the root of בְּחֻמְשָׁפְטִים *with judgments*: יִם — is the termination of masculine nouns in the plural (67), בְּ is a preposition signifying *with* (102), and ט is a noun-prefix.

(4) Only a few quadrilaterals and quinqueliterals occur; and even these are mostly formed by adding a fourth letter to what was a trilateral root, as כַּרְמֶלֶךְ *orchard*, from כָּרַם *vineyard*; or they are formed by combining elements of different roots, as עֹרֶבֶת *a bat*, from עָרַב *dark*, and פָּגַח *flying*.

Note 1. Strictly, the root must be regarded as vowel-less, as belonging to no one part of speech more than another, and as containing only the most general idea of the thought affixed to it. Thus, out of the root מָלַךְ , which contains the general idea of *reigning*, we find growing the two simplest 'stems' of (a) the noun and (b) the verb; and these two stems are defined in meaning by the vowel-points affixed to them. Thus,

מָלַךְ <i>he reigned</i>	מֶלֶךְ <i>king</i>
 	
Verb-stem Noun-stem	
	
Root מָלַךְ <i>reign</i>	

According to this view, מָלַךְ and מֶלֶךְ are co-ordinate, and both derived. And although we often find a simple verb-stem without a cognate noun (as קָטַל *he stoned*), and sometimes simple nouns without a cognate verb (as אֶרֶץ *earth*), we may suppose that the language once possessed the missing forms, which indeed are often met with in the cognate dialects. But practically, it is found convenient to view the simplest form of the *verb* as the root (though really it is a stem); hence it is generally said that מָלַךְ is the root of מֶלֶךְ and of all other cognate words. When, on the other hand, a verb is evidently formed from a simple noun, it is 'denominative;' as מָלַח *he salted*, from מֶלַח *salt*: see also 170, *Obs.* 2. Since roots are generally presented in the Lexicons as verbs, the student must acquire skill in detecting these,—rejecting all additions made to them: experience and careful observation give the greatest help in this.

Note 2. The roots of the Shemitic languages are distinguished from those of the Indo-European tongues by being (a) trilateral and (b) formed only of consonants. The Indo-European roots are (a) monosyllabic and (b) always have a vowel ; cf. *fug* in *fugio*, *fugo*, *confugere* &c. Yet it seems possible to trace many trilateral Hebrew roots to still simpler bilaterals ; thus, זר is a biliteral element with the idea of *scattering*, and common to the trilaterals זרע *to sow* (i. e. scatter seed) זרח *scatter* rays of light, זרה *scatter* generally, זרק *scatter* dust &c. See Prof. Mac Curdy on Aryo-Semitic Speech.

ON GENDER, AND THE FEMININE SINGULAR.

63. Of Genders, Hebrew recognises only the masculine and the feminine. Hence, names of things, called 'neuter' in English and in other languages, are, in Hebrew, masculine or feminine.

Obs. The feminine is often used in a wide or comprehensive sense ; as זאת *this* (84, a. 2) ; cf. also the plurals in Ps. 106 : 22, and Jer. 31 : 22, *a new thing*.

64. Of feminines, besides those which may be at once distinguished by their meaning (as אם *mother*), or their form (66), the following may be noted :—

a. Countries and cities, as מצרים *Egypt*, יריחו *Jericho*. (But names of nations, mountains, and rivers are masculine ; hence מצרים is construed as such when it refers to the *people*).

b. The members of the body (especially those which are found in pairs), as יד *hand*, עין *eye*.

c. Some names of instruments, as חרב *sword*, כוס *cup*.

d. Some common nouns of place, as עיר *city*, באר *well*.

e. Powers of nature, as צהר *light*.

65. Some nouns have common gender : the following occur most frequently :—

a. Indifferently m. or f.	b. Mostly masc.	c. Mostly fem.
אות sign	לחם bread	אור light
ארון ark, chest	לב heart	בגד garment
גדר wall	כרם vineyard	בית house
גן garden	מזבח altar	מקום place
דרך way	מקדש temple	עם people
	שער gate	קבר glory
		רוח spirit, wind

66. RULE. All adjectives, and the majority of nouns, take in the singular a final ה or ת to designate the feminine.¹

¹ The termination ה must be removed from masculines before additions can be made.

E. G. מואבית *a Moabite*, מואבית or מואבית *a Moabite*; גָּדוֹל *great*, f. גְּדוּלָה; חָכָם *wise*, f. חֲכָמָה; שָׁפַד (participle m.) *shedding*, f. שֹׁפֶטֶת; יָפָה *beautiful*, f. יָפָה; נָטוּי *stretched out*, f. נְטוּיָה; רַב *much, great*, f. רַבָּה.

Obs. 1. הִי is preferred to הָ by (a) participles and (b) words which end with vowel-sounds; see the examples given.

Obs. 2. הִי fem. *receives the tone*; in this it differs from הָ local (209, c).

Obs. 3. This הִי usually (a) changes the place of accent in a word, and (b) frequently its vowels and syllables, as seen above.¹ Cf. 47 ff.

Obs. 4. Though הִי is now more common, as a feminine ending, than הָ, it was itself originally הָ.

Obs. 5. In some adjectives, the second radical is shown to be really double, by assuming Dagesh when additions are made; see רַב above, and 18, *Obs. 1.* Cf. also 67, *Obs. 3.*

Obs. 6. The feminine of adjectives is often used instead of (a) abstract or (b) collective nouns; as רָעָה *evil*, דִּלָּה the *poor* people.

Exercise 6.

בֵּן son	אִישׁ man, husband	הַבֵּית hill	מִצְרַי Egyptian
שֵׁם name	אִשָּׁה woman, wife	צֶעֶקָה cry	רָם high
כִּסֵּא throne	נַעֲמָה damsel	דָּם blood	חֲדָשׁ new
שִׁיר song	מְגִלָּה roll	טוֹב good	נוֹרָא terrible
זְרוֹעַ arm (12, 2)	עֶבֶד slave	אֲחֵר another	עִיר city
שֹׁפֶטֶת handmaid	עֲבָדָה service	קָשָׁה hard, harsh	כָּאֵד very

A. Transcribe and translate

- 1 שֵׁם טוֹב : 2 אֶרֶץ מוֹבֵה : 3 כִּסֵּא רָם : 4 יָד רַמָּה :
 5 אִוֵּר גָּדוֹל : 6 צֶעֶקָה גְּדוּלָה : 7 בֵּן חָכָם : 8 אִשָּׁה חֲכָמָה :
 9 שִׁיר חֲדָשׁ : 10 רוּחַ חֲדָשָׁה : 11 אִישׁ יָפָה : 12 נַעֲמָה יָפָה :
 מאד : 13 לֵב אֲחֵר : 14 מְגִלָּה אֲחֵרֶת : 15 אִישׁ קָשָׁה :
 16 עֲבָדָה קָשָׁה : 17 עֶבֶד מִצְרַי : 18 שֹׁפֶטֶת מִצְרַיִת : 19 עִיר
 שֹׁפֶטֶת דָּם : 20 זְרוֹעַ נְטוּיָה :

B. Write in Hebrew

1. A new heart. 2. A terrible land. 3. A high hill. 4. A good woman. 5. A large stone. 6. A pretty handmaid. 7. A very beautiful woman. 8. Another damsel. 9. An Egyptian roll. 10. A tall (great) man. 11. A Moabitish handmaid. 12. An out-stretched hand. 13. A very great city.

¹ Full treatment of such internal inflection is deferred for the present.

THE PLURAL, THE DUAL : WAW COPULATIVE.

67. THE PLURAL. In most nouns, and all adjectives, the common ending of the plural masculine is ים ; that of the feminine is ות .¹

E. G. כְּרֻב *a cherub*, pl. כְּרֻבִּים ; אָלָה *oath*, pl. אָלוֹת ; טוֹב , fem. טוֹבָה , *good*, pl. טוֹבוֹת ; יָפָה , *beautiful*, pl. יְפֹת ; אֵפֹד *epistle*, pl. אֵפֹדֹת .

Obs. 1. Nouns masculine sometimes assume the ending ות , as אָב *father*, pl. אָבוֹת . Conversely, feminines sometimes assume the ending ים , as דְּבוּרָה *bee*, pl. דְּבוּרִים .

Obs. 2. These plural endings are not always fully written ; see 24, 5, 6, 7.

Obs. 3. Those nouns whose final consonant is really a double one, assume Dagesh in it, if possible, before the plural termination ; as עָם *people*, pl. עַמִּים (for עַמִּיִּים , which is actually found in Neh. 9 : 22). Cf. 66, *Obs. 5.*

68. THE DUAL, which is but a kind of plural, is found only in a few familiar nouns. Its sign is ים , which is added to the singular ; but feminines which end in ה change this to הַ , while masculines reject the termination הַ , before assuming it.

E. G. שׁוֹק *leg*, שׁוֹקִים *two legs* ; אַמְצָה *cubit*, אַמְצָתַיִם *two cubits* ; מִלֵּן *millstone*, מִלֵּיִם *hand-mill*, i. e. the upper and the nether millstones.

Obs. 1. The dual is not found in verbs, pronouns, or adjectives. Accordingly, an adjective connected with a dual noun can only take the plural form, as יָדַיִם *feeble hands*. So too, a verb whose subject is a dual noun takes the plural.

Obs. 2. The words מַיִם *water*, שָׁמַיִם *heaven*, יְרוּשָׁלַיִם *Jerusalem* (48, *Obs. 2*) are commonly considered plurals.

For a further account of the Dual and Plural, see 140 ff.

69. WAW COPULATIVE. When the conjunction Waw is merely used as a connective particle (*and, but, or, &c.*), it is called 'Waw Copulative.'² The vowels it assumes are various :—

1. In general, it takes simple shewa, as in וְהָיָה *and he*.

2. Before a composite shewa (29), it takes the corresponding short vowel, as וְאָכַל *I, and eat*, וְחָלִי (*wo-hôlî*) *and disease*. See 11.

3. Before (a) the other labials, viz. ב , מ , פ (4, 5), before (b) simple shewa, and even (c) before a composite shewa under a letter that is not an aspirate, it takes *Sûrêq* ; e. g. וְיָכִי *and who* ? וְיִלְכִי *and to whom* ? וַיִּנָּחֵם Gen. 2 : 12 ; see

¹ Before these terminations are assumed, הַ masculine, הַ and ת feminine, must be removed.

² On Waw Conversive or Consecutive, see 158, 162.

likewise 29, *b*, 2.

4. Before Yod with shewa [י], it takes Hiréq; shewa then disappears, and Yod quiesces in the Hiréq of the Waw. Thus 'and Judah' would primarily be וַיְהוּדָה, then וַיְהוּדָה (30), and finally וַיְהוּדָה.

5. Before the tone, especially in pause (45), it often takes Qaméz, as וַלֶחֶם *and bread*, וָרָע *and evil*.

6. The weakness of the *א* in אֱלֹהִים *God*, אֲדֹנִים *Lord*, or *lords*, causes their shewas, and thus also the shewa of יְהוָה (see 46, *Obs.* 2, *a*), to merge in the vowel of a prefixed Waw; thus וַאֲלֹהִים, וַאֲדֹנֵי, וַיְהוָה. Cf. 103, *Obs.* *a*.

Exercise 7.

תֵּימָן fig, fig-tree, <i>pl.</i>	יָם - אֵל God	יוֹם day	רִאשׁוֹן first, former
מִשְׁפָּט judgment	חֶסֶד mercy	בָּרַד hail	חַנּוּן gracious
מַעֲשֵׂה work, deed	אֱמֶת truth	חֲמֹר ass	צָדִיק righteous
קוֹל voice, thunder	יְרִיחוֹ Jericho	כֹּה thus	רַחוּם compassionate
צֹאן flock, small cattle	שֶׁמֶן oil (אֶת)	אַתָּה thou	לָקַח he took, has taken
בָּקָר herd, large cattle	דְּבַשׁ honey	אַתֶּם ye	נָתַן he gave, sent forth
פָּרָה cow, heifer	סֶלֶת flour	אַחֲרָיו last	אָמַר he said, saith

A. Transcribe and translate

- 1 מִשְׁפָּטִים צְדִיקִים : 2 תְּאֵנִים טוֹבוֹת מְאֹד : 3 עֲמִים רַבִּים :
 4 מַעֲשִׂים רָעִים : 5 פְּרוֹת רְעוֹת : 6 יוֹמִים : 7 יָדִים : 8 עַם
 9 סֶלֶת וְדִבֵּשׁ וְשָׁמֶן : 10 חֶסֶד וְאֱמֶת :
 11 יְהוּדָה וִירוּשָׁלַם : 12 צְדִיק " יְהוָה " וְחֶסֶד : 13 צְדִיקִים "
 14 אַתָּה " אֵל-רַחוּם וְחַנּוּן : 15 יְהוָה נָתַן וְיְהוָה לָקַח :
 16 לָקַח צֹאן וּבָקָר וְחֲמֹרִים : 17 יְהוָה נָתַן קֶלֶת וּבָרַד : 18 כֹּה
 אָמַר יְהוָה אֲנִי " רִאשׁוֹן וְאֲנִי אַחֲרָיו :

^a Supply the verb *to be* (see 56). ^b See 52, *b*.

B. Write in Hebrew

1. Good deeds. 5. Righteous nations. 3. New songs. 4. Very large rolls. 5. Mercy and judgment. 6. Judgment and mercy (see 69, 5). 7. A man and a woman. 8. A cow and an ass. 9. Asses and cows. 10. Jerusalem and Jericho. 11. Bad figs. 12. Ye [are] evil (cf. 13 in A, above). 13. Thou (f.) [art] first, but ye [are] last.

THE ARTICLE.

70. The Hebrew Article (see 53, 2) is ה, ⁽¹⁾ used as a prefix ⁽²⁾ to the word it qualifies. ⁽³⁾ Its form remains unchanged ⁽⁴⁾ by gender or number.

(1) The old opinion was that ה is but a fragment of the pronoun הוּא, which is sometimes employed as a demonstrative (84, c); cf. הֵן, הֵן *behold!* Later grammarians suppose that the article was primarily הַל, as in Arabic.

(2) The article is not to be confounded with ה interrogative (217), with which indeed it is sometimes identical in punctuation as well as in form.

(3) The article is joined, not with nouns merely, but with adjectives (including participles and demonstratives; see 73, 4, and 76).

(4) Our English definite article likewise remains unchangeable. Contrast *Fr. le, la, les, Ger. der, die, das, &c.*

71. *Rules for the pointing of the Article.* I. 1. Before an ordinary vowelised consonant, the ה takes =, while a doubling Dagesh is inserted in the consonant; e. g. הַקוֹל *the voice*.

2. If a sh^wa be found under the consonant, Dagesh is sometimes dropped, as in הַיָּאֵר *the Nile*, but never when the letter is a mutable (7), hence we must write הַבְּכוֹר *the firstborn*.

II. If the first letter of the word be an aspirate (4, 1), then (a) Dagesh is rejected (9), and (b) the ה mostly assumes some longer vowel than Patah. More particularly,—

1. Before א and ר, the ה always takes Qāmēz; as הָאָב *the father*, הָרֶגֶל *the foot*.¹

2. Before ה (hā) and ח, the ה always takes S^gōl; as הַחֶכֶם *the wise man*, הַחֵלִי *the disease*.

3. Before ק and פ (both with ā), the ה, if it immediately precede the tone, also takes ā; e. g. הַקֶּר *the mountain*, הָעָם *the people*. But if the accent does not follow immediately, the ה assumes S^gōl; as הַהָרִים *the mountains*, הָעֲוֹן (hé-^wā-wōn) *the iniquity*.

4. Before ח or ה with some other vowel than ā or ō (ח or ה), the article is mostly written ה, as הַחֹדֶשׁ *the month*, הַהוּא *that*. Exceptions are הָנֶחָם *those*, הַחַי *the living one*.

5. Before ע with a vowel other than those just named, the ה mostly takes Qāmēz; as הָעֶבֶר *the servant*, הָעִיר *the city*, הָעֲבָדִים *the servants*.

Note. The nouns הַר *mountain*, עַם *people*, אֶרֶץ *earth*, when they assume the article, become הָהָר, הָעָם, הָאֶרֶץ.

¹ The student may at first rest satisfied with mastering the rules down to this point.

72. The article is frequently used as follows :—

1. It may change a common to a proper noun ; e. g. *הַשָּׂטָן* *adversary* *הַשָּׂטָן* *the Adversary, Satan* ; *הָאָדָם* *man* (homo), but *הָאָדָם* *Adam* (the man : cf. 'the Book' = the Bible). This is especially the case with nouns of place, as *הָהָר* *the heap of ruins*, *הַיַּרְדֵּן* *Jordan* (the descending), &c.

2. It may make the singular express a generic or collective idea, as *הַיְצִידִיק* *the just man*, *הַכְּנַעֲנִי* *the Canaanite*.

73. Observe these special uses of the article :—

1. As a sign of the vocative ; thus *הַמֶּלֶךְ* *O king* 1 Sam. 17 : 55 &c. But it may be omitted, as in Is. 1 : 2, *Hear O heavens* (*שָׁמַיִם*) and *give ear O earth* (*אֲרֶצַּי*) ; see 74, *Obs.*

2. As a demonstrative, especially with nouns of time ; e. g. *הַיּוֹם* *to-day, this day*, *הַשָּׁנָה* *this year*, Is. 37 : 30.

3. With well-known objects, as *הָאֵשׁ* (the) *fire*.

4. With participles : such a combination may most suitably be rendered by the relative, together with a finite verb, as *הַשֹּׁמֵר* *he who keeps*.

74. The article is *not* usually prefixed to nouns sufficiently definite already, as—

1. Proper names,—*David, Israel, Jerusalem* &c. But see 72, 1 ; 80, 3, b.

2. Nouns having suffixes (92) ; such cases as *הַדְּבָרִי* Mic. 2 : 12 &c. are irregular. The irregularity is most common with participles ; see Deut. 13 : 6, 12.

3. Nouns in the construct state (80) ; but see further 80, 3, c).

Obs. The Article is much less frequently used in poetry than in prose ; compare the Psalms with the historical books.

75. RULE. The Article should be prefixed to each member of a series of co-ordinate nouns or adjectives.

Thus *הַטוֹב וְהַיָּשָׁר* *what is good and right*, lit. *the good and the right*.

76. RULE. When nouns are definite, so should be their attributives, i. e. the article should be prefixed to these. Hence the following formulæ :—

1. *הַמֶּלֶךְ דָּוִד* *king David, David the king*.

2. *הַמְּלֹךְ הַגָּדוֹל* *the great king*, lit. *the king, the great one* ; cf. 53.

3. *כַּחַי הַגָּדוֹל* *my great strength*. (See an irregularity in Is. 65 : 7, *their former work*).

4. *יּוֹם הַהַדְּרָה וְהַיּוֹם הַגָּדוֹל* *the great and dreadful day of Jehovah*.

5. a. *הַמֶּלֶךְ הַזֶּה* *this king* (lit. *the king, the this* ; see 70, 3, and 86).

b. *הַמְּלֹךְ הַגָּדוֹל הַזֶּה* *this great king*.

Exceptions. 1. The *Attributive* sometimes does not assume the article, especially (a) if it be a demonstrative, as *הַאֲרֶץ הַזֹּאת* (for *הָאֲרֶץ הַזֹּאת*) *that land* Jer. 45 : 4 ; cf. Ex. 10 : 1, Deut. 11 : 18, 1 Kings 8 : 59 ; 10 : 8,—or (b) if it be a numeral, 1 Sam. 13 : 17, 18.

2. The *noun itself* may want the article, especially (*a*) when the attributive happens to be a numeral, as in *יום השביעי* *the seventh day*, Gen. 2 : 3, cf. Zech. 14 : 10; and even (*b*) when the attributive chances to be an ordinary adjective, as *שער הישנה* *the old gate* Neh. 3 : 6; see also Ps. 104 : 18.

77. RULE. The *Predicate* does not ordinarily assume the article, even though its subject be definite (cf. 76). Hence the formulæ:—

The king [is] great $\left\{ \begin{array}{l} a. \text{הַמֶּלֶךְ הַגָּדוֹל} \\ b. \text{הַמֶּלֶךְ הַגָּדוֹל} \\ c. \text{הַמֶּלֶךְ הַגָּדוֹל הוּא} \end{array} \right\} \begin{array}{l} \text{See 52} \\ \\ \end{array} \left. \vphantom{\begin{array}{l} a. \text{הַמֶּלֶךְ הַגָּדוֹל} \\ b. \text{הַמֶּלֶךְ הַגָּדוֹל} \\ c. \text{הַמֶּלֶךְ הַגָּדוֹל הוּא} \end{array}} \right\} \text{See 56}$

Exercise 8.

צָרָה	trouble	רָעָב	famine	עֲלִיּוֹן	upper	מִי	who?
קָמוֹן	multitude	עִיר	city <i>pl.</i>	זָקֵן	old	הִנֵּה	behold!
חֲצָר	court, village	קָבֵד	heavy, severe	עוֹז	strong	(44) כָּל, כָּל־	all, every
בְּרֵכָה	pool	נִכְבָּד	glorious	אָבֵד	has perished		

A. Transcribe and translate

1 הקלות והברד : 2 השם הנכבד והנורא : 3 המשפטים
 הראשנים : 4 המגלה הראשנה : 5 הצרות הראשנות : 6 האשה
 האחרת : 7 החצר העליון : 8 הברכה העליונה : 9 ההמון
 הרב : 10 השער החדש : 11 השמים החדשים : 12 ההרים הרמים : 13 הצדיק אבד : 14 הדם
 הוא הנפש : 15 פבר הרעב מאד : 16 זקן האיש וכבד :
 17 הנערה יפה מאד : 18 מי האיש החכם : 19 עו העם והערים
 גדלות מאד : 20 התאנים הטבות טבות מאד והרעות רעות
 מאד :

^a See 67, Obs. 1. ^b Pausal forms; see 45, a. ^c Cf. 47, I. a, and 66, Obs. 3. ^d Cf. 56: the copula must be supplied in sentences 14—20. ^e See 52. ^f See 55, b. ^g ...and the bad [ones are] ...

B. Write in Hebrew

1. The righteous judgments. 2. The great and dreadful God. 3. The good deeds. 4. The good land (earth). 5. The new heart. 6. The new songs. 7. This ^a wise son. 8. The wise ^b woman. 9. The lofty fig-tree. 10. The Egyptian slave. 11. The hard service. 12.

The first day. 13. Jehovah ^c [is] the righteous [one]. 14. The king [was] old. 15. The man [is] very great. 16. The woman [is] very beautiful. 17. The thunders [are] dreadful. 18. The fig-trees [are] tall. 19. Who has taken the honey?

^a See 76, 5, *b*. ^b See examples in 66. ^c See 46, *Note*.

THE ABSOLUTE AND THE CONSTRUCT STATES.

78. Case-endings are scarcely used in Hebrew; only a few archaic forms remain, and these mostly in poetry see (209). Hence, *case-relations* are either quite unmarked on nouns, or shown by prepositions.

Using the terms and ideas associated with such languages as Latin, Greek, &c. מֶלֶךְ *king* might be nominative, genitive, accusative, or vocative. *a*. What we would call the nominative has no special sign in Hebrew. *b*. But the *accusative*, if both direct and definite, is very often marked by מֶלֶךְ (מֶלֶךְ) prefixed see 105. *c*. *Direction to a place* is sometimes shown by an appended הָ, (209) *d*. הָ prefixed marks the instrument, rest in a place &c.,—הָ or הָ the dative case. As to the genitive, see what succeeds.

79. A near approach to 'case,' especially to that of the genitive, is found in difference of 'state' in Hebrew nouns and adjectives. Of these states, there are two, the 'absolute' and the 'construct.' *A noun or adjective, immediately depending on another following, is in the construct state*; one not dependent in this way is in the absolute.⁽¹⁾ In Hebrew, not the latter, but the former word suffers a change.⁽²⁾ There may be several immediately successive nouns or adjectives placed in the construct state, provided each is *subordinate* to the succeeding word; i. e. no two of them can be *co-ordinate*; ⁽³⁾ nor, generally, does one construct word depend on several co-ordinate words succeeding it.⁽⁴⁾

⁽¹⁾ To illustrate the statement given above, take such a simple sentence as אִישׁ נָטַע עֵץ *a man planted a tree*, and mark how it is possible to modify the nouns *man*, *tree*, which, as they stand at present, are both in the state called absolute. They may receive attributives, or nouns in apposition; or some other nouns may be connected with them by an intervening particle,—without affecting their 'state.' Thus, one might possibly write אִישׁ כֹּהֵן נָטַע עֵץ יָפֶה בְּגֶן *a man [who is] a priest planted a fine tree in a garden*. Here, 'priest' and 'fine' succeed the words on which they rest, and which they qualify (53); while 'garden,' by assuming הָ, prevents the word before from directly leaning on it, and thus becoming construct (see however 207, 1). But we might also write אִישׁ מִלְחָמָה נָטַע עֵץ פֶּרִי *a man (of) war [i. e. a soldier] planted a tree (of)*

fruit [fruit-tree]; or the last part might perhaps be written **עץ יפה פרי הארץ** a tree beautiful (with) fruit (of) form, i. e. *goodly fruit*. By such additions, **אֵשׁ** has changed its previous 'absolute' state for the 'construct,' since it now directly leans upon the word **מִלְחָמָה** succeeding it; and of the two words **עץ פרי**, the first is regarded as immediately dependent on the second, with which, accordingly, it stands in 'construction.' So also, of the words 'a tree beautiful' &c., **עץ** remains in the absolute state, but it is qualified by an adjective that becomes construct before **פרי**, which in its turn is construct before **הארץ**. See the construct adjectives in Job 14 : 1,—'Man that is born of woman is short of days and full of trouble.'

(2) This usage must at first seem strange to those who have previously been familiar only with Latin, Greek, or kindred languages. *Word, peace*, when undeclined and uncombined are L. *verbum, pax*; in Hebrew the corresponding words, in their 'absolute' state, are **דָּבָר, שְׁלוֹם**. But when we join the two in English by the preposition *of*, and thus make *word of peace*, the Latin will be *verbum pacis*. In this latter instance, it is the second word which suffers change. It is as if the *of* inclined towards the end: thus, *word of peace*. In Hebrew, however, it is the *first* word that is changed, when possible, and this by *shortening* instead of lengthening; hence it is hurried over in pronunciation as if it were subordinate, that so the emphasis may rather rest upon the final word, on which the other leans: thus, **דָּבָר שְׁלוֹם**,—as if we wrote *verbi pax, word of peace*.

(3) Thus *word of peace of Israel* is **דָּבָר שְׁלוֹם יִשְׂרָאֵל**; cf. Gen. 47 : 9 *the days of the years of the life of my fathers*. Such an expression as *a crown and sceptre of gold*, where *crown* and *sceptre* are co-ordinate, but both subordinate to *gold*, we must in Hebrew render by *a crown of gold and a sceptre of gold*, viz. **גִּזְרֵי וְשֵׁבֶט זָהָב**, not **גִּזְרֵי זָהָב וְשֵׁבֶט זָהָב**.

(4) Thus, *vessels of gold and silver* must be rendered in Hebrew, *vessels of gold and vessels of silver*; but on the other hand, we write, in Hebrew as in English, *a day of darkness and gloom*, Joel 2 : 2. So again, *the God of Abraham, Isaac and Jacob* is often rendered *the God of Abraham, the God of Isaac, and the God of Jacob*, as in Ex. 3 : 6; but see also v. 16 of the same chapter. Other excellent examples occur in 2 Kings 2 : 11 and 7 : 6.

80. The construct does not take the article, ⁽¹⁾ or any suffix ⁽²⁾ (92); but, if possible, ⁽³⁾ these rather go to the succeeding word.

(1) *The King of glory* is expressed, not by **הַמֶּלֶךְ הַקָּבוֹד** but by **הַקָּבוֹד הַמֶּלֶךְ** even though, in English, it is not the latter, but the former word which has the article. Other compounds also take the article on their latter portion; as **בֵּית הַלֵּחְמִי** *the Bethlehemite*. See further 148, Obs.

(2) In like manner, *his city of refuge* is not **עִיר מִקְלָט** but **עִיר מִקְלָטוֹ**. ¹

¹ Compare such an expression as *the Queen of England's crown*; the possessive sign really belongs to *Queen*, but *Queen of England* is regarded as so closely joined, that we may not insert the mark where properly it should be found.

See exceptions however in Ps. 38 : 20 ; 71 : 7 ; Lev. 6 : 3 ; 26 : 42 ; Ezra 2 : 62.

(3) (a) Since, according to 74, 1, a proper noun on which a construct leans does not assume the article, only the context can show whether such an expression as עִיר דָּוִד signifies *the city of David*, or *a city of David*; the latter meaning, however, is commonly expressed through making use of the Dative, as in מְזֹמֶר לְדָוִד *a psalm of* [lit. to] *David*. Yet (b) proper names may take the article from a construct that precedes, as שֵׁבֶט לֵוִי *the tribe of Levi*, Josh. 13 : 14 ; Deut. 3 : 13. But (c) if the proper name refuses to assume the article, sometimes the construct will accept it, as מֶלֶךְ אַשּׁוּר *the king of Assyria*, Is. 36 : 16 ; יִשְׂרָאֵל הַצֶּבִי *the splendour of Israel*, 2 Sam. 1 : 19.

Note. The formula already given in no. 1, above, is not unambiguous. For, while such an expression as שׁוֹר הָאִישׁ in general means (a) *the man's ox* (i. e. the ox of the man), it might mean—what we would expect—(b) *an ox of the man*; or even—what seems strange at first—(c) *the ox of a man*. All ambiguity may be removed by using such circumlocutions as the following; the meaning a. is clearly given by the expression הַשׁוֹר הָאִשְׁרִי *the ox which* [belongs] *to the man*; the meaning b. by שׁוֹר אֲשֶׁר לָאִישׁ, the meaning c. by הַשׁוֹר אֲשֶׁר לָאִישׁ.

81. To form the construct from the absolute, changes are made (1) *within the word itself*, when possible, i. e. among its vowels;¹ (2) some terminations also suffer change. (a) The dual ending יִם and the plural ending יִם— both change to יָ, but וֹת— remains the same. (b) Of singulars, the feminine in הַ is changed to תַּ ; הַ masculine to ה־ ; and יָ to יִ.

Thus, dual סוּסִים, and plural סוּסִים, *horses*, have a common form סוּסֵי for their construct state: the fem. pl. סוּסוֹת may be either absolute or construct. In the singular, מַלְכָּה *queen* becomes מַלְכָּה in the construct state; רֹעֶה *shepherd* becomes רֹעֶה, and חַי *life* becomes חַי.

82. RULE. An adjective agrees with its noun in gender and in number,—not necessarily in state.

E. G. הַרִי יִשְׂרָאֵל הַרְמִים *the lofty mountains of Israel*; מַלְכָּה הַיְּגִבָּה הַיְּפָה *the beautiful queen of the south*. An irregularity occurs in Prov. 11 : 23.

Obs. Such an expression as הַגָּדֹל הַמְּלֶכֶּה הַגָּדוֹל must remain ambiguous till it be ascertained whether the adjective belongs to the first or to the second word; the accents may determine this (38 ff.). If a conjunctive accent join the last two words (thus, הַגָּדֹל הַמְּלֶכֶּה הַגָּדוֹל), the whole will signify *the garden of the great king*; but if a disjunctive be placed under the second word, to keep it from being closely connected with what follows (thus, הַגָּדֹל הַמְּלֶכֶּה הַגָּדוֹל), the meaning will become *the large garden of the king*.

83. 1. In order (a) to make up for an extreme deficiency of adject-

¹ These inflections will be explained in 130 ff.

ives of quality, especially of those which indicate material, as well as (b) to obtain variety in the expression, Hebrew frequently employs the construct state.

Thus, *a wooden vessel* = *a vessel of wood*, כְּלִי עֵץ; *everlasting reproach* = *reproach of eternity*, חֲרָפָה עוֹלָם. This method is employed even when the cognate adjective exists; as *עִיר הַקֹּדֶשׁ* the city of holiness, i. e. the holy city.

2. Two nouns are found in *apposition* when we might rather expect the first one to be in the construct state: this mostly happens when the second indicates the composition or material of the preceding noun.

E. G. הַבָּקָר הַנְּחֹשֶׁת the oxen, the brass = the brazen oxen, 2 Kings 16: 17; סֵאֲהָ סֵלָה a measure [of] fine flour, 2 Kings 7: 1; יַיִן תְּרַעֲלָה wine [of] reeling, wine which intoxicates, Ps. 60: 5; see also Zech. 4: 7, 10. (Cf. the syntax of the numeral, 146, 3). But this construction should not be imitated.

Exercise 9.

רָעָה wickedness,	עוֹלָם eternity	צֶדֶק righteousness	יִרְאָה fear
evil, 66, 6.	מֹשֶׁה Moses	רֹאשׁ head, pl.	סוּס horse
חֲלוֹם dream m., pl.	יָם sea	רֵאשִׁית beginning	רֶכֶב chariot
תּוֹרָה law	אֱלֹהִים ¹ God	לֵב, לֵבָב heart	אֵשׁ c. fire
מִשְׁנֶה second; copy	חֵכְמָה wisdom	פָּרְעֹה Pharaoh	אַהֲבָה love
שֶׁקֶר falsehood	חֲזָק strong	מָר bitter	חֹלָה m., f. sick
בִּינָה understanding	תֹּאֵר form, shape	אָדָם man, man-kind	קָדוֹשׁ holy
שִׂמְחָה joy, gladness	שִׂגְלָה intelligence		הֵם, הֵמָּה they
תֹּעָה erring	מֵרָאָה appearance	לֶחִי jawbone	אֵי, אֵינָה where?

A. Transcribe and translate

- 1 יוֹם רָעָה: 2 שְׂמֵחַת עוֹלָם: 3 חֲלוֹמוֹת שֶׁקֶר: 4 קוֹל
הַחֲמוֹן: 5 לְחֵי חֲמוֹר: 6 לְחֵי הַחֲמוֹר: 7 מַעֲשֵׂה הַצְּדִיקִים: 8
בָּל-עַם-הָאָרֶץ: 9 מִשְׁנֶה תּוֹרַת מֹשֶׁה: 10 אִישׁ אֱלֹהִים
קָדוֹשׁ: 11 רוּחִים חֲזָקָה מְאֹד: 12 רוּחַ חֲכָמָה וּבִינָה: 13 עִיר
הַצֶּדֶק: 14 רֹאשׁ גִּבְעָה אַחַת: 15 רֵאשִׁי הַהָרִים: 16 רֵאשִׁית
חֲכָמָה יִרְאֵת יְהוָה: 17 אֵימָה מֶלֶךְ יִשְׂרָאֵל: 18 צִבְרֵי לֵב פֶּרְעֹה:
19 מְרִי נִפְשׁ הֵמָּה: 20 הֵנָּה רֶכֶב-אִישׁ וְסוּסֵי אִישׁ: 21 עַם תַּעֲרִי

¹ This is a 'plural of dignity' (143, 2, d): it often takes the article.

לִכְבֹּשׁ הֵם : רֶבֶה רָעַת הָאָדָם : 23 חוֹלֵת אֶרְבָּה אֲנִי : 24
 הַנֶּעֱרָה טוֹבַת מֵרָאָה מֵאֵד : 25 הָאִשָּׁה טוֹבַת-שֵׁנָל וַיִּפֹּת
 הָאָדָם :

^a See 83, 1. ^b See 80, Note. ^c לֵל is really a noun signifying *totality, whole*,—here (as often elsewhere) used in the construct state. ^d See 80, 3.
^e See 82, Obs. ^f See 53, Note 2. ^g See 52 a, and 56. ^h See 79, 3. ⁱ See 45, c. ^k See 69, 4.

B. Write in Hebrew

1. A throne of glory. 2. The glorious name of God. 3. The name of Jehovah [is] glorious. 4. The holy hill (hill of holiness). 5. The woman's cow and the old man's ass. 6. The Spirit of truth. 7. Everlasting mountains (mountains of eternity). 8. The top (head) of the first hill. 9. The top of a mountain. 10. A man's arm : the man's arm. 11. The love of God. 12. The mountains of Israel and (the mountains of) Judah. 13. Pharaoh [is] the king of Egypt. 14. The woman [is] of good appearance (good of appearance). 15. The woman's appearance [is] good. 16. Thou [art] a man of God. 17. Who is the holy man of God? 18. Thou art very bitter of soul. 19. The day of Jehovah is great and very terrible. 20. Where [is] the God of judgment? 21. Thus saith Jehovah, I [am] the God of heaven and (the God of) earth. 22. The tall fig-trees of the king's garden. 23. The fig-trees of the king's garden [are] very tall. 24. Thou errest in heart (art erring of heart).

THE DEMONSTRATIVES.

84. 1. The usual demonstrative,^a for objects near at hand, is—

Sing.		Plur. ^c	
Masc. הַ	} <i>this.</i>	Com. אֵלֶּה ^a (אֵלֵּי) <i>these.</i>	
Fem. זֹאת ^b (זֹה, זוֹ)			

The forms within parentheses are rare.

^a The proper demonstrative element is the *d* sound, sometimes changed into *s*. Thus, Aramaic אֵלֵּי; Arab. *da, du*, &c.; Ger. *der, die, das*; Eng. *the, this, that*, &c. The Hebrew הַ stands intermediate between these and the Sanskrit *sa*.

^b The feminine is often used where we would take a neuter form (63, *Obs.*)

^c The plural forms, which have another root than that found in the singular, show close connection with the Arabic.

^d The final ה of this form is demonstrative.

^e This form is found eight times in the Pentateuch (always with the article; see 86, 2), and elsewhere only in 1 Chr. 20 : 8.

2. וי is a rarer form of the near demonstrative, mostly used in poetry; but—as is sometimes true of ה (see Job 19 : 19; Prov. 23 : 22)—it is more frequently a *relative*. (Cf. the use of Eng. *that*). It is unchangeable, and thus may represent any gender or number.

3. For the remote demonstrative (*that, those*), the forms of the third personal pronoun (הוא, היא &c. 90) are used.

85. ה, וי, with ל and the article prefixed, produce the following rare forms, used only in the singular, in the wide sense of *this* or *that* (*yon*), and as attributives (see 86, 2). Thus,

Mas. הַלְלוֹהָ	Fem. הַלְלוֹהָיָהּ	Com. הַלְלוֹהֶם
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^a Only occurs twice, Gen. 24 : 65; 37 : 19. ^b Only found in Ezek. 36 : 35.

^c Six times as masculine, in Jud. 6 : 20, 1 Sam. 14 : 1; 17 : 26 &c., and once feminine, 2 Kings 4 : 25.

86. Demonstratives may be employed (1) as *true pronouns*; they must then take an independent place in sentences. (2) Employed as *adjectives*, they are attributives, assume the article (but see 76, *Ecc.* 1, *a*), and regularly take their place behind their nouns, after all other adjectives. Hence the following formulæ :—

- | | |
|--|--|
| a. וְהָ אִישׁ אוֹ הָ אִישׁ <i>this is a man.</i> | c. הַשְּׁמוֹת הָאֵלֶּה <i>these names.</i> |
| b. וְזֹאת הָאִשָּׁה <i>this is the woman.</i> | d. הַהַר הַגָּדוֹל הַהוּא <i>that high mountain</i> |
| | e. רַעֲיִי הַזֶּה (97) <i>this my friend,—this friend of mine.</i> |

Rem. 1. The article is sometimes wanting in demonstratives used as attributives after (a) a suffixed noun (92), as אֶתְּנִי אֵלֶּה *these my signs*, Ex. 10 : 1; and even (b) a common noun which itself has the article, as דִּדְוִיר וְיִי *this generation*, Ps. 12 : 8.

Rem. 2. Demonstratives used as attributives are even found *before* their nouns, and without the article; as הָהָר הַזֶּה *this Sinai*, Ps. 68 : 9; see also Ps. 34 : 7; 48 : 15.

Rem. 3. הָהָר is occasionally employed to give a lively turn, or emphasis, as הָהָר הַזֶּה בָּא רָקֹב *now! lo! here comes a chariot*; see further 87, *Obs.*

4. Observe these phrases :—

- (a) הָשָׁנִים *these years* : here the demonstrative is indeclinable.
 (b) הַזֶּה מֹשֶׁה *this [fellow] Moses* : cf. the use of Lat. *iste*.

Exercise 10.

גְּבוּל boundary,	הָבֵל vanity	אֲבֵל mourning	פָּעַל he has done, or
territory	דָּבָר word;	גּוֹי nation <i>pl.</i>	נָעַם made
דּוֹר generation	דָּבָר thing, matter	מִדְבָּר desert,	מַחֲנֶה camp <i>pls.</i>
אוֹת sign <i>c.</i>	מִצְוָה commandment	מִדְבָּר wilderness	תּוֹכַחַת chastisement,
בְּרִית covenant <i>f.</i>	שֶׁמֶן oil, ointment	עֵת time <i>f.</i>	רִבְקָה rebuke
דֶּרֶךְ way, road <i>c.</i>	פֶּה flask, bottle	עֲבָרָה wrath	שׁוֹנַמִּית Shunammite
	לֹא not	וְלֹא nor (and not)	

A. Translate and transcribe

1 הַיּוֹם הַזֶּה: 2 זֶה הַיּוֹם: 3 זֶה דֶּרֶךְ: 4 הַדּוֹר הָרַע הַזֶּה:
 5 אִישׁ-טוֹב זֶה: 6 זֹאת אוֹת: 7 זֹאת אוֹת הַבְּרִית: 8 הָעִיר
 הַזֹּאת: 9 לֹא-זֶה הַדֶּרֶךְ וְלֹא זֶה הָעִיר: 10 זֶה הַשָּׂעֵר: 11 זֶה
 שָׂעֵר הַשָּׁמַיִם: 12 לֹא-טוֹב הַדָּבָר הַזֶּה: 13 פֶּה הַשֶּׁמֶן הַזֶּה:
 14 זֶה גְּבוּל הָאָרֶץ: 15 הַמִּדְבָּר הַגָּדוֹל וְהַנּוֹרָא הַהוּא:
 16 זֹאת
 הַמַּצֹּחַ וְהַמִּשְׁפָּטִים: 17 יְהוָה פָּעַל כָּל-זֹאת: 18 גְּדוֹל הַיּוֹם
 הַהוּא: 19 הָעֵת הַהִיא: 20 כָּל-אֱלֹהִים עֲרִים: 21 הָעָרִים הָאֵל:
 22 עִם יְהוָה אֱלֹהֵי: 23 זֶה הַבֵּל וְרַעָה^a גְּדוֹלָה: 24 הַגּוֹיִם הָהֵם:
 25 הַמַּחֲנוֹת הַהֵם: 26 אֲבֵל כָּבֵד זֶה: 27 יוֹם צָרָה וְתוֹכַחַת
 הַיּוֹם הַזֶּה: 28 יוֹם עֲבָרָה הַיּוֹם הַהוּא: 29 הָאִישׁ הַלֵּוִי: 30
 הָאָדָם הַלֵּוִי: 31 הִנֵּה הַשׁוֹנַמִּית הַלֵּוִי:

^a What are the various possible renderings of this expression? Cf. 82, *Obs.*

^b See 76, 4 and 5 *b.* ^c See 84 *b.* ^d See 66 *Obs.* 6. ^e See 52 *a.*, and 56.

B. Write in Hebrew

1. This man and that woman. 2. This is a good land. 3. This
 good land. 4. This is the good land. 5. This is the man of God.
 6. These cows and those asses. 7. This is a land of oil and honey.
 8. Who is that wise woman? 9. This [fellow is] a Shunamite. 10.
 This king's garden. 11. This is the king's garden. 12. This people
 err in heart (are erring of heart). 13. This is a fine-looking woman
 (This woman is beautiful of appearance). 14. This is the king's com-
 mandment. 15. These are the queen's commandments. 16. That

glorious and dreadful name. 17. This is not (Not this is) the damsel's name. 18. That is not the Bethlehemite's slave (See 80, 1). 19. This is a dreadful place. 20. This is very hard bondage. 21. These are songs of joy. 22. This (fellow) has taken the woman's cow. 23. Who is youn Egyptian?

THE INTERROGATIVE PRONOUNS.

87. The Interrogative Pronouns are (1) **מִי** *who? what?* applied to persons, and (2) **מָה** *what? what kind of? what like?* applied to things.

1. (a) **מִי** may even be applied to things, when these plainly relate to persons, as **מִי שְׁמֶךָ** *what is thy name?* It is used for all numbers; but in Ex. 10:8, to indicate plurality, we find the double interrogative **מִי וְמִי** lit. *who and who?* It is also the indefinite pronoun = *whoever*, Jud. 7:3. (b) *Whose?* is expressed by putting the possessed noun in the construct state before the interrogative, as in **מִי דְבַר** *whose word?* or, in another case, by prefixing the preposition **לְ** to (102); thus **מִי לְ** *to whom, whose?* (c) *Whom?* is expressed by **אֶת־מִי** (105, Note, 6).

2. **מָה** is also used (a) for **לָמָּה** or **לָמָּה** *why?* See Ex. 14:15. (b) In exclamations, as **מָה־פֶּזֶב** *how good!* (c) As an indefinite pronoun, *whatever*, anything, Job 13:13. (d) As a relative pronoun, Jud. 9:48.

Obs. An interrogative may be intensified by adding **וְהָאֵל**, **וְהָאֵל**, or **הִיא**, **הִיא** : see 10-14 in Exercise 11.

88. The rules for pointing **מָה** are similar to those for the article (71). Thus:—

1. Before strong consonants, it (a) assumes Pataḥ and is succeeded by (b) a Maqquph and (c) by Dagesh conjunctive in the consonant, as **מָה־זֶּה** *what is this?* But sometimes ה and Maqquph disappear, and then the rest combine to form one word; thus, **מִזֶּה**.

2. Before strong aspirates, it (a) mostly takes Pataḥ,—Maqquph still following, as **מָה־זֶּה** *what is it?* Dagesh is then 'implicit' in the aspirate (9, *Obs.*). But when the aspirate itself has Pataḥ, **מָה** takes Qāmēz, as **מָה הַדָּבָר** *what is the thing?*

3. (a) Before מ and נ, and ו, everywhere in pause, it takes Qāmēz, often without Maqquph, as **מָה אָמַר** *what said he?* **מָה נֶחְנִי** *what are we?*

4. (a) Before ה, ו, and ו, with Qāmēz, (b) even before strong consonants at the beginning of a sentence, and (c) frequently with prefixes (102), it often assumes Segol, but sometimes Qāmēz: as **מָה עָשָׂה** *what has he done?* **בְּמָה** *with what?* but **מָה־הָאָרֶץ** *what like is the land?*

Exercise 11.

בת daughter	חַלַּל frail, falling	בָּלַק Balak	עַל on, upon; con-
נָעַר young man	יָעַן he advised,	אִנּוּשׁ man (as frail,	cerning; on
נָקִי innocent	דִּעְדַּע decreed	מָוֶת mortal)	account of
אָבַד he has per-	צֹר Tyre	תִּקְוָה hope, ex-	חָנָף ungodly, pro-
ished	מִצְרַיִם Egypt	פְּתִיחָה expectation	fane
	תְּרוּעָה shout, outcry	צִיָּן pillar, monument	

1 מִי אֲתָה : 2 מִי אַתָּה : 3 מִי אַתֶּם : 4 בֶּת־מִי אַתָּה : 5 בֶּן־
 מִי אַתָּה הַנָּעֵר : 6 לְמִי אַתָּה וְלְמִי אֱלֹהֶיךָ : 7 מִי הָאִישׁ הַחֹכֵם :
 8 מִי הָאִישׁ הַלֵּוֹה : 9 מִי זֶה : 10 מִי הוּא זֶה : 11 מִי זֶה הָאִישׁ :
 12 מִי־זֶה מֶלֶךְ הַכְּבוֹד : 13 מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד : 14 מִי
 הוּא נָקִי אָבֹד : 15 מִי יָעַן זֹאת עַל־צֹר : 16 מִה־זֹּאת : 17
 מִה־אֱלֹהֶיךָ : 18 מִה־פֶּעַל אֵל : 19 מִה־יָעַן בָּלַק : 20 מִה־הַדָּבָר
 הָרַע הַזֶּה : 21 מִה־אִנּוּשׁ : 22 מִה־נֹּרָא הַמָּקוֹם הַזֶּה : 23 מִה־
 הָעָרִים הָאֵלֶּה : 24 מִה־הַדֶּרֶךְ הָרוֹחַ : 25 מִה־זֶּה וְעַל־מִה־זֶּה :
 26 מִה־תִּקְוַת חָנָף : 27 מִה־יָעַן יְהוָה עַל־מַצְרַיִם : 28 מִה־קוֹל
 הַצֹּאן הַזֶּה : 29 מִה־קוֹל הַתְּרוּעָה הַגְּדוֹלָה הַזֹּאת : 30 מִה־
 חֶרֶל אֲנִי : 31 מִה־הַצִּיּוֹן הַלֵּוֹ :

^a See 73, 1. ^b Mark the strong emphasis in this, even as compared with the preceding question : both are taken from Ps. 24. ^c See 84, b. ^d 'What and why (on account of what) is this'?

Write in Hebrew

1. Who am I? 2. Who is this woman? 3. Who is this beautiful damsel? 4. Whose garden is this? 5. Whose (To whom) is this slave? 6. Who is that man? 7. Who (emph. : see 87, *Obs.*) took all the honey? 8. Who *is* yon woman? (Cf. 13, above) 9. Who are those righteous (ones)? 10. What is this dream? 11. What (like) is that oil? 12. What are the borders of Tyre? 13. How great is Jehovah, the God of Israel! 14. How glorious is the name of God! 15. How frail man is! 16. How high yon mountain is! 17. What hath God decreed concerning the people of this land? 18. How wise thou art! 19. How dreadful this dream is! 20. What is (the)

truth? 21. How beautiful this city is! 22. Wherefore (on account of what) has the righteous perished?

THE PERSONAL PRONOUNS (SEPARATE).

89. A personal pronoun, in Hebrew, is either separate or found in the inseparable state. (a) The forms called 'separate'—which mostly represent the nominative—occur in sentences, *distinct from other words in these*; such forms alone will meanwhile be considered. (b) Inseparable forms, which are merely fragments of the other kind, are intimately connected with nouns (see 92), or verbs (112, 115), or particles (100), and with these form a single word: see 60. Thus used, they often represent an accusative, a possessive, or some other oblique case; but, connected with verbs, they mostly mark the nominative.

90. The (separate) Personal Pronouns are these:—

Singular.	Plural.
1. <i>c.</i> אֲנִי or אֲנִי <i>I</i> , in pause אֲנִי, אֲנִי ¹	נַחְנוּ (אֲנֵנוּ, נַחְנוּ) <i>we</i> , p. אֲנֵנוּ (נַחְנוּ)
2. <i>m.</i> אַתָּה (אַתָּה) <i>thou</i> , in pause אַתָּה	אַתָּם <i>ye</i> .
<i>f.</i> אַתָּה (אַתָּה for אַתָּה) <i>thou</i> , p. אַתָּה	אַתָּה (אַתָּה, אַתָּה) <i>ye</i> . → / 10
3. <i>m.</i> הוּא <i>he</i> , <i>it</i> .	הֵם or הֵנָּה <i>they</i> .
<i>f.</i> הִיא <i>she</i> , <i>it</i> .	הֵנָּה (הֵנָּה) <i>they</i> .

The forms within parentheses are rare.

91. A. *General Remark.* The first and second persons have a common demonstrative syllable אַ (אַתָּה is for אַתָּה, &c.: see 50, 1).

B. *Special Remarks.* I. First Person. *a.* The characteristic and significant part in the singular is ' (Of. our *I*, Ger. *ich* &c.). *b.* In the Old Testament, perhaps אֲנִי occurs as frequently as אֲנִי. נַחְנוּ is found only six times (Ex. 16 : 7, 8, &c.); אֲנִי occurs but once, Jer. 42 : 6.

II. Second Person. The characteristic is the ת (cf. Eng. *thou*, Lat. *tu*, Ger. *du* &c.); ך is assimilated with this ת (50, 1); cf. Arab. *anta*.

III. Third Person. *a.* The significant part is the aspirate ה (cf. Lat. *hic*, Eng. *he*, &c.). *b.* The paragogic הַ, found in the plural forms, is a local demonstrative,—*you there*; *those there*. *c.* הוּא, הִיא &c. also serve as [1] the copula, see 56; [2] as demonstratives, 84, 3; [3] intensives, 87, *Obs.* *d.* The

¹ Since more regard will hereafter be shown to the effects of pause, the student should once more peruse what is contained in 45.

form הוא is of common gender in the Pentateuch; but when it designates the feminine, the Masoretes point it with - (thus הוּא) and require it to be read היא (46, Obs. 2).

Observe the expression קָלַע הוּא זָעַר *Bela, that is, Zoar.*

Exercise 12.

רֹאֶה seer	אֲנִי afflicted,	אֹר light c.	בֵּן honest, upright
עֲבָרִי Hebrew	wretched	כִּיר caldron, pot	עֵד a witness
בָּשָׂר flesh	כְּרוּב cherub	תּוֹעֵבָה an abomin-	עָפָר dust
אֶבְיוֹן poor	חֹשֶׁךְ darkness	אֲתָן ation	נַפֶּשׁ soul, life c.
רֹעֶה shepherd; רֹעִי shepherdess (see 66, and foot-note)			

- 1 אֲנִי הָרֹאֶה : 2 עֲבָרִי אֲנִי : 3 הִנֵּה אֲנִי יְהוָה אֱלֹהֵי כָל-
 בָּשָׂר : 4 עֲנִי וְאֲבִיוֹן אֲנִי : 5 צִדִּיק אֶתָּה יְהוָה : 6 מִי אַתָּה הָרֹעֶה
 הַגָּדוֹל : 7 אִישׁ חָכָם אַתָּה : 8 אַתָּה הוּא הָאֱלֹהִים : 9 אַתָּה-
 כְּרוּב : 10 אִשָּׁה יָפֶת מַרְאֶה אַתָּה : 11 אִישׁ עֲנִי הוּא : 12 יוֹם
 יְהוָה הוּא חֹשֶׁךְ וְלֹא אֹר : 13 אֲנִי אֲנִי הוּא : 14 הוּא מֶלֶךְ
 הַכְּבוֹד : 15 אִישׁ אֱלֹהִים קָדוֹשׁ הוּא : 16 בֵּת מֶלֶךְ הוּא : 17
 עֵת רָעָה הוּא : 18 מַצּוֹת הַמֶּלֶךְ הוּא : 19 רָעָה הוּא : 20
 תּוֹעֵבָה הוּא : 21 הוּא הַפִּיר וְאִנְחָנוּ הַבָּשָׂר : 22 בָּנִים אֲנַחְנוּ :
 23 עֲרִים אַתֶּם הַיּוֹם : 24 עִם תַּעֲנִי לִבְבָּם : 25 הַבֵּל הִמָּה :
 26 מָה הִנֵּה : 27 אַתֶּם הַמּוֹן רַב : 28 נָעַר מִצְרִי אֲנִי : 29 הָדָם
 הוּא הַנֶּפֶשׁ : 30 נָעֲרָה מִוֹאֲבִיָּה הוּא :

^a Pausal forms. ^b Vocative (73, 1). Observe the absence of the article from the noun (76, Exc. 2). ^c The repetition of the pronoun gives emphasis: 'I am he'; or, 'I (even, or yea) I am he.' See 213, IV. ^d The position of the pronoun, at the head of the sentence, renders it emphatic (55): 'He is the king' &c.; contrast the other sentences in the exercise. ^e 'It (the city: see Ezek. 11 : 3) is the caldron,' &c., 55, a. ^f See 73, 2. ^g Cf. 83, a. ^h See the examples in 66.

Write in Hebrew

1. I 'am a great king. 2. I am Jehovah, the God of Israel. 3. Thou art the man. 4. Thou art the daughter of the Egyptian.

5. Thou (f.) errest in heart. 6. Thou ' art a wise woman. 7. Who art thou, old man? (73, 1). 8. Thou art he, O king. 9. Who is this? It 'is the Bethlehemite (80, 1). 10. They 'are flesh. 11. We are dust. 12. He 'is man, and not God. 13. We (m. and f.) are sick of love. 14. What are ye? 15. Thou art the handmaid of Pharaoh. 16. Ye (m. and f.) are sad (bitter) of soul. 17. It 'is the shout of a great multitude. 18. It 'is false (falsehood : cf. 83, α). 19. It 'is the law of the land. 20. They ' (m. and f.) are righteous. 21. We ' are poor.

¹ Put the pronoun last ; cf. 2, 4, 7, 10, 11, &c. above.

SUFFIXES TO NOUNS.

92. 'Possessive Pronouns,' in our sense and use of these—i. e. as forms distinct and separate from the words they modify—Hebrew does not employ.¹ Instead of these, fragments of personal pronouns are joined as 'suffixes' (60) to nouns, whose form and place of tone are thereby often changed. A 'union-vowel' is in general prefixed to suffixes beginning with a consonant.

Thus, *our word* would be expressed in Hebrew by דְּבָרֵינוּ, which is formed by the addition of נוּ, a fragment of the first pers. pron. plur., to דְּבַר *word*, by means of the union-vowel ם. The changes in the noun are made according to the principles exemplified in 47—49.

Obs. A suffixed noun is, properly, *construct* before the pronoun-fragment joined to it; thus ראשִׁי *my head*, is really *head of me*. This is most plainly seen in nouns with 'heavy' suffixes (96).

93. The *termination* of a word is sometimes changed before a suffix is assumed. Thus (1) the Dual םֵי and the Plural םֵי assume the construct ending םֵי, though this is often modified again by the additions made to it.^a (2) The plural feminine in וֹת remains unchanged, but mostly takes, besides, the ending םֵי.^b (3) הֶ sing. masc. is wholly dropped.^c (4) הֶ feminine is changed to הֶ, —before 'grave' suffixes (96), to הֶ.^a (5) A final letter that is really a double consonant receives Dagesh, if possible, while the preceding vowel-sound is often also modified.^d

¹ There is but one instance of a noun in the construct state before the separate form of the personal pronoun, viz. in Nah. 2 : 9.

^a For illustrations, see table in 97.

^b When ' = is not assumed, the suffixes attached to *ל* are often those combined with nouns in the singular (94, line *a*); thus we find *אֲבוֹתֵיהֶם* but also (more frequently) *אֲבוֹתָם* *their fathers*, *עֲדוּתִי* *my testimonies*, Ps. 132 : 12, for *עֲדוּתֵי*. The superaddition of the masc. ending ' = to the fem. *ל* is really both inaccurate and superfluous.

^c Thus, from *שָׂדֶה* *field*, we form *שָׂדֶהּ* (95, 3rd. sing. *b*), *שָׂדֶהּ*, *my, his, her field*.

^d E. G. from *עָם* is formed *עָמִי* *my people*; *אִם* gives *אִמּוֹ* *his mother*; *כָּל* *all*, *כָּלָם* *all of them, they all* (see 18, *Obs.* 1, and for a fuller treatment of this class of nouns, 212). But *הָר* becomes *הָרִי* *my mountain* (instead of *הָרִי* : see 9).

94. The common forms of suffixes are these :—

	Singular of <i>pronoun</i>			Plural of <i>pronoun</i>			
	1st.	2nd.	3rd.	1st.	2nd.	3rd.	
	<i>c.</i>	<i>m.</i>	<i>f.</i>	<i>c.</i>	<i>m.</i>	<i>f.</i>	<i>m.</i>
<i>a.</i> Singular of <i>noun</i>	יְ	ךְ	הָ	נִי	כֶם	כֶּן	מֶם
<i>b.</i> Dual & Plur. ...	יְ =	ךְ =	יְ =	יְ =	כֶם =	כֶּן =	יְ =

95. *Rarer forms of suffixes.*— 2nd. Pers. Sing. *a.* Instead of *ךְ* — there is sometimes found the fuller *כָּה* — as *יְדָכָה* *thy hand*, Ex. 13 : 16. *b.* Instead of *ךְ* — we find *כִּי* — or *יְכִי* —.

3rd. Pers. Sing. *a.* The ordinary termination *וֹ*, for masc., comes from an older ending *וָה* (as *שִׁירָוָה* *his song*, Ps. 42 : 9); and this again, no doubt, from the fuller form *הוּא*. *b.* *הוּ* is mostly found with nouns ending in *וָה* (see 93, *c*); and *c.* simple *וֹ* after the union-vowel ' —, as in *אָבִיו* *his father*. *d.* The form for feminine is sometimes *וָה* —.

Plurals.— The heavy forms *הֶם*, *הֵן* are rarely coupled with nouns singular, as *שְׁבוּתָהֶם* *their captivity*. On the other hand, plural nouns often take the shorter forms usually employed with the singular; thus, *אוֹתָם* *their signs* (93, *b*).

Obs. 1. Before the plural suffixes, ' is sometimes dropped; thus *יְדָכֶם* *your hands*, for *יְדֵיכֶם*.

Obs. 2. Of plural suffixes, masculine forms are sometimes used for feminine; thus, *אָבִיכֶם* *your father*, is employed by Jacob in addressing Rachel and Leah, Gen. 31 : 9.

Obs. 3. The suffix *וֹ* — is used only in poetry : it stands for the 3rd. plural, as in Deut. 32 : 37, 38; or for the 3rd. singular employed in a collective sense (*his for their*) Job 27 : 23.

96. Suffixes are either 'grave' or 'light.' (*a*) *The grave* (or 'heavy') *suffixes are those which of themselves form a closed syllable* *הֶם*, *הֵן*, *כֶם*, *כֶּן* : they are appended to the *construct* forms, and always have the tone. (*b*) *All other suffixes are 'light,' and are appended, in the plural, to the ground-form of the absolute.*

97. Tables¹ of nouns with suffixes:—

NOUN MASCULINE		NOUN FEMININE	
<i>Sing. of Noun</i>	<i>Plur. of Noun</i> ^a	<i>Sing. of Noun</i>	<i>Plur. of Noun</i>
<i>Abs.</i> סוס horse	סוסים horses	סוּסָה mare	סוסוֹת mares
<i>Cons.</i> סוס horse-of	סוּסֵי horses-of	סוּסָת mare-of	סוסוֹת mares-of
1. <i>com.</i> סוּסִי my horse	סוּסֵי my horses	סוּסָתִי my mare	סוּסוֹתִי my mares
2. <i>m.</i> סוּסְךָ thy horse	סוּסֵיךָ thy horses	סוּסָתְךָ thy mare	סוּסוֹתֶיךָ thy mares
... <i>f.</i> סוּסָךְ ...	סוּסֵיךָ ...	סוּסָתְךָ ...	סוּסוֹתֶיךָ ...
3. <i>m.</i> סוסו his horse	סוּסֵי his horses	סוּסָתוּ his mare	סוּסוֹתֵי his mares
... <i>f.</i> סוּסָה her horse	סוּסֵיהָ her horses	סוּסָתָה her mare	סוּסוֹתֶיהָ her mares
1. <i>c.</i> סוּסֵינוּ our horse	סוּסֵינוּ our horses	סוּסָתֵנוּ our mare	סוּסוֹתֵנוּ our mares
2. <i>m.</i> סוּסְכֶם your ...	סוּסֵיכֶם your ...	סוּסָתְכֶם your ...	סוּסוֹתֵיכֶם your ...
... <i>f.</i> סוּסְכֶן ...	סוּסֵיכֶן ...	סוּסָתְכֶן ...	סוּסוֹתֵיכֶן ...
3. <i>m.</i> סוּסָם their ...	סוּסֵיהֶם their ...	סוּסָתָם their ...	סוּסוֹתֵיהֶם their ...
... <i>f.</i> סוּסָן ...	סוּסֵיהֶן ...	סוּסָתָן ...	סוּסוֹתֵיהֶן ...

^a The suffixes to *Dual* nouns are the same as those attached to plurals.

^b In pause, these forms become סוּסִי, סוּסֵי, סוּסָתִי, סוּסוֹתִי, סוּסְךָ, סוּסֵיךָ, סוּסָתְךָ, סוּסוֹתֶיךָ.

^c Regarding the pronunciation of this ending, see 14, 1, *Obs.*

98. It has already been stated (79, 3) that no two construct words can be dependent, as *co-ordinates*, upon another word. But three other modes of construction are available, especially for expressing the idea of possession. Thus:—

- a. *The chariot of Israel and his horsemen* 2 Kings 2 : 12.... רֶכֶב יִשְׂרָאֵל וּפָרָשָׁיו
 b. *The chariot of Israel and the horsemen of Israel*.... רֶכֶב יִשְׂרָאֵל וּפָרָשֵׁי יִשְׂרָאֵל
 c. *The chariot and the horsemen (which) [belong] to Israel* = הֶרֶכֶב וְהַפָּרָשִׁים = לְיִשְׂרָאֵל (אֲשֶׁר) : the relative is often omitted.

Exercise 13.

לֶחֶם lot, portion	אֵיד calamity,	שְׂאֵלָה petition	שִׂמְחָה delight (Lat.
טוֹב goodness	הַרְסָה destruction	זְכוּת might,	דֵּלִיָּה 143, 2.
כֹּחַ strength 12, 2	אֱמוּנָה faithfulness	נִיָּה mighty deed	צָר small, con-
צוּר rock	בְּקִשָּׁה request	חַיִּים life 143, 2	רָוָה fined, narrow
מְחָה refuge	זֵאֵל zeal, envy	מְרִיעַה pasture	זָר strange
אָוֶן iniquity	חַטָּאת sin f.	עֵד testimony	רָצָה pray !

¹ The student must commit these paradigms to memory,—the place of tone being carefully observed. They should be written out at length; but, for variety, the suffixes may be appended to שִׁיר m., נְשִׁירָה f. a song.

1 זאת בְּרִיתִי : 2 רַב טוֹבָךְ מְאֹד : 3 טוֹבָךְ הָרַב : 4 זֶה גִּדְלֶךָ :
 5 מִה־כָּחִי : 6 פָּחוּ גִדּוֹל : 7 צַר פִּחְכָּה : 8 יְהוָה נָתַן קוֹלוֹ :
 9 אִתָּן צֹאנִי : 10 אֱלֹהִים צוּרִם : 11 קָרֹב יוֹם אִידִם : 12 אִתָּם
 עָדִי : 13 עֲדִיהֶם הִמָּה : 14 יְהוָה רָעִי : 15 אִתָּה יְהוָה מַחְסִי :
 16 דְּמָךְ עַל־רֹאשְׁךָ : 17 מִרְאֵהוּ נֹרָא מְאֹד : 18 זֶר מַעֲשֵׂהוּ :
 19 מַעֲשֵׂה יָדְךָ בָּלָנוּ : 20 מַעֲשֵׂיהֶם מַעֲשֵׂי אֹן : 21 מִה חֲטָאתִי :
 22 תּוֹרַתְךָ אֶמֶת : 23 רַבָּה אֲמוֹנַתְךָ : 24 רַעֲתֶךָ רַבָּה : 25 זֹאת
 רַעֲתֶךָ : 26 רַעֲתֶכֶם רַבָּה : 27 מִה־שְׂאֵלֶתְךָ וּמִה־בִּקְשֶׁתְךָ :
 28 אִיהָ קִנְיַתְךָ וּגְבוּרַתְךָ : 29 אֲנִי אֱלֹהֵיכֶם : 30 אִיה־נָּא
 אֱלֹהֵיהֶם : 31 אִי אֱלֹהֵימוֹ : 32 מִי אֲנֹכִי וּמִי חַיִּי : 33 הוּא
 אֱלֹהֵינוּ וְאֲנֹחֶנוּ עִם מְרַעֲיוֹ וְצֹאן יָדוֹ : 34 עֲרִיתְךָ שֶׁעָשִׂיתִי : 35
 מַעֲשֵׂה יָדְךָ הַשָּׁמַיִם : 36 אֵלֶּה חֻקֵּי הָאֱלֹהִים וְתוֹרֹתֵי : 37 עֲמָךְ
 עֲמִי וְאֱלֹהֶיךָ אֱלֹהֵי : 38 אִישִׁי הָרֹאשׁוֹן : 39 אִישָׁה זָקֵן :

^a See 88, 1.

^b See 95, 2nd Sing. *a* : this is also a pausal form (45, c).

^c See 93, 3.

^d See p. 15, foot-note.

^e See 95, 3rd Sing. *b*.

^f See 81, 2 *b*.

^g The particle *אֵל* (Lat. *tandem*) is attached to words which indicate request or entreaty : see also 121, *Obs*.

^h See 87, 1 *a*.

ⁱ See 55 *a*.

^k See 98.

^l See 69, 6.

Write in Hebrew

1. This is my law. 2. It is thy voice. 3. This is his good hand (76, 3). 4. Where is thy great strength ? (76, 3, and 10, 1) 5. What is her lot ? 6. This numerous people is thy flock. 7. Great is their faithfulness. 8. It is our abomination. 9. These are my testimonies. 10. Ye are my shepherds (93, 3). 11. I am Jehovah thy God (p. 48). 12. He is their God. 13. Thou art my God. 14. Jehovah our God is holy (52). 15. We are thy people, and the flock of thy pasture. 16. Truth and judgment are the works of his hands. 17. All his commandments are truth. 18. Jehovah is the refuge and rock of the righteous (98). 19. All the work of our hands is evil. 20. This is the time of your destruction. 21. We are thy witnesses. 22. The commandments and testimonies of God (98) are her delight. 23. All your works are evil. 24. How strange are his deeds !

SIMPLE PREPOSITIONS.

99. In Hebrew, as in many other languages, most prepositions were originally nouns, chiefly denoting place; and some are still employed as such. These forms are often plurals, and always *construct*.

Thus, *אצל* *near*, means literally (*at the*) *side-of*; *נגד* *before*, means properly *front-of*. Cf. Eng. *beside*, Lat. *gratia, causa*, Ger. *statt*. For plural construct forms see 101, 2.

Obs. Prepositions are usually repeated before each of a series of objects, see 24 in exercise.

100. Accordingly, whenever prepositions are succeeded by personal pronouns, the latter take the form of suffixes; and these are plural if the word itself be really a plural form.

Thus, from *זולת* *besides, except*—properly the construct of an unused noun *זולת* *removal*—we form *זולתי*, *זולתך*, *except me, thee, &c.* *Behind them* is expressed by *אחריהם* (lit. *the after parts of them*), which comes from a noun of plural form *אחרים*.

Obs. The vowel-changes in these preposition-nouns, in consequence of their assumption of the suffixes, take place according to the laws which regulate each kind of noun: see 131 ff.

101. The simple prepositions are the following:—

1. Those which take suffixes like the *singular* nouns: *אצל* *side-of, near*, (*אצלי*) *near me &c.* (see 134, III. *Obs.*); *בעד*, *בְּעָד* *near, behind, round, outside, for* (*בעדי*, *בְּעָדְךָ*, &c.); *זולת* *besides, except* (see above); *נגד* *before*, (*נגדו* &c.) *opposite*; *על* *on account of*. See also 104—108.

2. The following take suffixes like *plural* nouns:—*אל* (in poetry *אלי*) *to, towards*, *אלי* *to me*, *אליהם* *to them* (observe the change of vowel with the heavy suffixes): *אלימו* is a poetic form (95, *Obs.* 3). *על* (poet. *עלי*) *on, upon, concerning, against, near*, *עלי* *against me*, *עליכם* *against you* (poet.). *עד* *as far as, until*, (poet. *עדי*) *even to me, &c.*, the *Qāmēz* being retained throughout, even in *עדיכם*. *אחר*, and more frequently *אחרי*, *after* (see above) *אחרי* *after me, &c.* *קביב* and *קביבות* *round about*, *קביבו* and *קביבותיו* *round him &c.*

3. *תחת* *under, instead of, for*, mostly takes plural suffixes, as *תחתיו*; but sometimes *תחתני*; and *תחתם*, more frequently than *תחתיהם*. *בין* *between*, (211) may assume a singular suffix, as *ביני*, or a plural, as *ביניי*, or a feminine plural form, as *בינותיני*, *בינותם*.

Obs. *Between...and...* is expressed by (a) *בין...ובין*,—see 31 in exercise; or (b) *בין...ל*, see 102, etc.

Exercise 14.

גִּלְגָּל Gilgal	נָפַל he (it) fell	הַגֵּל foot 64, 6	מְלִיץ interpreter
יוֹאָב Joab	נָחַשׁ serpent	הָלַךְ he went, walked	נָעַל he bolted,
מִזְבֵּחַ altar	חָצַף he was angry	רָעַשׁ noise, earthquake	הִצְטִיב fastened
עֲרֵבָה desert; Jor-	פָּחַד fear	אֲדָמָה ground	דֶּלֶת door
dan valley	הוּא woe !	בָּנָה he made a wall	גִּלְגָּל heap (of stones)
אֵלֹן oak	אַחֲרֵית latter end	לַיְלָה night	מַכָּה wound, stroke
מֹרֶה Moreh	גָּמַל he did good	יֵשׁ there is (are)	מָלֵא full of
אֵין ¹ there is (are)	(or evil)	בָּרַק Barak	אֵלִישָׁע Elisha
not, none	אָבֵד perishing;	רָדַף he pursued	צָר adversary
שָׁמַע he heard, listened	הָרָשָׁת destruction	הָרָשָׁת Harosheth	חֹמֶה terror

¹ הִנֵּה יוֹאָב אֵצֶל הַמִּזְבֵּחַ : ² הָעֲרֵבָה מוֹל הַגִּלְגָּל אֵצֶל
 אֵלֹנֵי מֹרֶה : ³ יִשְׂרָאֵל נִגְדָה הָהָר : ⁴ יַעֲזֵן מֶה : ⁵ וּזְלָתִי אֵין
 אֱלֹהִים : ⁶ אֵין אַחֲרֵית זְלָתָהּ : ⁷ לֹא שָׁמַע הַמֶּלֶךְ אֵלֵיהֶם :
⁸ קָרֹב אֵלָיךְ הַדָּבָר מָאֵד : ⁹ יְהוָה לֹא שָׁמַע אֵלַי : ¹⁰ נָחַשׁ
 עַל־דָּרָךְ : ¹¹ עָלִי הָעוֹן : ¹² יְהוָה קָצַף עָלֵיכֶם : ¹³ פָּחַד נָפַל
 עֲלֵיהֶם : ¹⁴ הוּא עָלֵינוּ : ¹⁵ יְהוָה גָּמַל עָלֵיכֶם : ¹⁶ יְהוָה אֱלֹהֵינוּ
 מֶלֶךְ עַד־עוֹלָם : ¹⁷ אַחֲרֵיתוֹ עָדִי אָבֵד : ¹⁸ יָד תַּחַת יָד רֶגֶל
 תַּחַת רֶגֶל : ¹⁹ מֶה־יֵּשׁ תַּחַת יָדָךְ : ²⁰ הָאֲדָמָה אֲשֶׁר תַּחְתֵּיהֶם :
²¹ גָּדַר בַּעֲדִי : ²² לַיְלָה אֹרֶךְ בַּעֲדָנִי : ²³ אַחֵר הָרוּחַ רָעַשׁ
 וְאַחֵר הָרָעַשׁ אֵשׁ : ²⁴ בָּרַק רָדַף אַחֲרֵי הָרֶכֶב וְאַחֲרֵי הַמַּחֲנֶה
 עַד חֲרֹשֶׁת הַגּוֹיִם : ²⁵ דָּוִד הָלַךְ אַחֲרָי : ²⁶ נָעַל הַדֶּלֶת אַחֲרָיָהּ :
²⁷ פָּרַעַה רָדַף אַחֲרֵיהֶם : ²⁸ אֵין זְלָתָךְ וְאַנְכִי אַחֲרֶיךָ : ²⁹ רַב
 הַמָּקוֹם בֵּינֵיהֶם : ³⁰ הַמְלִיץ בֵּינָתָם : ³¹ הַגֵּל הָיָה עַד בֵּינִי וּבֵינֶךָ
 הַיּוֹם : ³² מֶה הַמָּבוֹת הָאֵלֶּה בֵּין יָרֶדָּךְ : ³³ הִנֵּה הָהָר מָלֵא
 סוֹסִים וּרְכָב אִשׁ סְבִיבוֹת אֵלִישָׁע : ³⁴ סְבִיבוֹ צָרִיו : ³⁵ חֲתֵת

¹ This is the construct state of the noun אֵין *nothing*, which form is used at the end of a sentence or clause.

אֱלֹהִים עַל הָעָרִים אֲשֶׁר סְבִיבוֹתֶיהָ:

^a 'On account of what?' i. e. Wherefore? ^b Supply 'There is...' ^c See 74, *Obs.* ^d 'On me [be] the blame.' See 71, 3. ^e Poetic (2nd sing. fem.) and pausal form. ^f See 73, 2.

Write in Hebrew

1. The camp of our adversaries is before the city. 2. Thy fig-tree is opposite our oak. 3. The Egyptian slave is at the side of the king's throne. 4. 'There is no God besides thee. 5. 'There is no other but him. 6. Thy husband said unto them, Who are ye? 7. The God of heaven and earth (79, 4) hath given unto us life. 8. The king's seer did not listen to her. 9. Balak said unto him, What good hath thy God done unto thee? (cf. 15, above). 10. That city is near (עַל) the Great Sea. 11. My adversary fell upon me. 12. Her husband was angry with (against) her. 13. What has the king of Egypt determined concerning us? 14. Great fear has fallen upon them. 15. Woe to you! 16. Great is the mourning over him. 17. The faithfulness of our God is great, (even) unto the heavens. 18. This Bethlehemite went as far as the upper gate of Jerusalem. 19. The day is darkness around us. 20. The mountains are round about Jerusalem. 21. Our adversaries round about us are very many. 22. This is the covenant between us and you. 23. These high mountains are between them and that good land. 24. I was behind her. 25. They were behind you. 26. The king of Israel pursued after us as far as our camp.

INSEPARABLE PREPOSITIONS.

102. As is indicated by their name, the three 'inseparable prepositions' בְּ, לְ, עַל, are only found in close connection with another particle or word.

בְּ is derived from בֵּית *house*, and means *in, among, by, with, when* (in general statements of time) etc. לְ is contracted from לָזֶה *thus, so*, and means *as, so, like, according to, when* (in precise statements of time), *about* (approximately) etc. עַל is shortened from עָלָיו, and means *to, for*, etc.¹

¹ Though לְ mostly marks the dative, and may be used in certain periphrases for the genitive (80, 3 a, and *Note*; 153, *Note*), it is (1) also, improperly, employed by Aramaising writers as the sign of the accusative; see Jer. 40:2; Lam. 4:5; Job 5:2. (2) It sometimes marks the *agent*, after passive verbs, as Est. 5:12.

103. The rules¹ for the punctuation of these prepositions are the following :—

1. They regularly take simple sh^ewa.

E. G. בְּפִי *in my mouth*, כְּאֵשׁ *like fire*, לְמִי *to whom?*

2. Before another simple sh^ewa, their own is changed to Hiréq (30). And if the second one stands under ' , it wholly disappears.

Examples are בְּנִדִּי *with a kid*, כְּבֶשֶׁת *like honey*, לְכֹסִיל *for a fool*. Again, בְּיֵרִיחוֹ becomes first בְּיִרְחוֹ and finally בִּירְחוֹ *in Jericho* (cf. 69, 4).

3. Before the composite sh^ewas, they take the corresponding simple vowel-sound (11).

Thus, כְּאַרִּי *like a lion*, בְּאֵמֶת *in truth*, לְחֵלִי [lo-hēli] *with a disease*.

4. Before the tone, they sometimes take Qaméz.

Obviously, only a monosyllable, or a dissyllable accented on the penult, can fulfil what is required; e. g. בְּזֶה *in this*, לְעֶלְמָה *for ever*. But we also find בְּשֹׁר *like a tempest*, לְדָם *for blood*, according to rule 1.

5. Before the Article, they first extrude the ה, then take its place and vowel-point; but ׀ does this less frequently.

Examples are לְמֶלֶךְ *to the king*, כְּבֶחֱצִיר *like the grass* (or *hay*), בְּהָרָה *in the mountain*,—instead of לְהַמֶּלֶךְ &c. : but בְּהַיּוֹם *as [it is] to-day* (73, 2).

Obs. (a) So weak is א in its consonantal power, that when these prepositions are connected with אֱלֹהִים *God*, אֲדֹנִים *Lord* or *lords*, the א and its vowel-sound regularly merge in the preposition's vowel, which is sometimes thereby lengthened, as in בְּאֱלֹהִים, בְּאֲדֹנִי; hence also בְּיָהוָה (46, Obs. 2, a). So, too, the common verbal form לֵאמֹר *to say*, or *saying*, is for לְאֹמֵר.

Observe (b) the phrase: וְלִקְרֹא מֶה-לִּי *What (is there) to me and you?* i. e. *What have I to do with you?*

Regarding the combination of these inseparable prepositions with suffixes, see the paradigm.

Exercise 15.

מָלַךְ he reigned,	נַחֲלָה possession,	מָלֵא fulness, what	חֵלֶק portion, lot
רָמַל ruled	יְרֵכָה inheritance	מָלֵא fills	עוֹד again, still, yet
יָשַׁב he sat, sat	חֶסֶד he delights	אָב father	שׁוֹט whip
דָּוַל down, dwelt	חֶסֶד pleasure, de-	אָם mother	מָתֵג bridle
בְּנֵי־כְנָעַן Canaan	אֵל light	דוֹר love; one be-	אָחָב back
כּוֹס cup	אֲדֹנִי lord, master	אָהַב loved	כֹּסֵל fool
פֶּרֶץ prince	שִׁבְטָה tribe; rod	לֵוִי Levi	רַב multitude
כֹּהֵן priest	חִרְפָּה reproach	אֵף also, even	חֹל sand

¹ Compare the rules for pointing the conjunction Waw, 69.

² In Scripture, the plural אֲדֹנִי may mean *my lord* (143, 2 d) or *my lords* (as Gen. 19 : 2), while אֲדֹנִי signifies *the Lord*.

Transcribe and translate

1 בַּעֲת הָיָא אֵין מֶלֶךְ בִּישְׂרָאֵל : 2 אֲבָרְם יֵשֵׁב בְּאַרְצֵן בְּנֵנָן :
 3 כּוֹם פִּרְעָה בִּידִי : 4 דָּמוּ בְּרֹאשׁוֹ : 5 מִזֶּה בִּידֶךָ : 6 שֶׁר וְגִדּוּל
 נֶפֶל הַיּוֹם הַזֶּה בִּישְׂרָאֵל : 7 קוֹל הַמּוֹן בְּהָרִים : 8 הִנֵּה בְּשָׁמַיִם
 יַעֲדִי : 9 מִי בְּחֶצֶר : 10 דָּוִד מֶלֶךְ בִּירוּשָׁלַם : 11 הִנֵּה חֲפִץ בְּךָ
 הַמֶּלֶךְ : 12 עַד יְהוָה בָּכֶם : 13 לֹא כְּאַרְצֵן מִצָּרִים הוּא : 14 לֹא
 כְּצוּרָנוּ צוּרָם : 15 אֵין צוּר בְּאַלְהֵינוּ : 16 מִי בִיהוָה : 17 אֵין
 כְּמָהוּ בְּכָל־הָעָם : 18 אֵין כְּמוֹד בְּאַלְהִים : 19 וְאֵין כְּמַעֲשֵׂיךָ :
 כְּעַם כְּכֹהֵן כְּעַבְד כְּאַדְנִי : 20 כְּמוֹנִי כְּמוֹד כְּעַמִּי כְּעַמְּךָ כְּסוֹסִי
 כְּסוֹסֶיךָ : 21 לְמִי הַנְּעִרָה הַזֹּאת : 22 עַבְד לְדָוִד : 23 לְשִׁבְט
 הַלֵּוִי : 24 לֹא נָתַן מֹשֶׁה נִחְלָה בְּאַרְצֵן : 25 חֲרַפְתָּ עוֹלָם : 26 נָתַן לְמוֹ :
 25 לִיהוָה : 26 הָאָרֶץ וּמְלֹאָהָ : 27 אֲנִי לְאַבְרָהָם : 28 אֵין לְהֶם רָעָה : 29 אֲנִי לְדָוִד וְדָוִד לִי : 30 לְךָ
 יוֹם אֶף־לְךָ לִילָה : 31 אֵין לָהּ אֵב וְאֵם : 32 חֲכַמְתִּמָּה לְהֶם :
 33 מִהַלֵּל וְלֶךְ אִישׁ הָאֱלֹהִים : 34 מִהַלְּנוּ חֵלֶק בִּישְׂרָאֵל : 35
 חֵלֶק אֵין־לָהֶם עוֹד לְעוֹלָם בְּכָל : 36 שׁוֹט לְפָנַי מִתֵּן לְחַמּוֹר
 וְשִׁבְט לִגְוֹ בְּסִילִים : 37 זֶה־לְךָ הָאוֹת : 38 יִשְׂרָאֵל וְיִהוּדָה רַבִּים
 בְּחוֹל אֲשֶׁר־עַל־הֵם לְרַב :

^a See 88, 1. ^b See 46, Obs. 2. ^c See 91, III d. ^d Plural : 'among the gods.
^e 'As is...so is...' ^f 'I am as thou art' &c. ^g See 87, 1 b.
^h See 80, 3 a. ⁱ See 80, 3 b. ^k See 83, 1. ^l 'The earth is Jehovah's...' ^m Jer. 8 : 9. ⁿ Eccl. 9 : 6.

Write in Hebrew

1. David ruled in Judah. 2. The God of heaven delights in truth.
 3. Thy blood (be) on thy head (Cf. 4 above). 4. The righteous de-
 lights in his God. 5. The prince sat in the gate of his city. 6. His
 delight (see Exer. 13, no. 34) is in my law. 7. The delight of fools is
 in the calamity of the just. 8. My delight is in the law and the com-
 mandments of my God (see 98). 9. In my dream, behold (there was)

a man with (=and) the jawbone of an ass (80, *Note*) in his hand. 10. The Lord delights in him. 11. We are like you (see 19, above). 12. In his latter end, he perished like a fool. 13. Who said such things (said like these : cf. 103, *d*)? 14. The light is like the darkness (cf. 19, above). 15. Who heard (anything) like this? (See 63, *Obs.*, and 103, *d*). 16. There is no bread in the city for this great multitude. 17. He has (there is to him) a heart like a stone. 18. We have no inheritance (there is not to us an inheritance) in the land. 19. They have no son or daughter (cf. 31, above). 20. Our God is a refuge for us. 21. The shepherd gave to the man a sign. 22. What have they to do with us? 23. Who is like thee in Judah? 24. Behold, the heaven is Jehovah's (belongs to Jehovah).

THE PREPOSITIONS **אֶל** and **עִם** : THE PREFIX **אֶת**.

104. The Prepositions **עִם** and **אֶל** (or **אֶת**), both of which mean *with, together with*, take doubling Dagesh in the second consonant, on their assuming suffixes. (See the paradigms).

This Dagesh is compensative (19, 1), since **עִם** comes from the verb **עָמַם** *to collect*, and **אֶל** is shortened from **אֵלָהּ** *nearness* (50, 1).

Obs. In Joshua, Kings, Jeremiah and Ezekiel, this 'preposition' **אֶת** seems to have been confounded sometimes with the 'prefix' **אֶת** (105), whose vowel-points it bears; hence **אֶתִּי** for **אֶתִּי** &c.

105. Quite different in sense and use is **אֶת** or **אֶת־**, a *prefix*, mostly joined with (*a*) a direct and definite accusative; rarely (*b*) with an indefinite; sometimes (*c*) it marks the nominative of passive verbs; seldom is it employed (*d*) as a mere sign of emphasis, to mean *self, same, as for*, &c. Except in this last case, it is incapable of being rendered into English by a suitable equivalent.

Examples are (*a*) **יִשְׂרָאֵל אֶת־יוֹסֵף אָהַב** *Israel loved Joseph*; (*b*) **Ex. 2:1**; **Prov. 13:21**; **Isa. 33:19**; **Job 13:25**, &c.; (*c*) **אֶת־בְּנוֹתֵי יִשְׂרָאֵל אֶת־הָאָרֶץ** *but by lot shall the land be divided*, **Num. 26:55**; cf. v. 60, also **2 Kings 18:30**; (*d*) **2 Kings 6:5**.

Note. Determinate accusatives, that may take **אֶת** before them (for, unless the object be a personal pronoun, not in the *affix*-form [176, ff.], the sign is often dropped) are:— (1) Proper names, (2) suffixed nouns, (3) nouns or adjectives which have the article, (4) nouns in the construct state, (5) nouns marked by numerals [145 ff.], (6) all pronouns, except **מִי** the interrogative.

Obs. The accusative prefix is usually repeated before each of a series of objects, as in **Gen. 1:1**; **1 Kings 1:10**, but not always, as in **1 Kings 1:44**.

106. The particles הֵן, הִנֵּה *behold*, עוֹד *still, yet*, אֵי *where?* כֻּל *all*, as well as the affirmative יֵשׁ and the negative אֵין, likewise take suffixes.

Thus, הֵנִי *behold me! here I am!* עוֹדוֹ *he is (was) still*, אֵינָם *they are (or were) not*; כֻּלָּם *ye all &c.* Cf. 129.

Exercise 16.

פָּעֶלָה	work, reward	עָלִי	Eli	שָׁלַח	he sent	גִּבּוֹר	mighty one, hero
רִיב	dispute, controversy	שָׁמַר	he kept	עָבַר	he crossed over	כִּי	for, because; if,
		אַבְשָׁלוֹם	Absalom	חַי	living, alive		when: that (<i>conj.</i>)
קֶסֶף	silver, money	שָׁפַט	he judged	זָכַר	he remembered	פֹּה	here

1 רִיב לַיהוָה עִם עַמּוֹ : 2 עַמִּי עַמִּי : 3 בְּהִנֵּה רַבּוֹת עַמּוֹ :
 4 עִמָּךְ אָנִי : 5 אֶנְחֵנוּ עִמָּךְ : 6 עַמְּנוּ אֵל : 7 בְּיוֹם הַהוּא בָּרַת^a
 יְהוָה אֶת־אֲבָרָם בְּרִית : 8 מִשְׁפָּטִי אֶת־יְהוָה וּפְעֻלָּתִי אֶת־אֱלֹהֵי :
 9 הִנֵּה הַכֶּסֶף אִתִּי : 10 אֵין־זָר אֶתְּנוּ : 11 הִנֵּה בְּרִיתִי אִתְּךָ :
 12 אֲתֹכֶם הִרְכַּב וְהַסּוּסִים 13 יְעֲלִי שָׁפַט אֶת־יִשְׂרָאֵל : 14 יְהוָה
 אֱלֹהֵיכֶם נָתַן לָכֶם אֶת־הָאָרֶץ הַטּוֹבָה הַזֹּאת : 15 יְהוּדָה לֹא
 שָׁמַר אֶת־מִצְוֹת יְהוָה אֱלֹהֵיהֶם : 16 אֲבִשְׁלֹם עֹבֵר אֶת־הִירְדֵּן
 הוּא וְכָל־אִישׁ יִשְׂרָאֵל עַמּוֹ : 17 יְהוָה זָכַר אֲתָם : 18 אִתִּי שָׁלַח
 יְהוָה : 19 אֲתֹכֶם לָקַח יְהוָה לֹא לָעַם נָחֻלָּה בְּיוֹם הַהוּא : 20
 אֵינְנוּ כִּי לָקַח אֹתוֹ אֱלֹהִים : 21 אֵינְךָ עַד־עוֹלָם : 22 הֲנֹו בִּידְךָ :
 23 הֲנִךָ יָפָה רֹדִי : 24 הֲנֶם אֲתֹכֶם : 25 עוֹדִי עִמָּךְ : 26 עוֹדֵנִי
 הַיּוֹם חָזֹק : 27 עֲרֵנּוּ בְּמַצְרִים : 28 עוֹדֶךָ חַי : 29 עוֹדִם חַיִּים :
 30 יִשְׁנֻ פֹה עַמְּנוּ הַיּוֹם : 31 אֵיִם : 32 אֵיכָּה : 33 זֹאת בְּרִיתִי
 אֲתָם : 34 יְהוָה אִתִּי כְּגִבּוֹר : 35 מַעֲשֵׂה יָדָיו כָּלָם : 36 כָּלָנוּ
 חַיִּים פֹּה הַיּוֹם :

^a See 103, 4. ^b See 63, *Obs.* ^c Cf. Matt. 1 : 23. ^d See Exercise 1, 1, *Translation.* ^e See 72, 1. ^f See 55. ^g 'to himself for...' ^h This form is the plural of the adjective,—not the noun *life* (143, 2, c). ⁱ These forms contain the preposition, not the prefix (104 *Obs.*): they should not be imitated in composition.

Write in Hebrew

1. The fool went with the multitude. 2. My father is with me.
3. We have a controversy with you (Cf. 1, above). 4. Who is with them?
5. Your reward (93, 4) is with him. 6. I am not with thee.
7. The old man took his heifer and his ass (105, *Obs.*) with him.
8. Jehovah remembered us and his covenant with us. 9. Israel has not kept (*pref.*) my covenant with him.
10. The seer heard him in the garden with my father. 11. This man heard (*pref.*) the voice of his God.
12. David remembered (*pref.*) Jehovah in his distress. 13. He is not with you.
14. Thou art not innocent in this thing. 15. Thou art not the prince's daughter.
16. Ye are not Pharaoh's shepherds. 17. She is not beautiful.
18. Here we are! 19. Behold she is (Behold her) in the court with the damsel.
20. Behold, I am (Behold me) with you for ever (even to eternity).
21. She is still in the land of the living.
22. Thou art still very frail.
23. They are still poor.
24. They are all sick.
25. Whom (87, 1, c) did the shepherd pursue?

THE PREPOSITION מִן: COMPOUND PREPOSITIONS.

107. The preposition מִן¹ *from, out of, &c.* is thus combined with other words:—

1. The ׀ mostly² assimilates itself with ordinary consonants succeeding it, which then assume Dagesh compensative [19, 1], as מִן־מָוֶת *from death*, for מִן־מָוֶת. But, from a consonant which (a) has shewa and (b) is not a mutable, the Dagesh may be dropped; as מִן־קֵץ *at the end*, but מִן־פֵּרִי *of fruit*.

2. Further, before an aspirate, ׀ becomes ׀ [9], as מִן־אֵשׁ *from fire*. But, before strong aspirates like הֵּ or חֵ, ׀ sometimes remains, as in מִן־חַוֵּת *from a thread*.

3. Before Yod with shewa (יֵ), the ׀ and the ׀ are dropped, and ׀ quiesces in the ׀ of the מִן; thus מִן־יְהוּדָה *out of Judah*.

4. Before the Article, מִן either (a) becomes מִן [cf. 2, above], or (b) is written fully, with Maqqeph [44]. Thus, *from the man* may be expressed by מִן־הָאִישׁ or מִן־הָאִישׁ.

¹ מִי is a poetic form; thus מִי־צָר *out of distress*, Ps. 78:42.

² Cases like מִן־זֶמֶן *from that time*, Jer. 44:18, and מִן־בֵּינִי 1 Chr. 5:18, are exceptional; see also Ps. 104:7.

108. Two or more words or particles may be combined into one phrase, adverbial or prepositional.

Such compounds are (a) **לְכַד** *alone* (from **כָּד** *separation*), suff. **לְכַדוֹ** &c.; **לִפְנֵי** *before* (from **פָּנִים** *face*), suff. **לִפְנֵי** *before me* &c.; **לְמַעַן** *on account of, for the sake of, &c.* (b) **בְּלֹל** (suff. **בְּלֹלָהּ** &c.) and **בְּעִבּוֹר** *because of*; **בְּבִלִי** and **לְבִלִי** (from **בָּלִי** *want*) *without*; **בְּיָד** *through, by means of* (lit. *by the hand of*) &c. (c) **מֵעַם** and **מֵאֵת** *from with, from the presence of*; **מֵאַחֲרַי** *from after, behind*; **מִפְּנֵי** and **מִלְפָּנֵי** *from before*; **מֵעַל** prep. *from on, from off, adv. above*; **מִתַּחַת** prep. *from under, adv. below*; **מִסָּבִיב** adv. *around*; **מֵעֵבֶר** *from the other (or this) side, on the other (or this) side*; **בְּלִעְרֵי** (from **בָּל** *not*, and **עַד** *until*; suff. **בְּלִעְרֵי** &c. : see 101, 2) and **מִבְּלִעְרֵי** *without, besides*; **מִכְּנֶדֶר** *from before, opposite*.

Obs. Compound adverbs may be changed to prepositions by adding **לְ**, or sometimes **מִן**; as **מִתַּחַת לְ** *under*, **לְ מֵעַל** *above*, **לְכַד מִן** (or **מִלְכַד**) *besides, except, &c.*

Exercise 17.

בָּבֶל	Babylon	מְלָאָךְ	messenger	אַרָּם	Syria, Syrians	עָגוּל	round	adj.
צָעָקָה	cry (of distress)	מַלְאָכִי	angel	פְּלִשְׁתִּי	Philistine	מֶאֱרֵב	ambush	
שִׁמְרֵךְ	destruction	מִדְּבָר	wilderness	מִקְדָּם	front; before;	אַחָב	Ahab	
בְּשָׂדִים	Chaldeans	נִחַשׁ	he rooted out,	הַמִּזְרָח	the East	נֵיר	lamp	
חֲסִיד	godly; gracious	נִשְׁלַח	expelled	אֲחֹרֶי	back; behind;	נֶגֶן	vine	
שָׁלַח	he (it) slipped	חֲפֵשִׁי	(25, A) free	הַמִּזְרָח	the West	בָּשָׁן	Bashan	
בְּרֹז	iron	תְּשׁוּעָה	salvation	יָדָע	he knew, knows	רָקִיעַ	firmament	

- 1 קוֹל צָעָקָה מִבָּבֶל וְשִׁמְרֵךְ גְּדוֹל מֵאֶרֶץ בְּשָׂדִים: 2 לָקַח הַפֶּה
- מִן־הַדָּם: 3 אֶבֶר חֲסִידֵי מִן־הָאֶרֶץ: 4 נִשְׁלַח הַפְּרֹז מִן־הָעֵץ:
- 5 הִנֵּה שְׁלַח דָּוִד מִלְאָכִים מִהַמְּדָבָר: 6 הֵן אֲתֵם מֵאִין: 7
- עֲבַד חֲפֵשִׁי מֵאֲדָנָיו: 8 יְהוָה נִתַּשׁ אֶת־יִשְׂרָאֵל מֵעַל הָאֲדָמָה
- הַטּוֹבָה הַזֹּאת: 9 אֵין בְּמוֹד אֱלֹהִים בְּשָׁמַיִם מִמֶּעַל וְעַל־הָאֶרֶץ
- מִתַּחַת: 10 תִּשְׁוַעַת צְדִיקִים מִיְהוָה: 11 אָרָם מִקְדָּם וּפְלִשְׁתִּים
- מֵאַחֲרֵי: 12 זֶה־לָּךְ הָאוֹת מֵאֵת יְהוָה: 13 זֹאת מַעַם יְהוָה:
- 14 מִי הֵלֵךְ מֵעַמּוּנוֹ: 15 הוּא לֹא יָדַע בִּי־אֶרֶב לוֹ מֵאַחֲרֵי הָעִיר:
- 16 הַמֶּאֱרֵב מֵאַחֲרֵיהֶם: 17 רֹאשׁ עָגוּל לִפְסָא מֵאַחֲרָיו וַיִּדַּת מִזָּה

1 In certain compounds, but particularly adverbs indicating rest, **מִן** often loses its peculiar force. See 215, 4, and foot-note 1.

וּמִזֶּה¹⁸ : אֵתָּהּ הוּא¹⁹ הָאֱלֹהִים לְבִדְךָ : אֲחָאֵב הַלֵּךְ בְּרַרְךָ
 אֶחָד לְבָדוֹ : לְמַעַן דָּוָר נָתַן יְהוָה לוֹ נִיר בִּירוּשָׁלַם :²¹
 כָּל־יִשְׂרָאֵל לְפָנֵיהֶם : הִנְנִי לְפָנֶיךָ :²³ בְּחַלְמֵי הֵנָּה גָּפֶן
 לְפָנֵי :²⁴ מִי אֱלֹהֵי מַבְלָעֵרֵי יְהוָה :²⁵ כֹּה אָמַר יְהוָה מַבְלָעֵרֵי
 אֵין אֱלֹהִים :²⁶ יְהוָה הוּא²⁷ הָאֱלֹהִים אֵין עוֹד מַלְבָּדוֹ :²⁷ דָּם
 נָקִי²⁸ שָׁפַךְ מִנְשָׁה לְבָד מִחַטָּאתוֹ :²⁸ הַבִּשְׁן²⁹ מַעֲבָר לִירֵהָ :²⁹
 הֵנָּה הַמִּים אֲשֶׁר מִתַּחַת לָרְקִיעַ וְהַמִּים אֲשֶׁר מֵעַל לָרְקִיעַ :

^a The preposition *כִּן* often bears a partitive sense,—‘some of...’ ^b See 74, *Obs.* ^c The statement refers to the head of an axe. ^d See p. 61, foot-note.
^e See 63, *Obs.* ^f See 112, 2. ^g ‘The throne had (*lit.* there was to the throne) a round top behind it, and arms (see 140, *Obs.* 2) on this [side] and on this [side]’ *i. e.* on both sides. ^h See 91, III. *c.* ⁱ The plural is more frequently used of the true God (143, 2, *d.*) ^k See 55. ^l See 72, 1.

For the combinations of *כִּן* with suffixes, see the paradigms (p. XXX).

Write in Hebrew

1. Moses departed from Egypt.
2. The shepherd took (some) of the honey.
3. We are all of (from) the earth.
4. We are from Judah.
5. A certain man (53, *Note* 2) went from Jerusalem to Jericho.
6. The righteous (man) has perished from off the earth.
7. This is a sign to him from (cf. 12, 13, above) his God.
8. The Lord has departed from (cf. 12, 13) you.
9. Darkness is before him.
10. Destruction is before them.
11. The sea (was) before us, and Pharaoh (was) behind us.
12. The king sent a messenger from before him.
13. The hill is at the back of the city.
14. There is no wall round about.
15. The heavens are above the earth.
16. I alone am here.
17. The seer has perished by her messenger.
18. There is no God besides our God.
19. There is no woman here but (besides) her.
20. The Hebrew slave took (*pref.*) his master's asses, besides much money.
21. For your sakes, the Lord hath given to us (*pref.*) all these (things).
22. For thy sake, Jehovah hath sent unto us (*pref.*) his angel.

THE PERFECT OF THE VERB.

109. Hebrew Grammarians in general take, as the ground-form of the verb, the 3rd. sing. masc. 'perfect' of the 'Qal' (164); e. g. *הָרַג* *he killed*.

Obs. a. Sometimes a form of the infinitive may be preferred; see 191, 1.

Obs. b. When, as is frequently the case, *הָרַג* is loosely rendered by *to kill*, it must not be forgotten that this form is not the infinitive, but the perfect.

Obs. c. Those verbs which are derived from nouns are called 'denominatives,' as *אָהַל* *to move* (or *pitch*) *a tent*, from *אֹהֶל* *tent*. Such verbs, however, are mostly found only in the 'Piël' or the 'Hiphil' form (164).

110. There are no 'tenses,' proper, in the Hebrew verb. In place of these are used two forms expressing (1) perfect and (2) imperfect *states* or *acts*. The 'perfect' comprehends in general all finished states or acts, and the 'imperfect,' those considered incomplete (117).

The perfect may express the following verb-modifications:—

a. Our 'perfect tense' as *הָרַס וְלֹא הָמַל* *he hath destroyed and not spared*, Lam. 2:17.

b. The 'past indefinite,' as *לָקַח אֹתוֹ אֱלֹהִים* *God took him*, Gen. 5:24.

c. The 'pluperfect,' as in 2 Kings 19:8 *שָׁמַע בִּי נֹסַע מִלְכִּישׁ* *he had heard that he had marched from Lachish*.

d. The present tense, especially (1) in 'preteritive' verbs like *know*, *hate*, *remember* (L. *novi*, *odi*, *memini*), as *לֹא יָדַעְתִּי* *I do not know*, and (2) other verbs which signify continuation from the past till now, as *יְהוָה קִיּוֹן* *Jehovah reigneth*.¹

e. The perfect tenses of the conditional mood, as *לֹא הָרַגְתִּי אֶתְכֶם* *I would not have slain you*, Jud. 8:19; see also Job 3:13, Gen. 26:10.

f. Even the future, more especially if what is stated is immediately to be performed, as *אֶקַּח בְּחֵזֶק* *I will at once take it by force*, 1 Sam. 2:16; cf. Ps. 67:7. This so-called 'prophetic perfect' is most common in predictions, threats, etc., in which the act is viewed as if it were already done; see Ex. 9:15. Cf. Matt. 26:2.

g. Habit or custom, as *רָכַב הַמֶּלֶךְ* *the king [has been and still] is wont to ride*, Est. 6:8.

h. A general truth; hence its frequent use in the Book of Proverbs, as 13:1 *לֹא שָׁמַע זָעִירָה* *a scaffer heareth not reproof*. Cf. 117, 6, and foot-note.

¹ On the variable meaning of the same form of the verb under different circumstances, compare 1 Kings 1:46, where *יָשַׁב* means *sitteth*, with 2:12, where it signifies *sat*.

י. Incipience, in past time; as in 2 Kings 8:25 *הָלַךְ he began to reign.*

Obs. While these remarks hold generally true of perfects as contrasted with imperfects, it is often very difficult to tell why one and not the other of these forms is used in certain instances. The Hebrews allowed themselves considerable latitude in employing them.

111. The final vowel of the perfect Qal is either *a*, or *e*, or *o*. In general, the verbs with final *a* are active; ⁽¹⁾ those having *e* mostly mark a state of being; ⁽²⁾ the few that end in *o* are also neuter,--some have a passive sense. ⁽³⁾

⁽¹⁾ This final *a* is mostly short, as in *נָפַל he fell*: Qāmēz is found (*a*) with ordinary verbs, only in pause [45 c], e. g. *נָקַל*, but (*b*) everywhere in verbs with weak third radicals, e. g. *קָרָא he called*, *עָשָׂה he made*, 192, 195.

⁽²⁾ Examples of the second class are *זָקֵן to be old*, *יָבֵשׁ to be dry*, but *חָצַב to hew*. Some verbs, in which the *a* and *e* forms both occur, most commonly employ the former in an active, and the latter in a neuter sense; thus *קָצַר to cut short*, *קָצַר to be short*.

⁽³⁾ Examples are *יָנַר to be afraid*, *יָשַׁב to be bereaved*.

Obs. Forms like *זָקֵן, יָנַר* may be pure verbs (*he was old, he feared*), or participles Qal (*growing old, fearing*), or simple adjectives (*old, afraid*).

112. The perfect is inflected by *appending* ⁽¹⁾ fragments of the personal pronouns. ⁽²⁾

See Paradigm I., and cf. *amo, amas, amat &c., kill, killest, kills &c.*

⁽¹⁾ The ground of this arrangement appears to be, that, in the perfect, it is not so much the *actor* as the *act* that claims regard; the verbal portion, therefore, is placed first. In the imperfect, on the other hand, the fragments of the pronouns are *prefixed* (115), as if the agent, still at work, were more regarded than his act.

⁽²⁾ Since pronouns, used as nominatives, are thus included in the verb-forms, the latter do not require the separate pronouns (90) to be expressed with them. But when (*a*) contrast, as in Ps. 20:8, 9, or (*b*) emphasis is specially intended, the separate pronoun may be also used, as in 2 Chron. 12:5 'Ye have forsaken me, and I also have left you;' cf. Zech. 1:15.

113. The vowel-changes in the inflection of the perfect are made in accordance with the principles laid down in 47, 48, 49.

These sections should be studied anew, in connection with the Qal perfects (which should be transcribed and *committed to memory*) in Paradigm I.

1. Inflection of the verb begins at the 3rd sing. *masc.*, the simplest form.

2. The termination הָ, of the 3rd sing. *fem.* is softened from ת, which still occurs, especially in verbs 'Lamed נ' and 'Lamed ה' (192, 194).

3. The termination ה is often added to the 2nd sing. *masc.*, as *הָרַגְתָּה thou hast deceived*, Mal. 2:14.

4. הָרַגְתָּ is for הָרַגְתָּ; cf. the converse substitution of כ for ת in suffixes of the 2nd person (94).

5. The ending י of the 3rd. plural is a shortened form, primarily of היום, הון, the old plural of the personal pronoun, and then of ין, which is actually found in Deut. 8 : 3, 16 &c.

6. The final syllable receives the tone,—except the endings תי, תי, ננ; but see 159, b.

114. Verbs do not always quite agree in number and in gender with their nominatives, especially,—

1. When they stand apart from each other in the sentence, particularly if the verb precedes, as in Gen. 41 : 50.

2. Collective nouns may take a singular or plural verb (Exer. 18, no. 5).

3. Verbs singular are often placed with plural nominatives, to apply the predication more definitely to each individual.

Obs. 1. Some verbs are often followed by a pleonastic dative, as הלך לו *he went his way*.

Obs. 2. Some verbs are followed by cognate accusatives, as שפט משפט *he judged judgment*.

Obs. 3. Certain verbs take an accusative of description, as מלאה הארץ חמס *the earth was filled [with] violence*.

Obs. 4. Many verbs require some special preposition after them; thus שמע *to hear, listen, obey* is followed by ב, אל, or ל.

Exercise 18.

בית house	בָּרָב to be heavy,	נָהַל to be (or become)	לֹא־י unless, if...
הָרַב to be dried,	בִּרְבִּי burdensome	גָּדוֹל great	לֹא not
שָׁלַח laid waste	שָׁקֵט to be quiet,	הוֹר majesty, splendour	חָלַם to dream
שֹׁלֹמֹה Solomon	אֵת at rest	הָדָר ornament, honour	חֶרֶב sword 64, c
מְלוּכָה kingdom	חוֹמָה wall	עָשָׂק to oppress	בָּחוּר young man
מְלֹכִים majesty,	חֲשַׁב to think, plan	קָרַב to approach,	מוֹסָר instruction
גִּלְיוֹן glory	מִחְשָׁבָה counsel, purpose	קָרַב draw near	גַּן garden
לָבַשׁ to clothe self,	הָרַג to slay, kill	שָׁבַר to break	אֵינָהּ whither
בִּלְבָּשׁ be clothed	לָמָּה לָּמָּה why?	עֹל yoke	רָגַשׁ to rage
בָּשַׁל to stumble	נָדַר to vow	אָהַב to love	בְּתוּלָה a virgin
פְּרִדָּה deep sleep	נָדַר a vow	שִׁחָה meditation	עָזַב to leave, for-
מִלְחָמָה war, battle	שָׁם there	עַתָּה now; therefore	סָאָה sake

לֹא...בִּי or בִּי אֵם = not...but. 2

1 עָלַי זָקֵן מָאָד : 2 הַבֵּית הַזֶּה חָרַב : 3 שְׁלֹמֹה יָשָׁב עַל-
כִּפְּאָה הַמְּלוּכָה : 4 יְהוָה מָלַךְ גִּבּוֹר לְבִישׁ : 5 הָעַם לֹא יָדַע בִּי

¹ See 103, 4. Observe that the form with Dagesh is accented on the penult.

² Cf. the Ger. *nicht...sondern*.

הֶלֶךְ יֹנְתָן : 6 בְּשִׁלְהָ יְרוּשָׁלַם וַיְהוּדָה נָפְלָה^p : 7 תִּרְדְּמָה נָפְלָה
עַל־אֲבָרָם : 8 הַמִּלְחָמָה בְּבָדָה^p : 9 הָאָרֶץ שָׁקְטָה מִמִּלְחָמָה :
10 הָעִיר שָׁקְטָה^p : 11 חֹמֶת בְּבֶל^b נָפְלָה^p : 12 לֹא זָכַרְתָּ אֶת־
אַחֲרִיתָהּ : 13 כָּל־רַעְתָּהּ^c זָכַרְתִּי : 14 הָאִשָּׁה נִתְּנָה־לִּי^d מִן־
הָעֵץ^e : 15 הִרְגַּתְּ אֶת־הַמִּצְרִי : 16 חֲשַׁבְתָּ מַחְשַׁבַת רָעָה : 17
לִמָּה חֲשַׁבְתָּה^f כְּזָאת^g עַל־עַם אֱלֹהִים : 18 נִדְרָתְךָ^h לִיⁱ שֶׁם נָדַר :
18 יְהוָה אֱלֹהֵי גִדְלָת מָאֹד הוּד וְהִדְר לְבָשֶׁת^p : 19 אֶת־חֲמוּר
מִי לְקַחְתִּי וְאֶת־מִי עָשִׂקְתִּי^h : 20 קִרְבָּתִי אֱלֹהִים לְמִשְׁפָּט : 21
שִׁבְרָתִי אֶת־עַל מֶלֶךְ בְּבֶל^b : 22 בְּרִית כָּרַתִּיⁱ : 23 מִה־אֶהְבֵּתִי^k
תּוֹרַתְךָ^p כָּל־הַיּוֹם הִיא שִׁיחֲתִי : 24 עָתָה זֶה יִדְעָתִי כִּי אִישׁ
אֱלֹהִים אַתָּה^p : 25 לֹוִלִי תּוֹרַתְךָ^m שְׁעִשְׁעִי אוֹ אֲבִדְתִּיⁿ : 26 חֲלוּם
חֲלֵמָתִי : 27 הִרְגַּתִּי בַּחֶרֶב בַּחוּרִיכֶם : 28 לֹא שָׁמְעוּ בְּקוֹל יְהוָה
וְלֹא לָקָחוּ מוֹסֵר : 29 שָׁמַעְתִּי אֶת־קוֹלְךָ בְּגֵן^p : 30 אֶת־הַכֹּל
לָקָחוּ בַּמִּלְחָמָה : 31 לֹא יָדְעוּ אֲנִי הִלְכָתִי : 32 לִמָּה רָגִשׁוּ
גּוֹיִם^o : 33 מִה־גִּדְלוֹ^k מַעֲשִׂיךָ יְהוָה : 34 הַמַּיִם חָרְבוּ מֵעַל הָאָרֶץ :
35 בְּתוֹלָתִי וּבַחוּרִי נָפְלוּ בַּחֶרֶב^q : 36 אֲתִי עֹזְבוֹ וְאֶת־תּוֹרָתִי לֹא
שָׁמְרוּ^r : 37 לֹא שָׁמַעְתֶּם אֵלַי : 38 אֶת־אֱלֹהֵי לְקַחְתֶּם^c : 39 לֹא־
אַתֶּם שְׁלַחְתֶּם אֹתִי הִנֵּה כִּי הָאֱלֹהִים : 40 עֹזְבֵנוּ מִצְוֹתֶיךָ : 41
כָּרַתְנוּ בְרִית אֶת־מוֹת :

^a See p. 70, foot-note. ^b See 80, 3. ^c See 55. ^d See 19, 4. ^e See Note *a*, in Exercise 17. ^f See 113, 3. ^g 'such [a thing as] this...': see 63, *Obs.*, and 103, 4. ^h See 87, 1, *b* and *c*. ⁱ For כָּרַתְתִּי: see 50, 1. ^k See 87, 2, *b*. ^l See 86, *Rem.* 3. ^m Supply the substantive verb. ⁿ See 110, *c*. ^o See 74, *Obs.* ^p Pausal form. ^q Mark here the effect of pause on the vocalisation, first, of the noun itself (see 45, *c*), and consequently of the Article (71, II. 4): cf. the form in 27, above. ^r '...my gods (idols).' ^s See 112, 2.

Write in Hebrew

1. This woman is very old. 2. The virgin took to herself (to her)

[some] of the honey. 3. This beautiful damsel is clothed [with] wisdom. 4. Why didst thou not go with us? 5. Whom (105, Note, 6) dost thou love? 6. I have forsaken (pref.) the commandment of my master (see p. 63, foot-note 2). 7. We have vowed a vow to Jehovah our God. 8. I vowed (pref.) this vow before (108, a) Jehovah my God. 9. If *thou* hadst not forsaken me, *I* would not have forsaken thee. 10. *I* also (Also *I*) have forgotten you, because *ye* have forgotten me. 11. We have broken (pref.) the yoke of our adversaries. 12. We have slain their young men in the war. 13. We remember (pref.) our covenant with you. 14. We have heard that our adversaries are departed from (108, c) the walls of the city. 15. If thou hadst not drawn near to us, we would have perished in the wilderness. 16. The righteous delight in the law of their God. 17. We have heard that another king reigns in that land. 18. Wherefore have ye made (cut) this covenant with them? 19. We know not whither they have gone. 20. Ye know not who have fallen in this battle. 21. Pharaoh's shepherds pursued after us. 22. If *they* had not oppressed us, *we* would not have slain them. 23. The walls of Jerusalem are laid waste. 24. Our adversaries have devised (pref.) this evil counsel against us. 25. These young men took to themselves [some] of the money which [was] in the house. 26. *Ye* have taken our cows, but *we* have not taken your asses.

THE IMPERFECT OF THE VERB.

115. In the Imperfect, fragments of the personal pronouns are *prefixed* to the verbal root (cf. 112); when this is not sufficient to distinguish forms, another fragment is sometimes *affixed*.

But not always; cf. in the singular, the 3rd fem. with the 2nd masc., and in the plural, the 2nd and 3rd persons fem. In Gen. 30 : 38, I Sam. 6 : 12, Dan. 8 : 22, the form יִקְבְּלָנָה is used for the sake of distinction.

116. (1) If the Qal perfect ends in *a*, then the imperfect ends in *o*; but (2) if the perfect does *not* end in *a*, then the imperfect does; so too (3) do verbs whose second or third letter is an aspirate.

Thus (1) יִשְׁמֵר *to keep*, becomes יִשְׁמֹר; (2) יִזְקֵן *to be old*, יִזְכֵּן *to be little*, become יִזְכֵּן, יִזְכֵּן; (3) יִשְׁאַל *to ask*, יִשְׁאַל *to swallow*, become יִשְׁאַל, יִשְׁאַל.

Obs. a. Some verbs (mostly intransitive) have *a* in both the perfect and imperfect, as יִמְתֵּךְ *to be sweet*, יִמְתֵּךְ. *b.* A few take *=* in the imperfect; יִשַּׁב

to sit, יָתָן to give, become יֵשֶׁב, יָתָן. c. Others assume imperfects both in *o* and *a*; of these, in general, the latter is intransitive, the former transitive; thus, יָקַצַר to cut off, to reap, but יִקְצַר to be short.

Rem. The final *o* of the imperfect is but 'tone-long,' just as in the imperative (120) and the construct infinitive (123). Hence, (1) it is seldom—and only by way of exception—written fully with *ו*: see 12, 19, 23 &c. in Exercise. (2) Before Maqqeph (see 44, *Obs.* 2) it changes to Qaméz Hätûph (24, 8, and 25). (3) It is destroyed by the additions י־ and י, which take the tone (see Paradigm I.), though this, together with the *o*, returns in pause (49, 2).

A similar principle regulates imperfects in *a*; see 29, 31, 34 &c. in Exercise.

117. By the Imperfect, cases such as these may be expressed:—

1. The simple future, as being still undone: יְהוָה יִשְׁפֹּט תָּהָל *Jehovah shall judge the world*, Ps. 9:9.

2. An act or state viewed as repeated or continuing; כֹּה־תִּנָּעַק אֵלַי *wherefore criest thou to me?* Ex. 14:15: cf. Josh. 9:8. Cf. also the name assumed by God Himself, Ex. 3:14, to signify continuous existence (46, *Note*).

3. A command, prohibition, wish, or permission. a. A command is expressed thus, especially after an imperative: see Prov. 7:4. b. A prohibition must always be expressed by the imperfect; see 121. c. A wish (in the first or the third person) is mostly expressed by the imperfect: the verb in this case generally comes first, as תִּשְׁמַע הָאָרֶץ *let the earth hear*.

4. Habit, wont, or reiteration; as בָּרַךְ יִשְׁכְּנוּ *they dwell alone* Jer. 49:31; מָרַעַב תִּמְנַע לָחֶם *to a hungry one thou refusedst bread*, Job 22:7; אוֹתֵי יוֹם *me they seek daily*, Is. 58:2.

5. Indefinite or uncertain occurrence; hence, with כִּי in the sense of *when-ever*, Lev. 25:14; אִם *if, whenever* (in future contingencies), as אִם יִהְיֶה לֹא יִשְׁמְרֵהוּ *if Jehovah keep not a city*, Ps. 127:1.

6. A general saying; hence the frequent use of the imperfect in proverbs, &c. as יִמְתְּקוּ מַיִם גְּנוּבִים *stolen waters are sweet*, Prov. 9:17.

7. Actions regarded as still unaccomplished, whether viewed in themselves, or in relation to others; thus the imperfect is used after בִּין *lest*, מָה *not yet*, בְּמָה *before that*; after the prohibitive particles לֹא, אַל (121); after telic particles such as לְמַעַן *in order that* &c.

8. Many forms of the 'potential' mood: הֲתִשְׁכַּח אִשָּׁה *can a woman forget?* Is. 40:15; לָמָּה תִּשְׁכַּח הַמְּלָאכָה *why should the work cease?* Neh. 6:3.

9. Obligation, duty; thus יִשְׂרָאֵל מַה־יַּעֲשֶׂה *what Israel ought to do*, I Chr. 12:32.¹

Obs. The imperfect is also used with reference to *past* actions, after certain particles; as, *Then* (אָז) *spake Solomon*. But see also II Chr. 15:2.

¹ For a fuller discussion of the perfect and imperfect, see Driver on *The Use of the Tenses in Hebrew*, chaps. II., III. Though substantially the same idea may often be expressed by both forms alike, we must not thence conclude that the two are fundamentally identical in their mode of representing a conception, yet that which always *has been* may also be regarded as that which always

118. Notes on the Paradigm of the imperfect :—

(a) *Third Person.* The prefixed **י** was formerly the **י** of הוּיָא.¹ As in the perfect, the appended **י** is a contraction from the fuller הוּיָא; in this case, as in that of the 2nd pl. masc., the ending **י** is often found, especially in pause. The feminine prefixes its distinctive **א**.

(b) *Second Person.* The prefix **א**, of course, is from אָתָּה and אָתָּא; the affix **י** of sing. fem., is from the old form אָתִי (90); **אָה**— or **אִי**— is a fragment of the plural pronoun הֵנָּה.

(c) *First person.* This does not need distinguishing affirmatives,—the preformatives **א**, **נ**, being enough to mark the difference.

Exercise 19.

מִנְחָה gift, offering	פָּחַד to fear	שָׁפַךְ to pour out	שְׂאוּל unseen world,
צַדִּיק be righteous	זָרַק to sprinkle	שָׂבַע to be satisfied	death, the grave
רָגָה a cry, shout	שָׁכַר to be drunk	רָעַב to be hungry	אַבְדוֹן destruction
קִישָׁה to anoint	עֲרִמְתִּי, עֲרִאָה how	פָּקַד to visit	דָּבַק to cleave to
נָבִיא prophet	לֹא long ?	בָּטַח to trust, confide	צֶמֶר wool
זָרַע to sow	זָרוּד troop, band	לָמַד to learn	בְּרִיאַת fat cattle
רָכַב to ride	זָבַח slay, sacrifice	עָלָה leaf	קָלַי swift (horse)
שָׁכַב to lie down	זָבַח a sacrifice	פָּרַח sprout, flourish	שֹׁפָר trumpet

1 שְׁלֹמֹה יִמְלֹךְ אַחֲרָי : 2 מִי יִשְׁמַע לָכֶם : 3 יִזְכֹּר יְהוָה כָּל־
 מְנַחֲתֶיךָ : 4 אֶת־הַצִּדִּיק וְאֶת־הַרְשָׁע יִשְׁפֹּט הָאֱלֹהִים : 5 יִשְׁפֹּט
 יְהוָה יְבִינִי וְיִנְיָה : 6 הֵן־כָּל־אֱלֹהִי יַפְעֵל־אֵל : 7 מִה־יִּצְדֵּק
 אֲנֹשׁ עִם־אֵל : 8 תִּקְרַב רִנָּתִי לִפְנֶיךָ : 9 מִדּוּעַ לֹא תִקְצַר
 רוּחִי : 10 אָתָּה אֶת־בְּרִיתִי תִשְׁמֹר : 11 אֶת־אֱלֹהֵי־יִשְׂרָאֵל תִּמְשָׁח
 לְנָבִיא תַחֲתֶיךָ : 12 אָתָּה תִזְרַע וְלֹא תִקְצֹר : 13 תִּרְכַּב עַל־
 סוּסֶיךָ : 14 אִם־תִּשְׁכַּב לֹא תִפָּחֵד : 15 אֶת־הַדָּם תִּזְרֹק עַל־
 הַמִּזְבֵּחַ : 16 גַּם־אֶת־תִּשְׁכָּרִי : 17 הוּא חָרַב לִיהוָה עַד־אָנָּה לֹא
 תִשְׁקָטִי : 18 בְּרִית עוֹלָם אֶכְרֹת לָהֶם : 19 לְמַעַן יִשְׂרָאֵל לֹא
 אִשְׁקוּט : 20 אֶת־בְּרִיתִי אֲזַכֵּר : 21 לְחַטָּאתָם לֹא אֲזַכֵּר־עוֹד :

will be. The prophets and poets, especially, largely availed themselves of this power of presenting the same idea in different lights; hence the frequent transpositions from one form of the verb to the other, which are found so perplexing.

¹ *יָדַע to know, יָלַד to bear, instead of יָדַע, יָלַד (187, A) present us with like instances of י, at the beginning of a word, used as the substitute of י.*

22 אֲרֹדֶף אַחֲרֵי הַגִּדּוֹר הַזֶּה: 23 אֲשַׁבֵּן^a בְּמִלֶּךְ בְּגִדּוֹר: 24 לֵךְ
 אֲזַנֵּחַ^o וְנָח: 25 אֲשַׁבֵּר אֶת־עַל מֶלֶךְ בְּכֹל: 26 אֲשַׁפּוֹךְ^h אֶת־
 רוּחִי עַל־כָּל־בָּשָׂר: 27 לֹא אֲשַׁלַּח יָדִי בָאֲדָנִי: 28 בַּחֲרֵב
 וּבְרָעַב אֶפְקֹד עַל־הַגּוֹי הַהוּא: 29 אֶבְטַח וְלֹא אֶפְחָד: 30 לֹא
 יִלְמְדוּן עוֹד מִלְחָמָה: 31 בָּעֵלָה צַדִּיקִים יִפְרָחוּ: 32 שְׂאוּל
 וְאַבְדּוֹן לֹא תִשָּׁבַעְנָה: 33 וְזֹאת בְּרִיתִי אֲשֶׁר תִּשְׁמְרוּ בֵּינִי
 וּבֵינֵיהֶם: 34 אֶת־מִצּוֹתָיו תִּשְׁמְרוּ וְכוּ תִדְבְּקוּן: 35 אֶת־הַצִּמְרֹר
 תִּלְבָּשׁוּ הַבְּרִיאָה תִּזְבַּח: 36 נִכְרַת־בְּרִית לֹאֲלֹהֵינוּ: 37 אֲנִי
 וְכָל־הָעָם אֲשֶׁר אֲתִי נִקְרַב אֶל־הָעֵיר: 38 מִה־נִּרְדָּף־לוֹ: 39
 עַל־קֹל נִרְעָב: 40 קוֹל שׁוֹפָר לֹא נִשְׁמָע וְלֶלֶחֶם לֹא נִרְעָב:

^a See 117, 3, c. ^b See 72, 2. ^c See 101, Obs. ^d See 87, 2, b. ^e Job 21 : 4. ^f See 112, 2. ^g See 55. ^h See 116, Rem. ⁱ Pausal form. ^k See 83, 1. ^l See 80, 3. ^m See 117, 6. ⁿ Ezek. 34 : 3. ^o Jer. 42 : 14.

Write in Hebrew

1. The wicked (man) shall not come near to me. 2. Let the king (117, 3, c) be clothed with (acc. ; see 35, in Ex. above) righteousness. 3. Jehovah shall pour out His Spirit upon us. 4. Then shall the earth be at rest from war (see 55). 5. May thy cry come near (117, 3, c) before the God of heaven. 6. Jehovah hears (listens to) me (i. e. always will hear, as He always has heard : see p. 75, foot-note, and cf. the Psalms, *passim*). 7. Let the priest sprinkle some (see Exer. 17, Note a) of the blood upon the roll. 8. Obey (Thou shalt hearken to : see 117, 3, a) the voice of thy master. 9. Cleave (Thou shalt cleave) to (cf. 34, above) Jehovah thy God. 10. Let all the earth fear before (from the face of : see 108, c) Jehovah. 11. (pref.) The blood thou shalt pour out upon the ground. 12. Thou visitest us (acc.) with thy goodness : we are satisfied (i. e. as often as thou visitest, we shall be satisfied ; cf. Ps. 104 : 27). 13. I shall be king over you instead of my father, and ye will have rest from this war. 14. How can I be righteous before my God ? (cf. 7, above). 15. Let all the righteous trust in their God. 16. These virgins will ride on their asses. 17. Your adversaries will sow, but they will not reap. 18. Ye (f.) shall not ride (Not ye shall ride) upon my asses. 19. If

ye do not (will not) keep this my covenant (86, e), *I* shall not listen to your cry (93, 4). 20. *Ye* will sow, but *we* shall reap. 21. How long will *ye* not sacrifice to me? 22. Why are *ye* pursuing after me? 23. Why do *ye* (habitually) break my commandments? 24. *Ye* shall remember them no more (cf. 21 above) for ever (to eternity). 25. Why should we not dwell (117, 8) in this good land? 26. (pref.) This man shall we anoint king (for a king; cf. 11, above) over us.

THE IMPERATIVE, COHORTATIVE, AND JUSSIVE.

119. In Hebrew, the Imperative is evidently but a shortened form of the Imperfect, which likewise provides for forms not found in the Imperative (117, 3).

N. B. A useful rule, based on the similarity of form between the Imperfect and Imperative, and holding everywhere except in the Hiphil (164), is this:—*From the Imperfect, to find the Imperative, reject preformatives,—and conversely.* Thus, from *תִּשְׁמְרָה* reject the *ת*; *שִׁמְרָה* is the Imperative.

Obs. 1. Of two imperatives, combined by the conjunction *Waw*, the former commonly expresses a *condition*, and the latter the *result* or *consequence* of its fulfilment; as ‘Believe and live,’ i. e. If you believe, you will live,—or, Believe, that you may live. See 25, 26 in Exercise.

Obs. 2. Imperatives are often followed by Imperfects, which, however, indicate *command*; see 117, 3.

120. Both the Imperfect and the Imperative may either lengthen or contract some forms.

(a) The lengthening is effected by adding *ה*, but this *only to forms which end in consonants*, viz. the 2nd sing. masc. of the Imperative, and the 1st and 3rd persons of the Imperfect,—though very rarely with the last: in these, the final vowel of the word, if tone-long, may be shortened, or even lost; but it returns in Pause. E. G. *זָכֶרָה* or *זָכְרָה* [zok-rāh] *remember*; *אֶשְׁמְרָה* *I shall keep*, *אֶשְׁמְרָהּ* *let me keep*, but *אֶשְׁמְרָהּ*. This lengthened form is often called ‘*energetic*’ or ‘*cohortative*,’ and signifies desire or wish; its *ה* is cognate with a like sign which is joined with nouns, and marks a *tendency towards a place* (209, c). See 7, 13, 16, 19 &c., also 37 ff. in Exercise.

(b) The so-called ‘*Jussive*’ form is similar in sense to the Cohortative, but differs in its being *shortened* (when this can be done) from ordinary forms. It is not found in the first person, or the plural number. This contracted form occurs (1) in common verbs, only in the Hiphil (171), as *יִסְתִּיר* *he will hide*, but *יִסְתֵּר* *let him hide*; (2) in both the Qal and the Hiphil of ‘*Ayin Waw*’ verbs (191, 8); and (3) in all the imperfects of verbs ‘*Lamed He*’ (197).

Obs. This short form of the Imperfect, besides [1] its jussive use, [2] may be combined with אַל to signify dissuasion see (121, a), and [3] is usually joined with 'Waw Conversive' in continued narrative (162, 4).

121. All kinds of *prohibitions* are expressed, not by imperatives, but by 'imperfect' forms. Thus:—

a. אַל-תִּכְסֹּף *do not lament*,—spoken entreatingly.

b. לֹא-תִכְסֹּף *thou shalt not lament*,—spoken with authority.

Obs. The particles נָא *pray*, בִּי *I* (or *we*) *beseech thee*—the latter always followed by אֲנִי or אֲנִי—emphasise commands or entreaties: see 11, 12, 18 in Exercise, and cf. Exer. 13, Note g.

Exercise 20.

כָּתַב to write	בְּכֹרֶה birth-right	רָחַץ to wash (the	לָבַן to make bricks
זָכָר memorial, re-	מָכַר to sell	body)	(109, <i>Obs. c</i>)
membrance	קָבַץ to gather	רָחַק to be far off,	שָׂרַף to burn, bake
סֵפֶר book	פָּרְקַל garden; Carmel	distant	bricks
הֵנָּה hither	פָּרַח to flee	רָצַח ¹ to kill, murder	שָׂרַף burning
תַּפִּלָּה prayer	שָׁאַל to ask	נָגַב to steal	כָּרַע to bend, bow
עֹז strength	כָּהַר to be clean	לִבְנָה brick (67, <i>Obs. 1</i>)	כָּבַד to kneel, bless

¹ שָׁמַר אֶת-הָאִישׁ הַזֶּה: ² שָׁמְרוּ מִצְוֹתַי: ³ כָּתַב זֹאת וְזָכָר
בַּסֵּפֶר: ⁴ כָּתְבוּ לָכֵם אֶת-הַשִּׁירָה הַזֹּאת: ⁵ זָכַר בִּירוּחַ חַיִּי:^a
⁶ זָכַר-לִי-אֶתָּה לְמַעַן טוֹבֶךָ יְהוָה: ⁷ זָכְרָה-לִּי אֵלֶּיךָ עַל-זֹאת:
⁸ אֶת-אֲדָנִי הַגָּדוֹל וְהַנּוֹרָא וְזָכְרוּ: ⁹ קָרַב אֵלַי: ¹⁰ קָרְבוּ הֵנָּה:
¹¹ שָׁמַע-נָא בְּקוֹלִי: ¹² שָׁמַע־נָא זֹאת: ¹³ שָׁמְעָה תַּפִּלָּתִי: ¹⁴
קָרַב אֶתָּה וְשָׁמַע^a: ¹⁵ לְבִישִׁי עוֹ זָרוֹעַ יְהוָה: ¹⁶ מָכַרָה אֶת-
בְּכֹרֶתְךָ לִי: ¹⁷ מָכַרְתִּי אֶת-הַשָּׁמֶן: ¹⁸ שָׁלַח-נָא יָדְךָ: ¹⁹ שְׁלַחָה
אֵלַי אֶת-דָּדוֹר: ²⁰ שְׁלַח קָבִץ אֵלַי אֶת-כָּל-יִשְׂרָאֵל אֶל-הַר
הַבְּרָמָל:^a ²¹ בָּרַת-לָנוּ בְּרִית: ²² בָּרַתָּה בְּרִיתְךָ אִתִּי: ²³ בָּרַח-
לְךָ אֶל-אֶרֶץ יְהוּדָה: ²⁴ שְׁאַל-לְךָ אוֹת מִעַם יְהוָה: ²⁵ וְרַעֲוִי

¹ In writing the exercises, the student should avoid using קָטַל, which is very rarely employed in Hebrew (only in Ps. 139: 19; Job 13: 15 and 24: 14), though, on account of the strong and unchangeable nature of its consonants, it is most convenient for a paradigm of the verb.

וּקְצְרוּ²⁶ רִחִין וְטָהֵר : ²⁷ אֶל-תִּקְרַב הָלֵם : ²⁸ אֶל-תִּקְרְבוּ
 אֵלָיו : ²⁹ אֶל-תִּקְצֹף יְהוָה עַד-מָאד³⁰ וְאֶל-לֵעַד תִּזְכֹּר עוֹן : ³⁰
 אֶל-תִּזְכְּרוּ רֵאשֹׁנוֹת : ³¹ אֶל-תִּרְחַק מִמֶּנִּי : ³² אֶל-תִּשְׁכַּח דָּם
 נָקִי בַּמָּקוֹם הַזֶּה : ³³ לֹא-תִשְׁמַע אֵלָיו : ³⁴ לֹא תִכְרַת לָהֶם
 וְלֵאלֹהֵיהֶם בְּרִית : ³⁵ לֹא תִרְצֶח³⁶ : ³⁶ לֹא תִגְנֹב³⁷ : ³⁷ אֶכְרַתָּה
 לָכֶם בְּרִית עוֹלָם : ³⁸ נִכְרַתָּה בְּרִית עֲמָךְ : ³⁹ גִּזְבַּחָה לַיהוָה
 אֱלֹהֵינוּ : ⁴⁰ אֲשַׁלַּח אֶתְךָ אֶל-הַמֶּלֶךְ : ⁴¹ אֲרַדְפָּה אַחֲרַי דוֹד
 הַלֵּלָה : ⁴² נִשְׁלַחָה מַלְאָכִים בְּכָל-גְּבוּל יִשְׂרָאֵל : ⁴³ נִלְבְּנָה⁴⁴
 לְבָנִים וְנִשְׁרַפָּה לְשַׁרְפָּה : ⁴⁴ נִכְרַעָה וְנִבְרַכָּה לְפָנֶי עֲשֹׁנו :

^a '...this [as] a memorial...' ^b See 32, 5. ^c See 114, Obs. 1. ^d Job
 7 : 7. ^e See 112, 2. ^f See 19, 4. ^g Pausal forms : see 49, 2. ^h See 29,
 b, 2. ⁱ Vocative. ^k See 72, 1. ^l See 119, Obs. 1. ^m '...exceedingly, and
 do not for ever...' ⁿ See 63, Obs. ^o 'their gods.' ^p See 22, 1. ^q 'Let
 us...' ^r See 73, 2. ^s Supply 'them.' ^t '...our Maker : ' see 93, 3.

Write in Hebrew

1. Break (pref.) the yoke of the king of Egypt. 2. Pour ye (pref.)
 this oil upon his head. 3. Pray, rule *thou* over us. 4. Make (cut)
 ye with us an everlasting covenant. 5. Judge this people in right-
 eousness. 6. Pour out thy good Spirit (76, 3) upon us all (106).
 7. Sow, and [thou shalt] reap (119, Obs. 1). 8. Pursue after these
 young men. 9. Be ye (fem.) clothed [with] wisdom. 10. Sprinkle,
 pray, some of the water upon my hands. 11. Cleave to Jehovah.
 12. Send (thou) the damsel with them. 13. Send ye all the people
 hither unto us. 14. Do not write this in that book. 15. Let not
 the righteous flee from (the face of) the wicked. 16. Do not bow
 before the gods of the nations. 17. Trust ye not in an arm of flesh.
 18. Pray, do not (אֶל-לֵךְ) listen to their voice. 19. Do not send this
 messenger to the king. 20. Do not ask this thing from me. 21.
 Let no man (Let not a man) sell his birthright. 22. Let no man
 flee from (the face of) his Maker (93, 3, and 95, 3rd. sing. *b*). 23.
 Do not fear (from) him. 24. Let us not sell all our asses. 25. Let
 us all obey the voice of our master. 26. Pray, let us send and ga-
 ther the people of the city to this place. 27. Pray, let me not hear
 thy voice. 28. Let me bow and kneel before my Maker.

THE INFINITIVES.

122. 'Infinitives' are really *verbal nouns*, expressing the most general idea of the verb. Hence, they may be employed as *subjects* or as *objects*, and in the *absolute* or *construct* state (79). The Absolute Infinitive is the more rare; it is unchangeable in form. The Construct is of frequent and important use: except in the Hiphil, its form agrees with that of the Imperative (see the Paradigm).

Grammarians who wish to mark this portion of the verb as being in reality a noun, call it the 'substantive' mood; its nature as such is more evident in other languages, as Gr. τὸ λέγειν, Ger. *das sprechen*.

123. The Qal infinitives (163, 164) both regularly ⁽¹⁾ end in *o*; ⁽²⁾ thus, absolute שָׁמַר *to keep*, construct שָׁמַר *to keep*.

(1) Less common forms of the infinitive are (a) שָׁכַב *to lie*, (b) יָרָא const. יִרְאֶה *to fear*, דָּבָקָה [dob-qāh] *to cleave to*, חָמַלָה *to pity*, (c) יָכַלָה *to be able*, and perhaps (d) כָּנַגֵּשׁ Ezek. 36:5.

(2) In nearly all the other 'conjugations' also, the absolute infinitives end in an *o*; this vowel being, like the whole form, quite unchangeable, is mostly written with ו (26, 2). On the other hand, *o* of the construct, though long, is changeable, and seldom takes the ו (cf. 116, Rem.). This Hôlém of the construct form, (a) before Maqqeph, becomes Qāméz-hâtûph; thus שָׁכַבְדָּם *to shed blood*: (b) and when a pronoun-suffix is assumed, the short *o* is in general retracted, as in עָבְרָה *thy crossing*; but אָכַלְכֶם *your eating*. Instances of the less common forms with suffixes are שָׁכַבָהּ *her lying down*, יִרְאַתוֹ *to fear him*.

124. Viewed (I) as a *noun*, the construct of the Qal may (1) be governed by a preposition or other word; (2) it may be followed by a genitive, and this either (a) subjective or (b) objective; (3) it may take suffixes. (II) Viewed as a *verb*, if transitive it takes an *object* after it: such an accusative may be (1) a noun, (2) a suffix-pronoun, or (3) a separate pronoun.

Thus, אֶת־הַמֶּלֶךְ שָׂרַף הַמֶּלֶךְ *after the king had burnt the roll*, Jer. 36:27; here, the infinitive, as a noun, is both governed by the preposition, and is in the construct state before *the king*, which in this case may be viewed as a subjective genitive; while, as a verb, it governs *the roll*. Other examples are the following: בָּקְעַרְכֶם אֶת־הַקְּצִיר *when ye reap (or in your reaping) the harvest*; בְּשִׂנְאָת יְהוָה אֲתָנִי *in Jehovah's hating (or because Jehovah hated) us* Deut. 1:27 (cf. also 9:28); יִרְאַתָם אֹתִי *their fearing me* Is. 29:13.

Rem. 1. Sometimes a passive rendering must be attributed to active forms of the Infinitive : see Est. 7 : 4.

Rem. 2. 'To keep' may be expressed in Hebrew (1) by the absolute infinitive שָׁמֹר; (2) more frequently, the simple construct is employed, שָׁמֹר; but still more frequently (3) the construct with the preposition לְ is used, לְשָׁמֹר; or (4) לְמַעַן שָׁמֹר (*in order to keep*).

Rem. 3. 'Not to keep' may be expressed by (1) לֹא לְשָׁמֹר, or (2) מִשְׁמֹר (lit. *from keeping*).

Rem 4. אֵין לְשָׁמֹר may mean (1) *there is no one to keep*, Ruth 4 : 4; (2) *it is not lawful to keep*, Est. 4 : 2; (3) *it is impossible to keep*, 2 Chr. 20 : 6; Ezra 9 : 15.

125. These uses of the *Absolute Infinitive* should be observed :—

1. *Before the same verb in a finite form*, it mostly gives the latter greater emphasis; as זָכוֹר תִּזְכֹּר *thou shalt certainly (thou must by all means) remember*, Deut. 7 : 18. A negative is usually placed between the finite form and the infinitive : see no. 31 in Exercise.

Obs. (a). In a few instances we find the construct used instead; as Neh. 1 : 7.

Obs. (b). The infinitive is not always of the same 'conjugation' as the finite verb : thus, in 1 Sam. 2 : 16, the finite verb is Hiphil, the infinitive is Piel.

2. *After the same verb in a finite form*, the absolute infinitive denotes *continuance*; as יָשַׁבְתָּ שֹׁפֵט *he will be always acting the judge* (he is always judge-judging), Gen. 19 : 9.

Obs. The notion of continuous increase (or decrease) is usually expressed by הִלָּךְ, following the leading verb,—that form being again succeeded by an adjective, a participle, or an infinitive; see Gen. 8 : 3, 5; 12 : 9; 26 : 13; 2 Sam. 3 : 1; 13 : 19; 16 : 5, 13 &c. Cf. 129, *Obs. 1.*

3. *After a finite verb-form of quite another root, with which it is connected by the copulative וְ*, it represents a finite verb similar to the other which precedes : as הֵבִיאהָ הַחֲדָה וְעִזְיֹב *the hind brought forth in the field, and forsook* (the young one), Jer. 14 : 5; see also Judges 7 : 19.

4. Standing alone, the first word in a sentence, or a clause, it is (a) mostly used for the *imperative*, as in the fourth commandment, זָכוֹר אֶת-יוֹם הַשַּׁבָּת, Ex. 20 : 8; see also Is. 21 : 5; (b) less frequently for any other finite form required by the context, as וְיָלֵד אִנּוּן *they conceive sorrow, and bring forth iniquity*, Job 15 : 35; see also Jer. 32 : 44; 2 Kings 4 : 43. Cf. the Latin 'historical infinitive.'

5. In the 'Hiphil,' the absolute infinitive occasionally becomes a noun or adjective (quite indeclinable), or an adverb; as הַשְׁקֵט *rest*, הַשְׁקָל *prudence*, הַשְׁבֵּם *early*, הַרְבֵּה *much, great, many*, הַיָּטֵב *well, carefully*, הַרְחֵק *far*.

Exercise 21.

נָהַף to smite	נָחַץ to break down,	פָּתַח to open	לָכַד to catch, cap-
קָרַל to cease	הָרַס to destroy	בָּחַר to choose (ב)	ture
סָפַר to count	שָׁחַד bribe	שָׁבַע oath	נָאָף to commit ad-
מִסְפָּר number	שָׁאַל asking	נָכַר strange, for-	ultery
רָמַד to dance, leap	שָׂנֵא to hate	עִיגַן to choose (ג)	שִׂשׂוֹן joy
עָרָפֶל thick darkness	הָפַז to haste	בָּגַד to deceive (ב)	הָרַג to kill
שָׁמַר to watch	כָּזַב lying, false,	מָת dying, dead	שָׁחַט to slay
יָדַע knowing	דִּבְעָל deceitful	פָּח trap, snare	אָבִיב ear of corn

1 אַחֲרֵי כִּתּוּב הַמִּלָּךְ בְּרִית אֶת-כָּל-הָעָם : 2 יְהוָה עָבַר לִנְהַפֵּה
 אֶת-מִצְרַיִם : 3 חָדַל לִסְפֹּר * כִּי אֵין מִסְפָּר : 4 רָעַתְכֶם * רָבָה
 לְשֹׂאֵל * לָכֶם מֶלֶךְ : 5 הַחֲמִיּוֹם * לְמֶלֶךְ לְרַכֵּב * : 6 עֵת * סָפֹד
 וְעַת רְקוּד : 7 עָבַר כָּל-אִישׁ אַחֲרֵי יוֹאֵב לְרִדְף אַחֲרָיו * שָׁבַע * :
 8 יְהוָה אָמַר לְשִׁשְׁן בְּעָרְפֶּל : 9 שִׁקְדָתִי עָלֵיהֶם לְנִתְּנוֹת * :
 10 בְּקָרֵב עָלַי צָרִי הֵמָּה כִּשְׁלוֹ וְנִפְלוֹ : 11 אֵין בָּנוּ אִישׁ יָדַע
 לְכַרֵּת-עֵצִים : 12 שָׁחַד לִקְחוֹ לְמַעַן שִׁפְךָ-דָּם : 13 הִנֵּה יִרְאֵת
 יְהוָה הִיא * חֲכָמָה : 14 יִלְמְדוֹן לִירְאָה אֹתִי : 15 מָה * יְהוָה
 אֱלֹהֶיךָ שֹׂאֵל מִעַמְּךָ כִּי-אֵם לִירְאָה אֶת-יְהוָה וּלְאַהֲבָה אֹתוֹ
 לְשֹׁמֵר אֶת מִצְוֹת יְהוָה : 16 שֵׁם יִשְׁבְּנוּ בְּזִכְרֵנוּ אֶת-צִיּוֹן * : 17
 גַּם אֶהְבֶּתֶם גַּם שִׁנְאַתֶּם * אֲבֵרָה : 18 אֲמַרְתִּי בְּחַפְזִי כָל-הָאָדָם
 כֹּזֵב : 19 רַע וְמָר * עֹבֵד * אֶת-יְהוָה אֱלֹהֶיךָ : 20 בִּפְתָחוֹ * עֲמְדוּ
 הָעָם : 21 בָּחַר יְהוָה בְּכֶם מֵאֲהַבֵּת יְהוָה אֲתֶכֶם * וּמִשְׁמְרוּ אֶת-
 הַשְּׁבָעָה : 22 אַל-תִּשְׁכַּח אֶת-יְהוָה אֱלֹהֶיךָ לְבַלְתִּי שֹׁמֵר * מִצְוֹתָיו
 וּמִשְׁפָּטָיו : 23 לָעַם נִכְרִי לֹא יִמְשַׁל לְמַכְרָה בְּגֵדוֹ * בָּה * : 24
 הַלֹּךְ הַלֵּכֶת : 25 בְּגוֹד בְּגָדוֹ בִּי : 26 שֹׂאֵל שֹׂאֵל הָאִישׁ לָנוּ :
 27 פֶּקֶד פֶּקְדָתִי אֲתֶכֶם : 28 אֲנִכִּי מֵת וְאֱלֹהִים * פֶּקֶד יִפְקֹד אֲתֶכֶם :
 29 שֹׁמֵר תִּשְׁמְרוֹן אֶת-הַמִּצְוָה הַזֹּאת לְאַהֲבָה * אֶת-יְהוָה אֱלֹהֵיכֶם

וּלְדַבְּקֵהֶבּוּ : ³⁰ הִנֵּה יִדְעֵתִי כִּי מֶלֶךְ תִּמְלֹךְ : ³¹ הִפַּח לָכֹד
 לֹא יִלְכֹּד : ³² נָאֹף וְהָלוֹךְ בִּשְׂקָר : ³³ גָּנַב וְנָאֵף : ³⁴ הִנֵּה
 שֹׁשֶׁן וְשִׁמְחָה הָרַג בֶּקֶר וְשָׁחַט צֹאן : ³⁵ זָכוֹר אֶת־הַיּוֹם הַזֶּה :
³⁶ שִׁמְרֵ אֶת־כָּל־הַמִּצְוָה : ³⁷ שָׁמֹר אֶת־הַדֵּשׁ הָאֲבִיב : ³⁸ זֶה־
 לְךָ הָאֹת אֲכֹל הַשָּׁנָה כִּפְיָה : ³⁹ הָרִבָּה נָפַל מִן־הָעֵם : ⁴⁰
 גַּם דָּם נָקִי שָׁפַךְ מִנִּשְׂאֵה הָרִבָּה מֵאֵד :

^a See 32, 5 and 7. ^b Supply the verb *to be*. ^c 'in asking'... 'by loving'...
^d Sheba; 2 Sam. 20 : 1 ff. ^e See 91, III. c. ^f 'but...' (see end of Vocabulary,
 Exercise 18). ^g 'in our remembering (when we remembered) Zion.' ^h 'Both
 their love and their hatred...' ⁱ 'thy leaving (that thou hast forsaken)...': see
 also 32, 5. ^k 'When he opened [the book]...' Neh. 8 : 5. ^l 'from Jehovah's
 loving (because Jehovah loved) you...' ^m 'by not keeping...' ⁿ See English
 Version of Exodus 21 : 8. ^o See 55, a. ^p See 125, 4, b. ^q See 125, 4, z.
^r 'the month of ears of corn (Abib), i. e. the month in which the ears become ripe.
^s See 73, 2. ^t This word means what springs from grain that has fallen on the
 field during the harvest of the preceding year.

Write in Hebrew

1. [It is] good to draw near to Jehovah. 2. This is not (Not this
 is) the time to sell thine ass. 3. There is no king to rule over us.
 4. There is no woman to lament for them. 5. Let us send a messen-
 ger to ask this thing. 6. Our adversaries descended from the mount-
 ains to steal the cattle. 7. There is no man to be king over them.
 8. I am not able to judge this great people. 9. The people fled be-
 cause they feared (in their fearing) the king. 10. My people have
 ceased to remember their God. 11. Why did ye smite me when I
 fell (in my falling)? 12. Ye do not know [how] to make bricks.
 13. [It is] not good for us that we have forsaken (our forsaking) our
 God. 14. We have forsaken our Maker, in not keeping (not to keep)
 His commandments. 15. I have determined (purposed) not to make
 a covenant with you. 16. The Chaldeans slew every man when they
 captured (in their capturing) that city. 17. We crossed the Jordan
 before (108, a) our enemies captured our camp (124). 18. [It is]
 not good that we have sold (our selling) our cow. 19. Fools are al-
 ways falling. 20. You are always asking money. 21. Ye must
 (shall by all means) keep my law. 22. I shall certainly not lament
 over this [fellow : see 86, Obs. b]. 23. Remember (abs. inf.) your
 oath! 24. Go! 25. They slay and eat, they cheat and steal!

THE PARTICIPLES.

126. *a.* Verbs transitive, in Qal, have both an active and a passive participle-form, קָטַל *killing*,⁽¹⁾ קָטוּל *killed*, both having the idea of continuance,—the latter being probably the only remnant of a now lost passive ‘conjugation.’ *b.* In verbs *not* transitive, the participle Qal is like the perfect in its form: thus, הִפִּיץ *he delights*, and *delighting*; יָגֵר *he fears*, and *fearing*. *c.* All conjugations, other than the Qal, end like the perfect,⁽²⁾ and assume the prefix כּ, but Niphal takes א (see Paradigm).

(1) A rare form of the active participle Qal is קָטִיל; see Ps. 16: 5.

(2) In Niphal and Pual, the final vowel of the participle is made long; see Paradigm.

Obs. The participle, as its name indicates, may discharge the functions of several parts of speech. (*a*) As a noun, it may take suffixes, as שֹׁמְרֵי *keeping me (my keeper)*. (*b*) It is often to be regarded as an adjective, as הַר נֹפֵל *a falling mountain*; it may also be used in the construct state, as in Ezek. 9: 11, לְבוּשׁ הַכְּרִים *clothed with the linen garments*; cf. v. 2. (*c*) As a verb, it may govern another word in the accusative: see 1, 3, 7, 9, &c. in the Exercise.

127. The plural endings of the participles are like those of nouns; but, in the singular, the active feminine assumes the termination ת—in preference to ה־.

Thus שֹׁמְרִים *m. and שֹׁמְרוֹת f. those who keep*; שֹׁמְרֶת (130, *Obs.*) *she who keeps*,—more rarely שֹׁמְרָה or שֹׁמְרָה.

128. (*a*) The active forms of participles mostly have a present sense, but may refer to past, or even future time: thus נֹפֵל *may signify falling, fallen, or about to fall*.

(*b*) The passive forms sometimes possess (1) an active sense, as זָכָר *remembering*, Ps. 103: 14; (2) sometimes they have the meaning expressed by the Latin Gerundive, as מְהֻלָּל *laudandus, alverós*, Ps. 113: 3. (3) When in the construct state, the word on which they lean may indicate the agent, as בְּרוּךְ יְהוָה *blessed of (i. e. by) Jehovah*, Gen. 24: 31.

(*c*) A participle, with the article prefixed, is usually to be rendered as a relative sentence; thus הַדֹּבֵר *he who speaks (or spoke), or whoever speaks*.

(*d*) The idea of continuance, inherent in the participle, may be strengthened by the addition of the substantive verb, as in Ex. 3: 1, Jud. 1: 7, Gen. 39: 22, Job 1: 14, Zech. 3: 3.

129. The participles הֵן, הִנֵּה, *behold*, יֵשׁ *there is*, אֵין *there is not*, לֵאל *all*, עוֹר *still*, to all of which the suffix-pronouns may be joined (106), are mostly followed by the participle, which agrees in number and gender with the nominative; as הִנֵּה הַבֹּשֶׁת בָּעֵר בָּאֵשׁ *behold, the bush burned with fire*; אֵינָם שֹׁמְעִים אֵלַי *they hearken not unto me*; עֹדְהָ עֹמֶדֶת *she is (or was) still standing*.

Obs. 1. The participle הוֹלֵךְ *going*, followed by another participle or by an adjective whose meaning gives the special colour to the sentence, indicates growing intensity; as הָאִישׁ הוֹלֵךְ וְגָדוֹל *the man became greater and greater*, Est. 9 : 4.

Obs. 2. In the various kinds of 'circumstantial clauses,' which describe something accessory to the main portion of the sentence, the verb, if there be any, is usually in the participial form, while the subject is placed first in it, and is mostly introduced by ו. See Gen. 19 : 1 (*while Lot was sitting*).

Exercise 22.

עָבַד to labour, serve; till	בָּד fine white linen	אָסַר to bind, fast- en, imprison	עָתְלָה Athaliah יָרַד to go down, de- scend
עָזַר to help, assist	הָמָן Haman	שָׁאוּל Saul	מְכַשֵּׁל stumbling-block
יָאָר river, canal, the Nile	מִטָּה bed (& חוֹת) sup- plications	יָשָׁן to sleep	חָזָק strong
פָּתַר to interpret	מַלְכוּת kingdom, roy- alty, reign	עָמַד to stand	חָזָק to be strong
חָגַר to gird	עֹמֶד pillar	מְעִינָה circular ram- part	תָּקַן straw
אֶפֶד ephod			תָּקַן to be tossed

- 1 כָּל-יִשְׂרָאֵל וַיהוָה אֱהָב אֶת-דָּוִד : 2 אַחֲרֵי מִי אַתָּה רֹדֵף :
- 3 אֱלֹהִים שֹׁפֵט צְדִיק : 4 יְהוָה מֵשֵׁל בְּגוֹיִם : 5 אָנָּה אַתָּה הוֹלֵךְ :
- 6 מִדּוֹעַ אַתָּה הֹלֶכֶת אֵלָיו הַיּוֹם : 7 אִישׁ עֹבֵד אֲדָמָה אֲנִכִּי : 8
- אֶל-תִּרְחַק מִמֶּנִּי כִּי אֵין עוֹזֵר : 9 אֶת-אֶרֶץ כְּנָעַן אֲנִכִּי נָתַן לָכֶם :
- 10 הִכְסֵם נָתַן לָךְ : 11 פָּרַעְהָ חֵלֶם וְהִנֵּה עֹמֵד עַל-הַיָּאָר : 12
- חֵלֶם חֲלֹמְתִי וּפִתֵּר אֵין אֹתוֹ : 13 דָּוִד חָגַר אֶפֶד בָּד : 14
- שָׂאֵלָה אַחַת אֲנִכִּי שָׂאֵל מֵאַתָּה : 15 לָמָּה אַתָּה שֹׂאֵלָה הַשָּׂאֵלָה
- הַזֹּאת : 16 לֹא אֵל חָפִין רֹשֶׁע אַתָּה : 17 עוֹ הָעָם הַיֹּשֵׁב בְּאֶרֶץ :
- 18 הָמָן נָפַל עַל-הַמִּצָּבָה : 19 בְּרוּךְ יְהוָה כִּי שָׁמַע קוֹל תַּחֲנוּנָיִי :
- 20 הַמֶּלֶךְ יֹשֵׁב עַל-כִּסֵּא מַלְכוּתוֹ : 21 הַפֹּסֵם אֶסּוּר וְהַחֲמוּר

אָסור : 22 הִנֵּה שְׂאוֹל שֹׁכֵב יָשֵׁן בְּמַעְגָּל : 23 הִנֵּה כָל-הָאָרֶץ
 יֹשֶׁבֶת וְשֹׁקֶטֶת^b : 24 מִי הָאִישׁ הַחֹפֵץ חַיִּים : 25 הִנֵּה הַמֶּלֶךְ עֹמֵד
 עַל-הָעַמּוּד : 26 הַמֶּלֶכָה עֹמֶדֶת בַּחֲצָר : 27 הָאָרֶץ לְעוֹלָם
 עֹמֶדֶת^b : 28 עֲתִלְיָה מַלְכֶת עַל-הָאָרֶץ : 29 הִנֵּה אֲנֹכִי יֹרֵד
 אֵלֶיךָ : 30 הִנְנִי שֹׁקֵד עֲלֵיכֶם לְרָעָה וְלֹא לְטוֹבָה : 31 הִנְנִי נֹתֵן
 אֶל-הָעָם הַזֶּה מְכַשְׁלִים : 32 שְׂאוֹל^c עֲדָנִי בְגִלְגָּל : 33 עֲדָנִי
 הַיּוֹם חֶזֶק : 34 אֵינְנִי עוֹבֵר אֶת-הַיַּרְדֵּן : 35 כֹּה אָמַר פְּרָעָה אֵינְנִי
 נֹתֵן לָכֶם תָּבֵן : 36 אֵינִךְ אֵכֵל לֶחֶם^c : 37 דָּוִד הַלֵּךְ וְחֶזֶק : 38
 הִים הַלֵּךְ וְסָעַר עֲלֵיהֶם : 39 הָעָם הַלֵּךְ וְרַב^c : 40 הַנֶּעֱרַר הַלֵּךְ
 וְגִדּוֹל וְטוֹב^c : 41 מִי-הָאִישׁ הַלֵּוֹה הַהֵלֵךְ בַּשָּׂדֶה :

^a See 74, *Obs.*^b Pausal forms.^c See 71, 2.^d See 53, *Note 2.*^e See 55, *c.* ^f See 69, 5.*Write in Hebrew*

1. Behold, the man is sitting on a stone. 2. The queen was sitting on her royal throne (cf. no. 20 above). 3. Haman was standing in the upper court. 4. Who is the man that loves (128, *c*) judgment? 5. This is the bread that perisheth. 6. David was then ruling over Israel. 7. Behold (129), he is coming down from the mountain. 8. Blessed is he that remembers the poor. 9. Behold, she is lying on her bed. 10. I am still watching over thee. 11. She was still standing there. 12. I shall not (see 34, 35, 36 in exercise) sprinkle the blood. 13. I dreamed a dream, and lo, [I was] standing before the king. 14. All the straw [was] burnt with the fire. 15. He will not make a covenant with you. 16. Behold, I shall make my covenant with thee. 17. I shall not help you (*dat.*). 18. I shall not give you (*dat.*) wood to burn. 19. Thou (*f.*) shalt not rule over this people. 20. The house is broken down. 21. The damsel grew more and more beautiful. 22. His appearance became more and more terrible. 23. The people grew stronger and stronger.

FIRST DECLENSION OF NOUNS.

130. The participle-form קטל may be regarded as the type of first-declension nouns. These (a) end in ׀: (b) any other vowels they may have ⁽¹⁾ are, normally, unchangeable.⁽²⁾

Obs. The ordinary participle *feminine*, and others similar, ending in ׀, are 'Segolates,' i. e. second-declension nouns (135): *all other participle-forms, besides these two, are third-declension nouns* (138).

(1) Monosyllabic examples are בן son, שם name. From these must be distinguished (a) nouns doubling the final letter on additions being made, and forming a special class of segolates (212), as שן tooth (שני his tooth); (b) forms like נר stranger, עד witness, from 'Verbs Ayin Waw' (190),—third-declension nouns.

(2) חפץ axe, כולב brick-kiln, אדם dumb. On unchangeable vowels, see 26.

131. Rules for inflecting First-Declension Nouns :—

I. The construct singular (a) of common participle-forms is mostly like the absolute: (b) in monosyllables, ׀ is sometimes shortened; while (c) all other forms take simple patah.

Thus (a) שמר may either be the absolute, *keeper*, or const. *keeper of*; but אבד *perishing*, has const. אבד, Deut. 32 : 28. (b) בן son, has construct forms בן, בן (see 144). (c) מוסר mourning, has const. מוסר, שמע hearing (12, 2) const. שמע.

II. (a) Before vowel-additions, ׀ is for the most part lost, i. e. changed to Shewa; sometimes, however, it is retained. (b) Before those which begin with consonants, it is made short.

Thus, (a) שפט a judge, pl. שפטים; כהן a priest, כהני my priests (10); but שוממים astonished; (b) איבד thy enemy (in pause אבד); זאלד thy redeemer (p. זאלד); מוסר your staff.

N. B. The student should here carefully revise what is laid down in 48.

Exercise 23.

זאל to redeem; to	פרש to spread out	בטן womb, belly	צר to persecute,
avenge	תכלת dark purple	יצר to form, shape;	be an adversary
רגע to terrify;	פקודים precepts	יוצר a potter	במה high place
to tremble	משל to rule	תסידה stork	מרגל spy
דבע to beat flat,	אכל to eat, devour	מועד appointed time	מונח sacrificing
spread out	שמח to rejoice	or place: assembly	מקטור burning in-
נגע to touch, smite	שלום peace, health	חמר clay	cense
קדש to be holy	דרש to seek, search	ארר to curse	מפלט deliverer

1 יהוה גֵּאֵל יִשְׂרָאֵל : 2 בֶּן-מִי-זֶה הַנֶּעַר : 3 אֲנֹכִי רִנֵּעַ הֵיטָּב :
 4 אֲנֹכִי יְהוָה רִקְעַת הָאָרֶץ : 5 כָּל-הַנֶּעַר בְּמִזְבֵּחַ יִקְדָּשׁ : 6 בַּיּוֹם
 הַהוּא יִגְדֹּל הַמִּסְפָּר בִּירוּשָׁלַם כַּמִּסְפָּר הַדְּרִמּוֹן : 7 עַל-מִזְבֵּחַ
 הַזֶּהבִּי יִפְרְשׁוּ הַכֹּהֲנִים בְּגָד תְּכֵלֶת : 8 אֵינֶנִּי עֹבֵר אֶת-הַיַּרְדֵּן
 וְאַתֶּם עֹבְרִים : 9 הָעַם שֹׁכְבִים סְבִיבוֹתָיו : 10 אֲנִי וְהָאִשָּׁה הַזֹּאת
 יֹשֶׁבֶת בְּבֵית אֶחָד : 11 חֹסֵד יְהוָה מֵעוֹלָם וְעַד-עוֹלָם לְשִׁמְרִי
 בְּרִיתוֹ וְלִזְכָּרִי פִקְדּוֹ : 12 גֵּאֵל הָדָם יִרְדֹּף אַחֲרֵי הַרְצָח : 13
 מִשְׁלֹבָנוּ גַם-אֶתָּה גַם-בִּנְךָ גַם בֶּן-בִּנְךָ : 14 מִה-שָׁמוּ וּמִה-שָׁעַר
 בָּנוּ : 15 זֶה-שְׁמִי לְעוֹלָם : 16 יִגְדֹּל שְׁמִי עַד-עוֹלָם : 17 אֶתָּה
 יְהוָה גִּאֲלָנוּ מֵעוֹלָם שְׁמִי : 18 אֱלֹהֵי שְׁמוֹתָם : 19 יְהוָה אֱלֹהֶיךָ
 יֵאֵשׁ אֲכָלָה : 20 הוּא : 21 אֲרֹדָּפָה אֵיבִי : 22 בְּנָפֶל אֵיבֶךָ אֶל-
 תִּשְׁמַח : 23 שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ : 24 לֹא עֹזֶבֶת דְּרָשֶׁיךָ :
 25 יְהוָה גִּאֲלֶךָ וַיִּצְרֶךָ מִבְּטָן : 26 אֲנַחֲנוּ הַחֲמֹר וְאַתָּה יִצְרָנִי :
 27 הִנְנִי נֹתֵן בְּיָדְךָ הַיּוֹם : 28 הַשָּׁמַיִם כְּסֵאִי : 29 כְּסֵאֲךָ לְדוֹר
 וָדוֹר : 30 בְּמִקְלִי עֲבַרְתִּי אֶת-הַיַּרְדֵּן הַזֶּה : 31 חֲסִידָה יִדְעָה
 מוֹעֲדֶיהָ : 32 צִרְיִים הֵם לָכֶם : 33 אֲרֹרֶיךָ אֲרוּרִים : 34 הֵנָּה
 אֲכָלִים לִפְנֵי : 35 אֵינֶנּוּ שֹׁמְעִים אֵלַיְךָ : 36 מְרַגְלִים אַתֶּם : 37
 עַד הָעַם מִזְבָּחִים וּמִקְטָרִים בְּבָמוֹת : 38 יְהוָה מַפְלִיט מֵאֵיבִי :

^a See 131, I. α. ^b See 87, 1 b and Obs. ^c See 131, I. c. ^d See 12, 2.
^e Hadadrimmon in the valley of Megiddo (Zech. 12 : 11), where deep lamentation
 was made for the death of Josiah, 2 Chr. 35 : 23, cf. 2 Kings 23 : 29. ^f See
 83, 1. ^g See 55, α. ^h See 80. ⁱ See 93, b. ^k See 127. ^l See 124.
^m See 18, Obs. 1. ⁿ See 29, b 1. ^o See 114, 3. ^p All these forms are
 Piel participles (168).

Write in Hebrew

1. This is his son (Dagesh conj. : cf. 15 above). 2. Behold, I will
 slay (129) thy son. 3. What is thy name? 4. What is the name
 of this place? 5. Where art thou (Exer. 16, no. 32), my son? 6.
 Here is (behold) thy staff! 7. We all (106) heard her bitter lam-

entation (76, 3) for her son. 8. We are not his spies. 9. Hearken unto me, ye who seek (seekers of) Jehovah. 10. Thy priests forsake thee (are thy forsakers). 11. The inhabitants (dwellers) of that land are tillers of the ground. 12. Behold, he will deliver thee (cf. no. 26 above) into my hand. 13. She will not give us into their hand. 14. Thy God [will be] thy deliverer from all thine enemies (cf. 37 above). 15. Jehovah is the Judge and Redeemer of his people (98). 16. An everlasting covenant will I make with those who seek me (my seekers) and who remember (rememberers of) my name.

SECOND DECLENSION OF NOUNS.

132. The nouns called 'Segolates' (see *b*, below) are somewhat numerous, and for the most part regular in their formation. The basis of their subdivision is the nature of their leading vowel-sound, which may be *a*, or *e* (*i*), or *o* (*u*). To illustrate the process of formation in these nouns, we shall employ the root קטל.

	1st. Class	2nd. Class	3rd. Class
(a). ANCIENT GROUND-FORMS	קָטַל	קִטַּל	קֻטַּל (qotl) קִיטַּל

(b). These forms are not quite easily pronounced, from absence of a vowel-sound between the last two radicals : accordingly, *s'gol* was introduced after the second radical (hence the name 'segolates' for this whole class of nouns). *The tone, however, still remains upon the penult.* Thus arise the following

	קָטַל	קִטַּל	קֻטַּל
TRANSITION-FORMS			קִיטַּל

(c). But the first syllable is (1) *open* now, and (2) *has the tone* ; its vowel therefore (37) is made long. The words thus finally assume these.

	קָטַל	קִיטַּל	קֻטַּל
ORDINARY FORMS		קִיטַּל	קֻטַּל

Obs. 1. Whether a segolate which has the form קִיטַּל be of the first or second class, can only be determined when the noun is elsewhere met with, in a shape which shows its proper vowel under the first radical. E. G. קֶרֶן *horn*, צְדָקָה *righteousness*, are found to belong respectively to the 1st. and 2nd. class, from

the occurrence of such forms as קַרְנִי *my horn*, צְדִיקוֹ *his righteousness*.¹

Obs. 2. Some nouns refuse to take the final Segol instead of the She'was; as קֶשֶׁט *spikenard*, חַטָּאת *sin*, קִשְׁטָה *truth*.

Obs. 3. The *a* of first-class Segolates is often lengthened in pause; see 45, *c*. Sometimes even second-class vowels become Qāmēz; thus קֶבֶץ, קֶבֶצְתָּ, קֶבֶצְתִּי.

Obs. 4. Unusual are סִבְכּוֹ *his thicket*, סִבְלוֹ *his burden*, from סִבַּךְ, סִבָּל.

133. For the *plural absolute*, all three classes of Segolates have but one common form, קָטְלִים.

1. This form is founded on the singular קָטַל, which is essentially identical with קָטַל (132, *a*) as will be seen (*a*) from the occurrence of such double forms in Hebrew as זָבֵר and זָבֵר *hero*, בָּהֶן and בָּהֶן *thumb*; and (*b*) from the fact that קָטַל is a common form of such nouns in Aramean. (Of. the construct infinitive with suffixes, 123, 2, *b*).

2. The only two exceptions are שְׁרָשִׁים (so-rā-šim) *roots*, from שָׂרַשׁ; and קִדְשִׁים (qo-dā-šim), with article הַקִּדְשִׁים, from קָדַשׁ *holy place*.

134. Laws for inflecting Segolates :—

I. The *Construct Singular* is mostly like the absolute: see the paradigms.

But these words take a special construct-form: נֹטֶע, *c.* נֹטֵעַ *a plant*; חֲדָר, *c.* חֲדָרָה *chamber*; שֹׁנֵר, *c.* שֹׁנֵרָה *fœtus*; שֶׁבַע, *c.* שֶׁבַע *seven*; תִּשְׁעָה, *c.* תִּשְׁעָה *nine*; and זֶרַע *seed*, once (Num. 11 : 7) takes the form זֶרַע.

II. The old ground-form is that to which are joined (*a*) *all* suffixes, both 'grave' and 'light,' (96) appended to the *singular*; (*b*) the endings of the dual, and the construct plural; to this last, again, are joined the 'heavy' *plural* suffixes. (See the Table).

III. The form to which *light plural* suffixes are joined is furnished by the *plural absolute*, from which the final ם must be removed.

Obs. The rules now given apply to prepositions which were once nouns similar to these; thus בְּנֵי, בְּנֵי, &c.

135. With these nouns are classed (1) their cognate feminines which end in הָ accented, as מַלְכָּה *queen* (from מָלַךְ); סִתְרָה (= סִתְרָה) *hiding*; אֹכֶלֶת (= אָכַל) *food*; (2) those feminines which end in ת, and have the accent on the penult; as יֹשֶׁבֶת fem. part. (from יָשַׁב; 127) *sitting*; מִסְתָּרֶת *mistress* (suff. מִסְתָּרֶת, from מָסַח); יְבִיטָה *brother's widow* (suff. יְבִיטָה); נְחֹשֶׁת *brass* (dual נְחֹשֶׁתִּים *brazen fetters*, double bonds).

Obs. 1. Some of these feminines in הָ exhibit a decided preference for the other forms, particularly in the construct state, and in assuming suffixes; as מַמְלָכָה *kingdom*, const. (and abs.) מַמְלָכָה, suff. מַמְלָכָה.

¹ To guide the student at first, the figure (1) or (2) will be placed after forms like these, to show their class; thus מַלְכָּה (1), מַלְכָּה (2). See 24, 4.

Obs. 2. The feminines return to the crude state as the ground-form to which all kinds of suffixes are joined; thus שְׁלֹמֹתַי *my garments*, but plural absolute שְׁלֹמֹת.

Obs. 3. Though, as shown above, both the masculine and feminine forms of these Segolates are often co-existent, some, which have the masculine form in the singular, assume the terminations of the feminine throughout the plural; and conversely. Thus נֶפֶשׁ *soul*, pl. נִפְשֹׁת (once יָם); נֶשֶׁלֶת *ear of corn*, plur. שְׁבָלִים.

Exercise 24.

קרוב near <i>adj.</i>	קֶשֶׁת (1) bow	תָּמִיד constantly	לְבָנוֹן Lebanon
סֹדֶם Sodom	קֶבֶר (2) sepulchre	קֶרֶב (2) midst	מוֹלֶדֶת (1) birth, origin;
רָאם wild bull	זָכַף to anoint, pour	בֶּבֶשׁ lamb;	בְּבִשָּׁה or native land
יְהוֹשֻׁעַ Joshua	out a libation	בֶּבֶשָׁה ewe-lamb	אֶסְתֵּר Esther
קָרַע to rend, tear	כֶּתֶן dual loins	לְבוֹשׁ clothing	מִנְּדָה <i>f.</i> מְנִיד telling
בִּגְדֵי (2) garment	חֶתֶן gift	שְׁמֵלָה outer garment	פָּשַׁט to put off, strip
קֹדֶשׁ holiness; sanc-	זֶרֶן threshing-floor	בָּלָה worn out	תַּחַת under garment
tuary, holy place	דָּגָן corn, grain	רוֹחַ odour	תִּפְאָרָה splendour

1 הִנֵּה אָנֹכִי הוֹלֵךְ הַיּוֹם בְּדֶרֶךְ כָּל-הָאָרֶץ: 2 אֱלֹהִים^a בִּקְדֹשׁ
 דִּרְכָּךְ: 3 לֹא דִרְכֵיכֶם^b דִּרְכִּי: 4 שְׁמֵר נִפְשְׁךָ מֵאֵד: 5 הֵן כָּל-
 הַנִּפְשֹׁת לִי: 6 צִדִּיק יְהוָה בְּכָל-דִּרְכָּיו: 7 קָרוֹב צִדְקִי: 8 יְהוָה
 צִדְקָנוּ: 9 מִגֶּפֶן סֹדֶם גִּפְנִים: 10 קִרְנֵי רֹאם קִרְנֵי: 11 יְהוָה
 מִלְכֵנוּ: 12 אֱלֹה מֶלֶכִי^b הָאָרֶץ: 13 אֶת-כָּל-הַמַּלְכִים וְאֶת-אֲרָצֵם
 לְכַד יְהוֹשֻׁעַ: 14 כָּל-מַלְכֵיהֶם^b נָפְלוּ: 15 לָמָּה קָרַעַת בְּגָדֶיךָ:
 16 קָרַעוּ בְּגָדֵיכֶם^b: 17 בְּגָדֵי-קֹדֶשׁ^a הֵם: 18 לֹא בִקְשָׁתִי אֲבִמָּח:
 19 קִשְׁתִּים שִׁקְרָה: 20 רִחֵץ רִגְלֶיךָ: 21 רִחַצְתִּי אֶת-רִגְלִי: 22 הִנֵּה
 אֲנִי פָתַח אֶת-קַבְרוֹתֵיכֶם: 23 סְבִיבוֹתָיו קַבְרוֹתַי: 24 זֶה קֹדֶשׁ
 הַקְדָּשִׁים: 25 אֱלֹהִים יֵשֵׁב עַל-כִּסֵּא קֹדְשׁוֹ: 26 נִסְכְּתִי מִלְכִי
 עַל-הֶרֶקֶדְשִׁי: 27 כָּחוּ בְּמִתְנֵיוֹ: 28 אֶהְבֵּת אֶתְנֶן עַל כָּל-גִּרְנוֹת
 דָּגָן^a: 29 חֲטָאתִי נִגְדִי תָמִיד: 30 כָּל-דִּרְכִי נִגְדָּךְ: 31 אֵינֶנִּי
 בִּקְרָבְכֶם: 32 אָמָּה בִּקְרָבְנוּ יְהוָה: 33 כְּבָשִׁים לְלִבְוֹשֶׁךָ: 34 מָה
 הִנֵּה, שָׁבַע כְּבִשְׁתִּי^a הָאֵלֶּה: 35 שְׁלֹמֹת בָּלוֹת, עָלֵיהֶם: 36 רֵיחַ

שְׁלֹמֹתֶיךָ כִּרְיָה לְבָנוֹן : 37 שְׁאוּל^m שְׂאֵל-הָאִישׁ לָנוּ וּלְמוֹלֶדְתָּנוּ :
 38 אֵין אֶסְתֵּר מִגֵּדֶת מוֹלֶדְתָּה : 39 אָתָּה מִשֵּׁל בְּכָל מַמְלָכוֹת
 הַגּוֹיִם : 40 מִמְּלַכְתְּךָ בְּכָל-דֹּדֶר : 41 פִּשְׁטָמִי אֶת-כִּתְּנֹתַי : 42
 לְבִשִּׁי בְּגָדִי תַפְאֲרֶיךָ יְרוּשָׁלַם^a עִיר הַקֹּדֶשׁ :

^a Vocative. ^b See 32, 1. ^c 'To me,' i. e. mine : cf. Exercise 15, nos. 25 and 29. ^d See 83, 1. ^e The abstract noun 'deceit' instead of an adjective 'deceitful.' ^f See 80, 1. ^g See both 83, 1 and 80, 2. ^h Hos. 9 : 1. ⁱ See 91 B. III. c. ^k See 76, Exc. 2. ^l See page 40, foot-note 1. ^m See 125, 1. ⁿ 'Esther did not tell'... The verb is a participle of the Hiphil form (171, 1).

Write in Hebrew

1. Thou hast heard all my vows. 2. Their vows are before him. 3. My vine is in the midst of the garden. 4. Let us open thy king's sepulchre. 5. We opened the sepulchres of our kings. 6. Our souls cleave to the dust. 7. Jehovah our king rules over all the kingdoms of the earth, and his kingdom is everlasting (is a kingdom of eternity). 8. Our vines are from his vineyard. 9. Why have ye rooted out the vines of their vineyards? 10. Why hast thou not put off thy holy garments (83, 1, and 80, 2)? 11. Who shall dwell in his holy mountain? 12. Put on thy dark purple robe. 13. There is no corn in my threshing-floor. 14. Our feet (*dual*) did not stumble upon their hills (93, b). 15. Who stole my garments out of our threshing-floor? 17. There is no peace in their midst. 18. Why hast thou taken my money and my books? 19. Write this (63, *Obs.*) in thy book. 20. Why have ye not taken your books? 21. Our outer garments are garments of wool. 22. Thy woollen under garment is worn out. 23. Thy garments are worn out. 24. Thy righteousness is very great. 25. Open your doors to your king and (99, *Obs.*) queen. 26. Jehovah will again gather the tribes of Israel to their land.

SEGOLATE NOUNS WITH ASPIRATE ROOTS.

(Second Declension, continued).

136. (a) The common form of Segolates, with only the *first* letter aspirate, is regular. Those of the second class mostly take ־ for the first vowel. Thus, עֶבֶד ⁽¹⁾ *servant*, תֵּשֶׁבֶת *pleasure*, חֹדֶשׁ *month*.

Obs. אִישׁ *a man*, is really a noun of this form (first class), and modified from אִנְשִׁי (see 144).

(b) Of Segolates whose *second* radical is an aspirate, those of the first class take, mostly, two patahs; *third* aspirates take patah for their *final* sound. (No form occurs of *second* aspirates).

E. G. נָעַר *a youth*, (but also, with strong aspirates, לֶחֶם *bread*, רֶחֶם *womb*), רֶחֶב *breadth*.

Obs. ראשׁ *head*, is properly a segolate (originally ראִישׁ); the plural absolute ראִשִׁים is for ראָשִׁים, &c. (144). See 14, 2, and cf. 103, Obs. a.

(c) When the *third* letter is an aspirate, all three classes of Segolates take patah for their second vowel. The vast majority of forms are of the *second* class.

Examples are סֶלַע ⁽¹⁾ *rock*, סִפְרוֹת ⁽²⁾ *sprout*, אֶרֶץ *way*.

Obs. בָּהֶו, תָּהֶו Gen. 1 : 2, are for בָּהֶו, תָּהֶו.

137. *Modifications in inflection.* a. When a Shewa is to be placed under an aspirate, the Hatephs are employed, according to the laws for aspirates. b. Second-Class Segolates in which the *first* root-letter is an aspirate, mostly assume s^gol in their first syllable when it is closed.

Examples are (a) עֲבָדִים *servants*, חֳדָשִׁים *months* (see 10, 1); also נַעֲרוֹ *his servant*, but לֶחֶמִי *my bread* (see 10, 2). Again (b) חֲפָצִי *my delight*, according to 30.

Obs. The nouns בָּעֵל *deed*, תֹּאֵר *form*, have בָּעֵלוֹ, תֹּאֵרוֹ, as well as פָּעֵלוֹ, פָּעֵלוֹ; and אֶהָל *tent*, makes, in the plural, אֶהָלִים, אֶהָלִי; see 134, II. III.

Note the following expressions,—

(1) אֲשֶׁרִי הָאִישׁ *O the happiness [pl.] of the man! blessed is the man* Ps. 1 : 1.

(2) הַיּוֹם הַזֶּה בְּעַצְמוֹ *on the selfsame (very) day*, lit. *in the bone of this day*.

Exercise 25.

יָלֵד child	תָּפַס seize, wield,	תָּמִים perfect	חֲמֹד delight
פָּשַׁע (2) transgression	חָזַק handle	תָּם upright	שְׁמֵמָה desolation
מָן manna	קָהָל preacher, Ec-	(morally)	מִשְׁאֵרֶת kneading-trough
טַעַם taste	עֲלִיָּסֶת ¹	תְּחִלָּה beginning	מְלָאכָה work (appoint-
לֶשֶׁת cake, juice	מִזוּזָה door-post	עָצָם (1) bone, body,	ed, business
בֹּקֶר morning	פֶּתַח (2) opening, en-	self; pl. יָם, וְ	שֵׁכָם shoulder
שָׁלַף draw out,	טְרַנְס trance, door	צָרַעַת leprosy	רְמִיָּה negligence; de-
draw off	נֶעַל sandal, shoe	כַּנָּא (1) basket	ceit, fraud

¹ אַתֶּם יְלִדֵי-פֶשַׁע זָרַע שִׁקְרָה: ² הָמָן בּוֹרֵעַ-גֵּר הוּא וְטַעַם
 כְּטַעַם לֶשֶׁת הַשָּׁמֶן: ³ בַּבֹּקֶר זָרַע זָרַע: ⁴ שָׁלַף חֲרָבָה: ⁵
 לֹא שָׁלַף הַנֶּעַר חֲרָבוֹ: ⁶ תַּפְשִׁי חֲרָבוֹת כָּלָם: ⁷ נִעְרָו עִמּוֹ:
⁸ מִבִּיבוֹתַי נִעְרִי: ⁹ אֵיחָה חֲסִידֶיךָ הָרִאשֹׁנִים: ¹⁰ עֲבָדִי אֵתָה:
¹¹ עֲבָדִי הֵם: ¹² זָכֹר לְעַבְדֶּיךָ: ¹³ פָּרַעְהָ קֶצֶף עַל-עַבְדָּיו: ¹⁴
 הַבְּלִי הַבְּלִים אָמַר קָהָל הַכָּל הַכָּל: ¹⁵ אֲשֶׁרִי עַבְדֶּיךָ אֱלֹהֵי
 הַעֲמֻדִים לְפָנֶיךָ תָּמִיד הַשְׁמָעִים אֶת-חֲכָמְתֶּךָ: ¹⁶ אֲשֶׁרִי אָדָם
 שָׁמַע לִי לְשִׁקְרִי עַל-דִּלְתִּי לְשֹׁמֵר מְזוֹזֹת פֶּתָחִי: ¹⁷ הַמְּלֹךְ
 נָתַן לְמַלְכֶּת שְׁבָא אֶת-כָּל-חֶפְצָהּ: ¹⁸ הַחֹדֶשׁ הַזֶּה לָכֶם רֹאשׁ
 חֲדָשִׁים רֹאשׁוֹן הוּא לְחֹדְשֵׁי הַשָּׁנָה: ¹⁹ שָׁלַף אִישׁ נִעְלוֹ: ²⁰
 נִעְלוֹת בָּלוֹת בְּרִגְלֵיהֶם: ²¹ מָה הָאֲבָנִים הָאֵלֶּה: ²² עַם-אֲבָנֵי
 הַשָּׂדֶה בְּרִיתֶךָ: ²³ שְׁעָרֵי הָעִיר עַל-שְׁמוֹת שְׁבָטֵי יִשְׂרָאֵל: ²⁴
 מִה-תֵּאָדָּרוּ: ²⁵ תָּמִים פָּעִלוּ: ²⁶ אִשׁ אֲכָלָה אֱהִי-שֹׁחַד: ²⁷
 יַעֲקֹב אִישׁ חָם יֹשֵׁב אֱהִלִּים: ²⁸ לְאֱהֲלֶיךָ יִשְׂרָאֵל: ²⁹ שָׁם
 אֱהִלָּה בְּתַחֲלָה: ³⁰ יִבְשׁוּ עֲצָמוֹתַיִנִי: ³¹ אֵין שְׁלוֹם בְּעַצְמִי
 מִפְּנֵי חַטָּאתִי: ³² שָׁמַע-נָא תוֹכַחְתִּי: ³³ צָרַעַת נִעְמָן תִּדְבֹּק-
 בָּךְ וּבִזְרָעֶךָ לְעוֹלָם: ³⁴ אֵיבִי נָתַנּוּ אֶת-חִלְקָת חֲמֻדָּתִי לְשִׁמְמָה:

¹ The feminine (in form; for this word is but once, Eccl. 7: 27, construed as feminine) is sometimes used in designating an office.

35 בַּחֲלֵקֶי-נַחֲלִי חֶלְקֶךָ : 36 לֹא יִדְעָתִי כִי-עָלִי חֲשָׁבוּ מַחֲשָׁבוֹת :
 37 לֹא מַחֲשָׁבוֹתִי מַחֲשָׁבוֹתֶיכֶם : 38 בְּרוּךְ מִנְאֶךָ וּמִשְׁאֲרֶתְךָ : 39
 40 הַמְּלָאכָה הַרְבֵּה : 41 מִשְׁאֲרֶתָם בְּשִׁמְלָתָם עַל-שִׁנָּמָם :
 42 מִה-מְלֹאכֶתְךָ : אֲרוּר עֲשֵׂה מְלֹאכֶת יְהוָה רַמְיָה :

^a See 83, 1. ^b See 134, I., Exceptions. ^c See 56. ^d See 76, 3. ^e See 76, Exceptions, 1 a. ^f See 128, c. ^g Cf. Exercise 21, Note c. ^h Sheba, in Southern Arabia. ⁱ Supply 'shall be called : ' Ezek. 48 : 31. ^k The cry usually raised on the outbreak of civil war in Israel. ^l See 95, 3rd Sing. a. ^m 'because of'... ⁿ 'my pleasant portion : ' see 83, 1, and 80, 2. ^o On the Dagesh in the ל, see 19, 5. ^p From Is. 57 : 6 ; observe the change of meaning in the same word. ^q See 114, Obs. 2. ^r See 93, b. ^s See 125, 5. ^t 'he that doeth'... ^u The accusative is here used in an adverbial sense, 'deceitfully' (208, 7).

Write in Hebrew

1. I know the transgression of Israel. 2. Thy transgression is ever before me. 3. This is our bread. 4. My servants are your servants. 5. Her servants were around her. 6. His delight is in the ways of thy servants. 7. Blessed is he who dwells (137, Note 1) in his tents. 8. Our king will put forth his hand upon all lands. 9. Our portions have fallen to us in pleasant lands (83, 1). 10. I am thy pleasant portion. 11. We have taken our portion in their land. 12. Their swords are in my bones. 13. Pull off thy shoes (dual) from off thy feet. 14. May his leprosy cleave (117, 3, c) to thy servant and to his seed. 15. What is his business in the tents of the children of transgression? 16. His kneading-trough is upon his shoulder. 17. How dreadful are thy deeds! 18. Thou knowest his evil device against the gates of righteousness. 19. Cursed be his basket and his kneading-trough. 20. My delight is in thy tents. 21. On that day, we do not (129) perform our work (cf. 41, above) according to our pleasure in all our gates. 22. Peace be to thy bones!

THIRD DECLENSION.

138. The forms of third-declension nouns (and adjectives) are various, but most contain at least one vowel *a*,—long, but changeable : this may be taken as their most distinctive sign.

Examples are *דָּבָר* *word*, *חָכָם* *m. and חֲכָמָה* *f. wise*, *זָמָן* *m. and זְמַנָּה* *f. old*, *עֵנָב* *cluster of grapes*, *מוֹשָׁב* *seat*, *הַיָּכָל* *palace*, *מָקוֹם* *place*, *מְדָבָר* *wilderness*, *קָצִיר* *harvest*, *מְשִׁיחַ* *anointed, Messiah*, *שָׂדֶה* *field*; participial forms like *בְּרוּכָה* *m. בְּרוּכָה* *f. blessed*, *נֶשְׁמָר* *m. נֶשְׁמָרָה* (but not *נֶשְׁמָרָת*: cf. 127, and 130 *Obs.*) *f. kept* &c.; also feminine nouns like *תּוֹרָה* *law*, *בִּינָה* *understanding*, *שָׁנָה* *year*, *שֵׁנָה* *sleep*, *צְדָקָה* *righteousness* (cf. the forms in 135), *אֲבוֹנָה* *abomination*. Some nouns of this declension have =, as *אֲבוֹנָה* *stall*, *מַלְיָץ* *in-terpreter*, and similar Hiphil participles (191).

Note. Besides the three 'declensions' properly so called, a fourth 'class' may be formed of nouns not subject to internal change of vowels, *i. e.* not inflected. Instances have been already given, as *דּוֹר* *a generation*, *טוֹב* *good*, *אֵל* *God*, *צִוֵּר* *rock*, *רוּחַ* *wind, spirit*, *קִיר* *wall, city*, *שִׁיר* *song*, *גִּבּוֹר* *goodness*, *בְּרִית* *covenant*, *חֲנִית* *spear*, *בְּכוֹר* *first-born*, *חֲמוֹר* *ass*, *גִּבּוֹר* *hero*, *גִּבּוֹר* *first-fruit*, *כְּרוּב* *cherub*, *אֲבִיּוֹן* *poor*, *חֲנוּן* *gracious*, *אֲחֵרוֹן* *later, latter*, *צַדִּיק* *just, righteous*, *מַצְדִּיק* *justifying*, and all similar Hiphil participles (171).

139. Rules¹ for Third-Declension Nouns and Adjectives:—

I. Every new syllable, appended to the word, *destroys* (if possible) what was the vowel of the *penult* syllable.

II. Moreover, in the *construct state* (and hence, also, before the 'heavy suffixes,' 95), the *final* vowel (*a*) in the singular, is *shortened*, (*b*) in the plural, mostly *lost*.

Thus, from the words already given, we form (1) by 'light' additions made to them, *דְּבָרָה* *thy word*, *חֲכָמִיךָ* *thy wise men*, *עֵנָבִים* *clusters*, *מָקוֹמוֹ* *his place*; but in such cases as *מוֹשָׁבָם* *their seat*, *הַיָּכָלוֹת* *palaces*, *מְדָבָרָהּ* *her wilderness*, the first vowel is unchangeable: see 26, 1, 2. (2) These same words, (*a*) in the construct *singular*, become *דְּבָר*, *חָכָם*, *זָמָן*, *מָקוֹם*, *שָׂדֶה* &c., with heavy suffixes, *דְּבָרְכֶם* &c. (*b*) The *plural* constructs, whether simple or with heavy suffixes, assume the forms *דְּבָרִי*, *חֲכָמֵיכֶם* &c. (for *דְּבָרֵי*, *חֲכָמֵיהֶם*, see 30). The construct plural *עֲנֵבֵי* (with *Dagešh dirimens*, 19, 5) is a peculiar form.

Obs. 1. Some words which end in = are, in the construct singular, like Segolates; as *בְּתָף* *shoulder*, *אֲרֶה* *slow*, const. *בְּתָף*, *אֲרֶה*.

Obs. 2. *דָּם* *blood*, *יָד* *hand*, with heavy suffixes, become *דְּמָכֶם*, *יָדְכֶם*.

III. Further, as has already been remarked, all *feminines* which end in הָ, discard this, in the singular, for their old termination ת, to form the construct, and before assuming suffixes.

This ת retains the Qāmēz with *light* suffixes, but takes a Pataḥ in the construct and with *heavy* suffixes; thus, *עוֹלָה* *burnt-offering*, *נֶפֶשׁ* *corpse*, *אֲמָה* *handmaid*, *אֲרָמָה* *ground*, *חֲמָה* *anger*, become *עוֹלָתִי*, *עוֹלָתְךָ*, *נֶפֶשְׁךָ*, *אֲמָתְךָ*, *אֲרָמָתְךָ* &c.

¹ Especially in this declension must the student carefully attend to *changes in the place of tone*, and in the *form of syllable*: see 47, 48, 49.

IV. Those nouns and adjectives which end in ה drop this before assuming anything. The construct of this form is ה־.

Thus שָׂדֶה *field*, עֵלֶף *leaf*, become שָׂדֶה, עֵלֶף (93, c), a שָׂדֶה &c.

Observe the following constructions :—

1. אִישׁ כֹּהֵן *a priest*, אִישׁ יְהוּדִי *a Jew*. Cf. ἀνὴρ ἱερεὺς, &c.
2. אִישׁ דָּמִים *a man of blood* (143, 3), a bloody man.

Exercise 26.

מִשְׁכָּן dwelling, hab- itation	עֵט pen, style	שֵׁפָה lip	מִסְכָּה prison, custody
שְׁמִיטָה remission,	אָזֶן ear (64, b)	בְּהֵמָה beast, cattle	
צָבָא host, army (67, 1)	רָכַד wander, flee	לֵוִי uncircumcised	Levite
פֶּה mouth	נֶעַם indignation	נָזִיר Nazarite; un-	
לָשׁוֹן tongue	רָשָׁע wicked, guilty	עָצַר shut up, confine	pruned vine
יָכָא to be afraid, fear (126, b)	חָלַל slain; profane	עָרַף neck, back	צָרַר gather (grapes)
	יָשָׁר just, upright	בְּרָכָה blessing	רָחֵב wide, broad

1 קָרַשׁ יְהוָה צְבָאוֹת¹ : 2 בָּלֵם קָרָשִׁים : 3 אֶהְבֵּיתִי מְקוֹם מִשְׁכָּן
בְּבוֹדֶךָ : 4 בְּרַחֲלֶךָ אֶל־מְקוֹמָךְ : 5 שְׁמְעוּ אֶת־דְּבַר יְהוָה : 6
לֹא־שְׁמַעְתֶּם אֶת־דְּבָרִי : 7 לֹא אִישׁ דְּבָרִים אֲנֹכִי כִּי־בָדַר פֶּה
וּבָדַר לָשׁוֹן אֲנֹכִי : 8 שְׁמַע דְּבָרֵי חֲכָמִים : 9 יְהִשְׁפֹּט דָּרֵשׁ אֵת
יְהוָה בְּכָל־לִבְבוֹ : 10 קָרְעוּ לְבָבְכֶם וְאֶל־בְּנֵיכֶם : 11 אֵינֶם
יִרְאִים אֶת־יְהוָה : 12 הָאִישׁ הַהוּא תָם וְיָשָׁר וִירָא אֱלֹהִים :
13 הַלֹּאִים יִשְׂרָאֵל לֵבָב : 14 חֲטָאת יְהוּדָה כְּתוּבָה בְּעַט בְּרוֹזָל :
15 בְּרוּכִים אַתֶּם לַיהוָה : 16 וְרַע בְּרוּכִי יְהוָה הִמָּה : 17 כָּל־
הַעִיר עֲזוּבָה : 18 קָרְבָה שְׁנַת הַשְׁמָטָה : 19 בְּלִילָה הַהוּא נִדְרָה
שְׁנַת הַמֶּלֶךְ : 20 שְׁנוֹת רִשְׁעִים תִּקְצְרָנָה : 21 אֲשַׁפֵּךְ חֲמָתִי
עֲלֵיכֶם : 22 גְּדוֹלָה חֲמַת יְהוָה : 23 אֲמַתֶּךָ יִשְׁנָה : 24 חֲלָלֶיךָ
לֹא חֲלָל־יִחָרֵב : 25 מָה עֲוֹנִי : 26 זָכַר עֲדַתְךָ : 27 הִנְנִי בָרָא
שָׁמַיִם חֲדָשִׁים וָאָרֶץ חֲדָשָׁה : 28 הִנֵּה עֲרָלָה אֲזַנִּים : 29 אֲנִי
עָרַל שִׁפְתַּיִם : 30 כָּל־הַגּוֹיִם עָרְלִים וְכָל־יִשְׂרָאֵל עָרְלִי־לֵב : 31
שִׁפְתָיו מָלְאוּ זֵעַם וּלְשׁוֹנוֹ כָּאֵשׁ אֲכָלָת : 32 עַל־עֲמֹךְ בִּרְכָתְךָ :

33 בְּרַבְתָּ יְהוָה אֱלֹהֶיכֶם: 34 חֲדָבוֹת בְּשַׁפְּתוֹתֵיהֶם: 35 מֵרֵאשִׁית
 כְּמֵרֵאשִׁית נְחֹשֶׁת: 36 גְּדִלִים מֵעֵשִׂי יְהוָה: 37 בְּשָׁנָה הַשְּׁבִיעִית
 שִׁדְּךָ לֹא תוֹרַע: 38 שְׂדֵתֵינוּ לְאַחֲרִים: 39 עַבְדְּךָ קִשְׁהָ עֶרְכָּךָ אֹתָהּ:
 40 אִשָּׁה קִשְׁתָּ רֹחַ אֲנֹכִי: 41 אֶת־שָׂדֶה הָעִיר וְאֶת־חֲצָרֶיךָ
 נָתַנּוּ לְכֶלֶב: 42 עֲרֵנוּ עֲצוֹר בַּחֲצֵר הַמִּשְׁכָּה: 43 אֵלֶּה שְׁמֹתֵם
 בַּחֲצָרֵיהֶם: 44 בְּרוּךְ פְּרִי אֲדָמָתְךָ וּפְרִי בְהֶמְתְּךָ: 45 לִי בְהֶמֶת
 הַשָּׂדֶה: 46 הַמָּקוֹם אֲדָמַת קִרְשׁ הוּא: 47 אֵין עֲנָבִים בְּגִפֶּן:
 48 אֶת־עֲנָבֵי נִזְרְךָ לֹא תִבְעַר: 49 רַחֲבָה מִצּוֹתְךָ מֵאֹד: 50
 הָעִיר רַחֲבַת יָדַיִם וְגִדְלָה: 51 הִנֵּה־הוּא בִידְכֶם:

^a Supply the copula. ^b As a proper noun, *Jehovah* cannot be construct with a following genitive; cf. אֱלֹהִים צִבְאוֹת Ps. 59:6; 80:5 &c., also אֱלֹהֵי צִבְאוֹת. But this expression may be viewed as an ellipsis for אֱלֹהֵי הַצִּבְאוֹת in Amos 3:13,—*Jehovah*, the God of Hosts.
^c See 79, 3. ^d See 114, Obs. 1. ^e ... 'a man of words' i. e. eloquent; see Idiom 2, in 139. ^f See p. 72, end of Vocabulary. ^g See 121, a. ^h See 129. ⁱ See 69, 4, and 126, b, also Obs. b (on the construct). ^j See p. 62, foot-note, 2. ^k See 128, b, 3. ^l The constructs of שָׁנָה and שְׁנָה are identical in form. ^m The meaning of this form ('will be short') is an exception to the general principle stated in 116, Obs. c. ⁿ See 68, Obs. 2. ^o See 140, a. ^p See 114, Obs. 3. ^q See 127. ^r This is a wish, or prayer. ^s Dative of possession: ... '(belong, belongs) to'...: cf. Exercise 15, nos. 25, 29, 30. ^t See 66, Examples, and foot-note on p. 38; also Exercise 9, nos. 23, 24, 25. ^u The subject of the sentence is 'The Children of Israel.' ^v See 93, b. ^w See 83, 1. ^x See 66. ^y ... 'wide of (both) hands (i. e. spacious) and'...

Write in Hebrew

1. The gold of that land is good. 2. Where is my golden cup? 83, 1, and 80, 2). 3. We did not hear thy words. 4. Ye have not listened to my words of peace (80, 2). 5. We delight not (129 and 126, b) in the blood of the slain. 6. Your blood will I shed upon his ground. 7. We do not fear the wrath of our master. 8. Pour not, we pray thee (121), thine anger upon us. 9. The elders (old men) judged the congregation of Israel. 10. The elders of our congregation are God-fearing men (cf. 12, above). 11. Their fields are forsaken. 12. The blessing of Jehovah is upon his field. 13. His cattle has perished from off his fields. 14. Pharaoh and his wise (men) are hard-hearted (hard of heart: cf. 39 and 40, above). 15. These dam-

sels are sad in spirit (cf. 40, above). 16. All the wise (men) are very handsome (beautiful of form). 17. Those virgins are of beautiful appearance (cf. Exerc. 9, nos. 27, 28). 18. Who is wise-hearted (wise of heart) among them? (cf. Ex. 24, nos. 31, 32). 19. All these are wise-hearted (men). 20. Keep thy tongue from deceitful words (i. e. words of deceit). 21. Jehovah formed our flesh out of the dust of the earth. 22. Who has eaten thy flesh and thy corn? 23. I have not eaten thy master's flesh and corn (cf. 98). 24. Behold the hand-maid of thy lord! 25. Cursed is their ground for your sake (because of you : 108, a). 26. The hand of Jehovah is very strong. 27. The sea is wide (cf. 50, above). 28. All the Nazarites were holy to Jehovah. 29. The priests are clothed with (121, *Obs. a*, 1) their holy garments (83, 1, and 80, 2).

Note. The vocalisation of certain plural forms of the third declension is identical with that of segolate nouns; cf. דְּבָרִים, דְּבָרִי, דְּבָרֶיךָ &c. with סְפָרִים, סְפָרֶיךָ, &c.

THE DUAL AND PLURAL.

140. The Dual number is, in general, confined to what may be regarded as a pair.

The instances may thus be classified :—

- a. Organs of the body, as אוְרָאִים *ears*, כְּנָפִים *wings*.
- b. Things made in pairs by human art, as דְּלָתַיִם *folding-doors*, נְעָלִים *shoes*. But the latter word occurs more frequently in the plural.
- c. Numerals, as שְׁנַיִם *two*, מֵאוֹתַיִם *two hundred* (14, 2).
- d. Any two objects viewed in close connection, and thus forming an ideal whole, as נְהַרִּים *two rivers* (viz. the Euphrates and Tigris), יוֹמַיִם *the space of two days*, L. *biduum*.
- e. Certain intensive nouns, as רִשְׁעֵיתִים *double wickedness*, צֶהְרִים *noon*. (lit. *double light*).

Obs. 1. Some words append the dual ending to the plural form; thus חוֹמוֹת *city walls*, חוֹמָתַיִם *double walls*.

Obs. 2. The dual may appropriate some special meaning: thus קַרְנֵיִם *horns* (of animals), pl. קַרְנוֹת *horns* (of the altar); יָדַיִם *hands*, but יָדוֹת *handles, sides, &c.*

Obs. 3. The dual feminine of numerals expresses multiplicity; as אַרְבַּעַתִּים *fourfold*.

141. Nouns masculine which end in יָ, make their full plural in יָם; but in most cases this termination is shortened into יִם.

Thus, יָא *a ship*, becomes יָמִים or יִים.

Obs. A few nouns masculine, found in the later or poetic books, assume the common Aramaic ending יָן, instead of יִם; thus, מְלָכִין *kings*, Proverbs 31:3, &c.

142. (a) Nouns feminine which end in תָּ (תִּתָּ = 136, b) reject this ending previous to their assuming וֹת the plural sign. (b) Those nouns which end in יָת change this into יֹת; (c) the termination וֹת becomes יֹת.

Thus, תָּאֲנָת *letter*, becomes אֲנָוֹת; טַבַּעַת *ring*, becomes טַבַּעוֹת. Again, מִצְרִית *an Egyptian woman*, becomes מִצְרִיּוֹת; מְלָכּוֹת *kingdom*, takes the form מְלָכִיּוֹת.

Obs. Some feminines retain their final תָּ when they assume the plural ending; as תְּנִיתָ *a spear*, pl. תְּנִיתוֹת and תְּנִיתִים.

143. (1). Some nouns do not assume the plural form; such are the following:—

a. Collective nouns, as צֹאן *small cattle*, נָשִׁים *women and children*.

b. Nouns used in a general or comprehensive sense, as זָהָב *gold*, אֵשׁ *fire*.

c. Some abstract nouns, as אֲנָלָת *folly*.

d. Nouns applied only to units, as יֶשֶׁה *a (single) sheep or goat*, the corresponding collective being צֹאן.

(2). Some other nouns occur in plural form:—

a. Nouns which denote a state or condition, as סְנוּרִים *blindness*, שְׁנוּלִים *childlessness*.

b. Bodily parts, as פָּנִים *the face*, צַוְאָרִים *the neck* (also singular).

c. A period of time; thus נְעוּרִים *youth*, חַיִּים *life*.

d. Title, or dignity, as אֱלֹהִים *God*, אֲדֹנִים *lord, master*, בָּעָלִים *lord, master, owner*. But all these nouns are also used in the singular.

Obs. The predicate of nouns like these is mostly singular; see Is. 19:4; 37:4; Ps. 75:8. On the other hand, see Gen. 4:6 etc.

(3). Some nouns exhibit difference of use or application—not of their essential meaning—in their plural form.

E. G. דָּם *blood*, דָּמִים *blood* when shed; חֲזָקָה *f. wheat* growing in the field, חֲזָקִים *wheat* as grain, and similarly שְׁעָרָה *f. barley*, שְׁעָרִים *barley*.

(4). In some nouns, the plural endings יִם and וֹת appear to be employed indifferently; in others, preference may indicate peculiarity of usage, or speciality of meaning.

Thus, מִגְדָּלִים and מִגְדָּלוֹת equally signify *towers*; שָׁנִים and שְׁנוֹת both mean *years*, but the latter is the rarer and more poetic form; בָּקָרִים means round pieces of money, *talents*, בָּקָרוֹת signifies round loaves or cakes.

Exercise 27.

פסח lame	כָּרֶךְ (1) knee	זָקֵנִים old age	אַלְמָנוּתִים widowhood
סְנוּפִיָּים snuffers	צוֹם fasting, a fast	זִנְיֻתִים adultery	שָׁכַח forget
נֶשֶׁף (2) twilight	יָרֵכָה side	מִרְמָה deceit	מְעַט a little, few
שַׂק sackcloth	מְעָרָה cave	בָּחֳרִים youth	קוֹץ thorn
מְצַלְצִלִּים cymbals	מֵאָנָן balance	עַלְוִימִים youth	חֲפָק folding
כֶּרֶם (1) vineyard	יָצָר form; thought	בִּשְׁתָּה shame	תְּנוּמָה slumber
שֶׁקֶל (2) shekel	אֵלֶיךָ friend, guide	קָנָה owner	מִלָּה word (pl. מִלִּים)

1 רְגִלִּים לַפֶּסַח אָנִי : 2 דְּלָתִים אֵין לָהֶם : 3 הַכְּרוּבִים פְּרָשִׁים
 בְּנִפְּיִם : 4 הַמְּלָקָחִים ^א וְהֵב : 5 כִּשְׁלֹשׁ ^ב בְּצִהְרִים בְּנִשְׁפָּה : 6
 הַמְּלֹאכָה לֹא-לִיּוֹם אֶחָד וְלֹא לְשָׁנִים : 7 יְהוָה נָתַן לָכֶם בַּיּוֹם
 הַשְּׁשִׁי לֶחֶם יוֹמִים : 8 זֶה שְׁנֵתִים ^א הִרְעַב בְּקֶרֶב הָאָרֶץ : 9 עַל-
 כָּל-יָדַיִם גְּדוּדוֹת וְעַל-מִתְנִים שָׁק : 10 הִנֵּה שָׂנֵא יְהוָה יָדַיִם
 שֹׁכְנוֹת ^א דָּם נָקִי : 11 הַלְלוּם ^א בְּמִצְלָתֵיכֶם : 12 לֹא תִזְרַע בְּרִמְקָה
 בְּלֵאִים : 13 יְרוּשָׁלַם ^א לִקְחָה מִיָּד יְהוָה כַּפְלִים בְּכָל-חַטֹּאתֶיהָ :
 14 סֵאתִים ^א שְׁעָרִים בְּשֶׁקֶל ^א : 15 בְּרָכִי כִשְׁלֹשׁ מֵצוּם : 16 דָּוִד
 וְאַנְשָׁיו ^א בִּירְכָתִי חֲמֻעָרָה : 17 מֵאֲזֵנִי מִרְמָה ^א תִּזְעַבְתָּ יְהוָה : 18
 אֵלֶיךָ נָעֲרִי אֶתָּה : 19 יָצָר לִבְּךָ הָאָדָם ^א רַע מִנְעָרָיו : 20 זֶה דְּרִבְבָּךְ
 מִנְעָרֶיךָ : 21 יִלְדָתִי בֵּן לְזִקְנָיו : 22 רוּחַ זְנוּנִים בְּקֶרֶבָם : 23 אִישׁ
 דְּמִים אֶתָּה : 24 לָמָּה לִּי חַיִּים : 25 מִי הָאִישׁ הַחֲפִיץ חַיִּים : 26
 תִּזְרָתְךָ שֶׁעָשָׂעִי : 27 מִי אֲנֹכִי וּמִי חַיִּי : 28 לָמָּה נִפְּלֹי פְּנֶיךָ :
 29 לֹא אֲדַנִּים לְאַלֹּהִים : 30 הִנֵּה אֲדַנִּיהֶם נָפַל מֵת : 31 אִיָּה בֶן-
 אֲדַנִּיךָ : 32 בַּעֲבָר ^א בְּאֲדַנָּיו : 33 יָדַע שׁוֹר קָנָהוּ וַחֲמוֹר אֵבֶם
 בַּעֲלָיו : 34 זָכַר בּוֹרְאֵיךְ בִּימֵי בַּחֲדוּתְךָ : 35 בִּשְׁתָּה עַלְוִימָךְ
 תִּשְׁבְּחִי וְתִרְפֹּת אֱלֹמְנוּתֶיךָ לֹא תִזְכְּרִי-עוֹד : 36 מַעַט שָׁנוֹת
 מַעַט תְּנוּמוֹת מַעַט חֶבֶק יָדַיִם לִשְׁכָּב ^א : 37 אֲבָל גְּדוֹל לַיהוּדִים :
 38 וְרַעוּ חַפְּזִים וְקִצִּים קִצְרוּ : 39 אֲזַן ^א מִלִּין תִּבְחֵן ^א : 40 לֹא-

בְּמַצְרַיִת הָעֵבְרִיִּית : יֵשׁ-לָנוּ בַּשָּׂדֶה הַזֶּה שְׂעִירִים :

^a Supply the copula. ^b Present : see 110, *d*. ^c See 123, *a*. ^d See 86, Rem. 4, *a*. ^e Supply 'has been.' ^f In token of mourning ; cf. Jer. 16 : 6 and 41 : 5. ^g See 126, *b*. ^h See 68, *Obs.* 1. ⁱ See 71, I. 2. ^j See 64, *a*. ^k See 83, 2. ^l 2 Kings 7 : 1. ^m See 134, II. *b*. ⁿ See 144. ^o See 83, 1. ^p See 79, 3. ^q See 73, 4. ^r See 87, 1, *a*. ^s See 143, 2, *Obs.* ^t See Exercise 15, no. 19, and note *e*. ^u 'in the days of...' See 144, and also 103, 2. ^v Prov. 6 : 10. ^w See 74, *Obs.* ^x See 117, 6.

Write in Hebrew

1. Youth (is the) time to learn. 2. Even to old age I am with thee. 3. They are not diseased in (acc. prefix : see 1 Kings 15 : 23) their feet. 4. He is still diseased in his knees. 5. The name of that place is 'Two camps' (Mahanaim). 6. The sandals on my feet are worn out (68, *Obs.* 1). 7. Our sandals are new. 8. These Egyptians are uncircumcised in lips (see Exerc. 26, no. 29). 9. Their lips are uncircumcised. 10. They have ears (ears are to them), but they do not hear (imperf.). 11. Abram dwelt in Mesopotamia (Syria of the two rivers : see 140, *d*). 12. Our young master is bound with brazen fetters (see 135). 13. Jehovah will send blindness (140, 2, *a*) on his enemies. 14. Let me sprinkle (120, *a*) some of the blood (Exerc. 17, note *a*) upon his face and (his) neck. 15. I love (perf.) my master (pl.). 16. Our life is in the balance. 17. A measure of (see 83, 2) wheat for a basket of fruit ! 18. The noon is as the night. 19. These Jewesses are very pretty. 20. His snuffers are (of) silver. 21. Thy face is like the face of an angel. 22. In thine old age, forget not the mercies of thy youth. 23. In her widowhood this Moabitess has forgotten the husband of her youth. 24. Behold, the Egyptians are fleeing between the double walls, with (=and) their swords in their hands. 25. His hands are on his loins.

THE IRREGULAR NOUNS.

144. In Hebrew, as in other languages, some nouns in frequent use are quite irregular in form. The derivations of a few may still be traced ; the others may be looked upon as primitives. The following comprise the chief irregulars :—

אב *father*, const. אבי, suff. אבִי, אבִיךָ, אבִיךָ, or אבִיהוּ, plur. אבות; const. אבות. See 67, *Obs.* 1, and 93, *b*.

אח *brother*, const. אחי, suff. אחִי, אחִיךָ, אחִיךָ, plur. אחים, const. אחי, suff. אחי &c., but אחיו *his brethren*.

איש *man, husband* (for אִשׁ 136, *a, Obs.*); pl. אנשים (seldom אישים), cons. אנשִׁי, suff. אנשִׁיךָ, אנשִׁיךָ etc. See 96, *a* and *b*.

אשה *woman, wife*, cons. אִשָּׁתִּי, suff. אִשָּׁתִּי &c.; plur. נָשִׁים, cons. נָשִׁי, suff. נָשִׁיךָ, נָשִׁיךָ &c.

אמה *maidservant*, suff. אִמָּתִי, plur. אִמָּהוֹת, cons. אִמָּהוֹת (with ה retained). בית *house*, const. בֵּית, suff. בֵּיתִי &c.; pl. בָּתִּים, con. בָּתִּי, ¹ suff. בָּתִּיךָ etc. בן *son*, const. בֶּן (rarely בְּנוֹ or בְּנִי), suff. בְּנִי, בְּנִיךָ etc.; pl. בָּנִים, cons. בָּנִיךָ, suff. בָּנִיךָ.

בת *daughter* (for בָּתִּית, suff. בָּתִּית (for בָּתִּית; cf. 50, 1); pl. בָּנוֹת, cons. בָּנוֹת. father-in-law, suff. חָמִידָה (like אח).

יום *day*, pl. יָמִים, const. יָמִי, dual יָמַי.

כלי *vessel, instrument, weapon*, plur. כלים, const. כלִי.

מים *water*, const. מֵי, suff. מֵיךָ, מֵיךָ, plur. מֵיךָ.

עיר *city*, pl. עָרִים, const. עִירִי.

פה *mouth*, const. פִּי, suff. פִּיךָ, פִּיךָ, or פִּיהוּ etc.; pl. פִּיּוֹת and פִּיּוֹת edges.

ראש *head* (for רֹאשׁ 136, 3, *Obs.*) plur. ראשִׁים, const. ראשִׁי.

Note the following: — 1. אנשי המלחמה *the men of war, soldiers*. See 80.

2. כלִי מלחמתו *his weapons of war*. ...

Exercise 28.

נבל fool (wicked) אָוִיל fool (stupid, נָאץ despise, reject צל shadow
באר well, pit f. obdurate) קָאס reject, contemn הפך turn, change

1 אבִי אִתִּי : 2 לֹא יִשְׁמַח אָבִי נָבֵל : 3 שָׁמַע בְּנִי מוֹסֵר
אֲבִיךָ : 4 אָוִיל יִנָּאץ מוֹסֵר אָבִיו : 5 אָבִינוּ זָקֵן : 6 מִי אָבִיהֶם :
7 בְּבִלְבָּח עֲבַדְתִּי אֶת־אָבִיכֶן : 8 אֲבוֹתָם שָׁכְחוּ אֶת־שְׁמִי : 9
הִנֵּה נִפְּלוּ אֲבֹתֵינוּ בַּחֲרָב : 10 אִי אֲחִיד : 11 אָחִיו מֵת : 12 הוּא
אָחִי : 13 אָחִי אָבִיהָ הוּא : 14 אֵין לוֹ אֲחִים : 15 אָחִי אִתָּם :
16 אָחִיתִי הוּא : 17 אָחִיתָנוּ אֵת : 18 בָּתִּיהֶם מְלָאִים מְרָמָה : 19

¹ Pronounced bāt-tîm &c., rather than bot-tîm : see 25.

בָּנָיו וּבְנֵתָיו אֲכָלִים בְּבֵית אֲחֵיהֶם הַכֹּחֹר²⁰ : הַפְּנוּת בְּנֵת
וְהַפְּנִים בָּנִי : 21 כְּבָשָׁר אֲחִינוּ בְּשָׂרֵנוּ כְּבָנִיהֶם בָּנֵינוּ : 22 בֵּת
מִי²³ אֵת : מִי אֵת בְּתִי : 24 הַבֵּית מְלֵא הָאֲנָשִׁים וְהַנְּשִׁים :
25 אִיבִי אִישׁ אִנְשֵׁי בֵיתוֹ : 26 אֲשֶׁתְּךָ הוּא²⁷ : אֶהְבֵּתִי אֶת-
אֲשֶׁתִּי : 28 שִׁכְחָתֶם אֶת-רְעוֹת אֲבוֹתֵיכֶם וְאֵת רְעוֹת נְשֵׁיהֶם וְאֵת
רְעוֹת נְשִׁיכֶם : 29 מֵת חֲמִיה וְאִישָׁה : 30 נֶצַר³¹ פִּי שֹׁמֵר נַפְשׁוֹ :
31 טוֹב-לִי תוֹדַת פִּיד : 32 הָאֲבֹן גְּדוֹלָה³³ עַל-פִּי הַבְּאֵר :
מָה הָעָרִים הָאֵלֶּה : 34 עָרִיכֶם שְׂרָפוֹת³⁵ אִישׁ : 35 יָמִי כֶּזֶל : 36
נִשְׁמָחָה בְּכָל-יָמֵינוּ : 37 בְּיָמִים הָהֵם אֵין מֶלֶךְ בְּיִשְׂרָאֵל : 38 לֹא
זָכַרְתָּ אֶת-יָמֵי נַעֲרֻךְ : 39 מֵאֵם הָעָם הַזֶּה אֵת מִי הַשֹּׁלַח :
40 יְהוָה הִפָּךְ אֶת-מִימֶיהֶם לָרֶם : 41 דָּמָךְ עַל-רֹאשְׁךָ : 42 אֵלֶּה
רָאשֵׁי בֵית אֲבֹתָם : 43 הַגְּבוּרִים יִרְדּוּ שְׂאוֹל⁴⁴ בְּכָל מְלַחֲמָתָם :
44 כָּל-אִנְשֵׁי מְלַחֲמָתְךָ נָפְלוּ בְּיוֹם רָעָה :

^a See 117, 6. ^b See 93, b. ^c See Exercise 18, note q. ^d See 91, III. d. ^e Supply the copula. ^f See 114, Obs. 3. ^g See 76, 3. ^h See 87, 1, b. ⁱ See 110, d. ^k 'He who guards...' ^l See 114, 1. ^m See 77. ⁿ See 128, b, 3. ^o See 120, a. ^p Accusative of direction : 208, 1.

Write in Hebrew

1. Where is my father? 2. Blessed (be) thy brethren, the men of thy father's house. 3. This is his first-born son. 4. Lot was Abram's nephew (son of the brother of Abram). 5. Abram was Lot's uncle (brother of the father of Lot). 6. Joab was David's nephew (son of the sister of David). 7. Your children (sons) are like theirs (their children). 8. This old woman hates all her grandchildren (i. e. sons of her sons). 9. Their daughter is my son's wife. 10. Moses took with him his wife and (his) children. 11. Moses went down to Egypt to visit his brethren the Hebrews. 12. Your fathers,—where are they? 13. The children (sons) of Israel forgot (*imperf.* 117, 4) the God of their father. 14. I shall rejoice in Jehovah all the days of my life. 15. In the days of our fathers, the famine was very severe. 16. The men and women of that city (98) despise the God of their youth (143, 2, c). 17. Our wives are Jewesses (142, b). 18.

The houses of Egypt are burned with fire, and its (fem. ; 64, *a*) waters are dried up. 19. The words of this fool's mouth are like the waters of a river. 20. Where are the weapons of your men of war ?

THE NUMERALS.

145. Remarks on the Forms. Excepting *one*, which is an adjective, the cardinals are properly collective nouns, or abstract numerals, like *triad*, *pentad*, *score*; they are construed accordingly.

Obs. 1. The numbers from *one* to *ten* have forms for both (*a*) genders and (*b*) states. 2. In those beyond, up to *nineteen*, gender alone (in general) is recognised. 3. The *tens* (20, 30, &c.) have but one form for both genders and states. See the paradigm. ¹

146. Syntax. (1) Only the numeral *one* follows the rule regarding attributives (53).

Thus *יום אחד* *one day*; *שנה אחת* *one year*.

(2) The forms for *two* agree in gender with their noun; but, in the case of numbers *three* to *ten*, feminine forms combine with nouns masculine, and conversely.

Thus *שני אנשים* *two men*; *שתי נשים* *two women*, or *wives*; *שלוש אמות* *three cubits*; *ארבעת בנים* *his four sons*.

(3) The numbers *two* to *ten* stand mostly (*a*) in the construct state *before* their nouns, which then, in general, assume the plural form; (*b*) less frequently, the numeral is in the absolute; and (*c*) only seldom is the numeral found in the absolute *after* its noun.

For instance, *three sons* may be rendered thus:—

(1) *שלושת בנים* (three of sons : trio of sons)

(2) *שלושה בנים* (three sons : a trio, sons)

(3) *בנים שלושה* (sons three : sons, a trio)

147. Observe these formulæ:—

- | | |
|--|--------------------------------------|
| 1. These three years (past) = <i>זה שלוש שנים</i> | 2. You two = <i>שניכם</i> |
| 3. Seven years old = <i>בן־שבע שנים</i> ² | 4. The two kings = <i>שני המלכים</i> |
| 5. These two kings = <i>שני המלכים האלה</i> | 6. Thy two sons = <i>שני בנך</i> |
| 7. The cherub was ten cubits = <i>עשר באמה הכרוב</i> | |

¹ On the use of the letters of the alphabet as numbers, see 2, 3.

² The expression is applied to the lower animals as well as human beings: of course, *בת* is used for the feminine.

Exercise 29.

מִדָּה dimension	כּוּפִיץ cup, bowl	גֹּבֵה height	עֶשֶׂה (1) bed
שָׁכֵב (2) form, shape	דְּמוּת likeness	זֶרֶח span	אָרֶךְ length
מְנוּחָה candlestick	חֲלִיקָה change	שָׁבוּעַ week pl.	רוּחַ, יָם breadth

See also the numerals 1—10 in the paradigm.

1 שְׁאֵלָה אַחַת אֲנֹכִי שָׁאֵל מֵאַתָּה: 2 מִדָּה אַחַת וְקָצֵב אֶחָד לְשָׁנִי^a הַכְרוּבִים: 3 שְׁנֵי נְעָרָיו עָמּוּ: 4 שְׁתֵּים^b שְׁאֵלָתִי מֵאַתָּה: 5 הִנֵּה נָא^c לִי^d שְׁתֵּי בָנוֹת: 6 שְׁנֵיהֶם לְבָדָם בַּשָּׂדֶה: 7 לָמָּה אֲשַׁכֵּל גַּם־שְׁנֵיכֶם יוֹם אֶחָד^e: 8 בְּנֵי צְרוּיָה שְׁלֹשָׁה: 9 שְׁלֹשֶׁת בָּנָיו הָלְכוּ בְּמַלְחָמָה: 10 הָלְכוּ בְּדֶרֶךְ דָּוִד וּשְׁלֹמֹה לְשָׁנִים שְׁלֹשׁ: 11 מִדָּה אַחַת לְשְׁלֹשָׁתָם: 12 רֹחֵב הַיְרִיעָה אַרְבַּע בָּאַמָּה: 13 בְּמִנְהָה אַרְבַּעַה גְּבִיעִים: 14 דְּמוּת אֶחָד לְאַרְבַּעַתָּן: 15 לְבִנְיָמִין נָתַן יוֹסֵף חֲמִשׁ חֲלָפֹת שְׁמָלֹת: 16 יִלְדָתִי לוֹ שְׁשֵׁה בָנִים: 17 שֵׁשֶׁת חֲדָשִׁים יֵשֶׁב־שָׁם: 18 גָּבְהוּ שֵׁשׁ אַמּוֹת וּזְרָת: 19 בֶּן־שִׁבְעֵי שָׁנִים יְהוֹאָשׁ בְּמַלְכוֹ: 20 לָכֵן מְרִין^f שִׁבְעֵי בָנוֹת: 21 שִׁבְעָה שְׁבַעַת הַסֹּפֶר לָךְ: 22 זְמַר מֶלֶךְ שִׁבְעַת יָמִים: 23 בֶּן־שְׁמֹנֶה שָׁנָה יֵאָשִׁיחוּ בְּמַלְכוֹ: 24 שְׁמֹנֶה אֵלֶּה יִלְדָה מִלְכָּה: 25 עָרְשׁוֹ עָרֵשׁ בְּרוֹל תִּנְשַׁע אַמּוֹת אַרְבָּה: 26 רֹחֵב הַפֶּתַח עֶשְׂרֵי אַמּוֹת: 27 עֶשְׂרֵת בְּנֵי הָמָן צָרַר הַיְּהוּדִים הָרְגוּ: 28 עֶשְׂרֵה אֲנָשִׁים אֹתוֹ:

^a Dative of possession. ^b 'Two [things]...': see 63, *Obs.* ^c See 110, *d.*
^d See 19, 4. ^e See 108, *a.* ^f See 116, 2, and 117, 8. ^g See 114, *Obs.* 3.
^h 'in one day.' See 208, 4. ⁱ See 71, 2. ^j See 24, 6 and 7. ^k 'when he began to reign.' See 124. ^l See 80, 3, *a.* ^m 'they (viz. the Jews) slew.'

Write in Hebrew

- Both of them have (To the two of them there is: cf. no. 2 above) one brother and one sister.
- Both of us are very old.
- His two wives have born him two daughters.
- My two brothers have gone to the war.
- We have not eaten flesh these two weeks (147, 1).
- These three men (147, 5) have no bread.
- These are my three

daughters. 8. Where are thy three sons? 9. The length of that curtain is three cubits (cf. 12, above). 10. This child is three days old. 11. I have four sons and five daughters. 12. In Jerusalem we dwelt four weeks. 13. These are the four elders. 14. The length of my bed is four cubits. 15. We four are brethren. 16. I am bereaved of my five children. 17. The five bowls of the candlestick (are of) gold. 18. We have sold our five cows. 19. The five of them are shepherds. 20. Who are those six Jews? 21. My ass is six years old. 22. The king's two wives bore him six sons and four daughters. 23. For these nine months, we have not slaughtered nine ewe-lambs. 24. Those ten horns are ten kingdoms. 25. Their son is eight years old, and our daughter is seven years old. 26. The seven priests stood beside the seven golden candlesticks.

THE NUMERALS (*continued*).

148. (a) Forms from 11 to 19. These numbers are expressed by prefixing to *ten* (modified into *עֶשֶׂר*, *עֶשְׂרֵה*) the proper units,—as we make *thirteen* (i. e. three-ten, Ger. *dreizehn*). Of units thus employed, the *absolute* form of the *feminine* is joined with a noun in the *masculine*, and the *construct* of the *masculine* with a noun *feminine*. *Eleven* and *twelve* show some anomalies: see the paradigm.

(b) Syntax. These numerals mostly succeed their nouns, put in the plural form: some nouns in frequent use (as *יום* *day*, *אִישׁ* *man*, *שָׁנָה* *year*, *נֶפֶשׁ* *soul*) are singular, and then succeed the numeral.

Thus *אַרְבַּע-עֶשְׂרֵה עָרִים* *fourteen cities*, but *שְׁלֹשׁ עֶשְׂרֵה שָׁנָה* *thirteen years*. Cf. *two foot, four year old*, &c.

Observe the formula *עֶשְׂרִים וְשְׁנַיִם* *the twelve men*.

149. (a) Forms of the tens. The tens append the plural-ending *ים* to all the unit-forms from 3 to 9: but 20 is derived from 10, not 2: all these are unchangeable. See the paradigm.

(b) Syntax. The tens, in general, precede their nouns, which in this case are mostly singular; but, if the noun precede, it must assume the plural form.

Thus, in Lev. 27:5, we have both *עֶשְׂרִים שָׁנָה* *twenty years*, and *עֶשְׂרִים שֶׁקֶלִים* *twenty shekels*; but *עֶשְׂרִים אַמּוֹת* *twenty cubits*, 2 Chr. 3:3.

150. (a) When tens and units are combined, *Waw* must be employed: the early writers commonly place units first (thus, *five and thirty*), but later writers mostly place them last (*thirty and five*).

(b) Nouns with such compound numerals are mostly placed (1) *behind* them, in the singular; (2) in later books, especially, they are *prefixed*, and put in plural form; (3) sometimes they are repeated with each element found in the numeral.

E. G. (1) 1 Kings 20:1, *thirty and two kings* וְשָׁנִים וְשְׁנֵים עָשָׂר, but Num. 7:88, *twenty and four heifers* עֲשָׂרִים וָאַרְבָּעָה פָּרִים. (2) עָרִים *twenty-two cities*, Josh. 19:30. Cf. Ezra 8:35; Neh. 7:26. (3) חֲמִשָּׁה וְשִׁבְעִים שָׁנָה *five and seventy years*, Gen. 12:4.

151. (1) The higher numerals (*hundred, thousand, &c.*) are construed like the units 2—10 (see 146, 3).

E. G. *a hundred years* מֵאָת שָׁנָה Gen. 25:7, or מֵאָתָּה שָׁנָה Gen. 17:17. *a thousand years*, אֶלֶף שָׁנִים Ps. 90:4; *a thousand darics*, אֶלֶף דָּרַכִּים Ezra 8:27.

(2) Large compound numbers are expressed according to the rules already given (in 150): we may take, first, either the highest or the lowest numeral. The noun may be put first, or last, or after each numeral. See Gen. 5:18; 23:1; Ex. 6:16.

Observe the phrase: כֶּבֶד הַכֶּסֶף *the hundred talents of silver*.

Exercise 30.

מַעֲלָה upwards	קוֹמָה height	תֵּבָה ark, chest	תְּנוּפָה wave-offering
נָכַר prevail	מִשְׁקָל weight	שָׁקַל weigh, weigh out	קָהָל congregation

1 מִדָּה אַחַת לַעֲשָׂתִי עֲשָׂרָה יִרְעֶת: 2 אֶחָד עָשָׂר יוֹם מֵחֶרֶב
 דָּרָךְ הֶרֶשֶׁעִיר עַד קָדַשׁ בְּרִנֵּעַ: 3 שְׁתֵּים עֲשָׂרָה שָׁנָה עָבְדוּ
 הַמֶּלֶכִּים אֶת־בְּדָרְלֵעָמֶר: 4 שְׁבַטֵי יִשְׂרָאֵל שָׁנִים עָשָׂר: 5 בָּל־
 עֲרִיָּהם שְׁלֹשׁ־עֲשָׂרָה עִיר: 6 בָּל־נֶפֶשׁ אַרְבָּעָה עָשָׂר: 7 חֲמִשָּׁה
 עֲשָׂרָה אִמָּה מִלְּמַעֲלָה גָּבְרוּ הַמֵּים: 8 שְׁמֹנֶה עֲשָׂרָה אִמָּה קוֹמַת
 הָעַמּוּד: 9 וְהָ עֲשָׂרִים שָׁנָה אֲנֹכִי עֹמֵד: 10 יוֹסֵף בֶּן־שְׁלֹשִׁים
 שָׁנָה בָּעַמְדוֹ לִפְנֵי פָּרְעֹה: 11 חֲמִשִּׁים שָׁקָלִים מִשְׁקָלוֹ: 12 נַחֲשֶׁת
 הַתְּנוּפָה שְׁבַעִים כֶּבֶד: 13 בֶּן־עֲשָׂרִים וְאַחַת שָׁנָה צִדְקִיָּהוּ
 בְּמָלְכוֹ: 14 בָּל־הַמֶּלֶכִּים שְׁלֹשִׁים וְאַחַד: 15 הִנֵּה אֲנֹכִי הַיּוֹם

בן-חמש וּשְׁמֹנִים שָׁנָה : ¹⁶ מֵאָה מִכָּם רִבְבָּה יִרְדּוּ : ¹⁷ שְׁלֹשׁ
מֵאוֹת אִמָּה אֶרֶךְ הַחַיָּה חֲמִשִּׁים אִמָּה רַחֲבָה וְשִׁלְשִׁים אִמָּה
קוֹמָתָהּ : ¹⁸ רֶכֶב אֱלֹהִים רַבָּתִים : ¹⁹ מִסְפָּרָם עֶשְׂרִים וְשָׁנִים
אָלֶף וְשֵׁשׁ מֵאוֹת : ²⁰ אֵלֶּה יְמֵי שְׁנֵי-חַיֵּי אַבְרָהָם מֵאֵת שָׁנָה
וְשִׁבְעִים שָׁנָה וְחֲמִשׁ שָׁנִים : ²¹ כָּלָם מֵאֲתִים וְשָׁנִים עֶשֶׂר : ²²
הָעָם כִּשְׁשׁ מֵאוֹת אִישׁ : ²³ עֲשָׂרֶת אֲלָפִים כְּבֹר־כֶּסֶף אֲשָׁקוּל^a :
²⁴ כָּל-הַקֹּהֵל בְּאַחֲדִי אַרְבַּע רִבּוֹא אֲלָפִים שְׁלֹשׁ מֵאוֹת שָׁנִים :
²⁵ עַבְדֵיהֶם וְאִמְהֵתֵיהֶם^k שִׁבְעַת אֲלָפִים שְׁלֹשׁ מֵאוֹת שְׁלֹשִׁים
וְשִׁבְעָה : ²⁶ בֶּן-שְׁלֹשִׁים שָׁנָה דָּוִד בְּמָלְכוֹ אַרְבָּעִים שָׁנָה מֶלֶךְ :
בְּחֶבְרוֹן מֶלֶךְ עַל-יְהוּדָה שִׁבְעַת שָׁנִים וְשִׁשָּׁה חֳדָשִׁים וּבִירוּשָׁלַם
מֶלֶךְ שְׁלֹשִׁים וְשְׁלֹשׁ שָׁנָה עַל כָּל-יִשְׂרָאֵל וְיְהוּדָה :

^a Deut. 1 : 2. ^b Every soul, i. e. all the souls. ^c Cf. 215, 4. ^d I am
i. e. I have been : cf. 110, d, 2; also the like idiom in French and in Greek (as
Luke 15 : 29 *ἰδοὺ, τοσαῦτα ἐτὶ δουλεύω σοι*). ^e See Exercise 29, note l.
^f See 79, 3. ^g The preposition כ, joined with numbers, or other words indic-
ative of measurement, marks an approximation,—‘about.’ ^h See 116, Rem. 1.
ⁱ ‘as one,’ i. e. together. ^k See the list of irregular nouns, p. 101.

Write in Hebrew

1. The shepherd has eleven sons. 2. Thy servants are twelve brethren. 3. Where are the thirteen talents (148, Obs.)? 4. We shall sacrifice twelve ewe lambs. 5. The elders of our city are nearly fourteen in number. 6. His whole (= All his) family are fifteen souls (148, b). 7. The damsel is seventeen years of age. 8. We dwelt in that city eighteen months. 9. My brother is nineteen years old. 10. Weigh out twenty talents in the balance. 11. Let all his people mourn (117, 3, c) for their king twenty-one days. 12. We have captured twenty-two cities. 13. The number of the elders of this city is twenty-four. 14. The children of Israel ate the manna forty years in the wilderness. 15. The weight of the iron is about eighty talents. 16. From that time ye shall count fifty days. 17. The gold is fifty shekels. 18. The number of his servants is about two hundred. 19. Let me sell thee a hundred oxen. 20. The hundred soldiers (151, Obs.) were with him. 21. The number of the slain is three hundred and fifty-seven.

THE ORDINALS, DISTRIBUTIVES, &c.

152. To form the ordinals from 2 to 10, the termination '־ is added to the ground-form of the cardinals; in the majority of instances, another '־ is interposed before the final radical. The feminines end commonly in ת־, seldom יָה־. 'First' is expressed by ראשון, from ראש, *head*.

Obs. The feminines are used to indicate fractional parts, as שְׁלִישִׁית *a third*; also these masculines, חֲצִי or חֶצִי *a half*; רֶבֶעַ and רֵבֶעַ *a quarter*; חֲמִישׁ *a fifth*; עֲשָׂרֹן *a tenth*.

153. Beyond the number 10, Hebrew has no peculiar form for ordinals; the cardinals are used instead, and then mostly *succeed* the noun put in the construct state.

Thus שְׁנַת עֶשְׂרִים וְשֶׁבַע *the twenty-seventh year*, 1 Kings 16:10; on the other hand, we also have אַרְבַּע עָשָׂר שָׁנָה *the fourteenth year*, Gen. 14:5.

Obs. 1. יוֹם *day*, and שָׁנָה *year* are frequently repeated both before and after such a numeral; thus שֵׁשׁ מֵאוֹת שָׁנָה *in the six hundredth year*, Gen. 7:11.

Obs. 2. In dates, the cardinals are often used even for numerals under eleven; as 1 Kings 15:28, בְּשָׁנָה שְׁלִישִׁי *in the third year*.

Obs. 3. Words commonly employed in measurements &c., as *day, month, shekel, piece, ephah, loaf*, &c., are frequently left unexpressed; thus אֶלֶף כֶּסֶף *a thousand [pieces] of silver*.

Note the following formulæ:—

(1) *In the second year of Darius*=בְּשָׁנָה שְׁתִּיתָ לְדָרְיוֹשׁ. Cf. 98, c.

(2) *On the first day of the month*=בְּיוֹם אֶחָד לַחֹדֶשׁ, or בְּאַחַד לַחֹדֶשׁ (*Obs.* 3).

154. (a) The repetition of a cardinal supplies the want of special forms for true *distributives*; thus Gen. 7:9, שְׁנַיִם וְשְׁנַיִם *two by two*.

(b) From lack of special forms for *numeral adverbs*, Hebrew employs (1) the feminines of cardinals, as אֶחָת *once*, שְׁתִּיתָ *twice*, (2) rarely the feminines of ordinals, as שְׁנִיתָ *a second time*, or (3) certain nouns, as שִׁבְעָה מַכִּים *seven times*, Gen. 31:7; פַּעַמַּיִם *twice* (lit. *two beats with the foot*), שְׁלֹשׁ רַגְלִים *thrice* (lit. *three feet*).

(c) *Multiplication* is expressed by the dual, as אַרְבַּעַתַּיִם *fourfold*.

Exercise 31.

פסל cut, carve, hew	לבן white	פסע strike, blow (a	פסח Passover
לוח tablet, table	שחור black	תוף trumpet)	חג feast, festival
pl. וּת	בָּרָד spotted	חָרַשׁ cut, fabricate,	עֹמֶר omer (a measure)
מִרְכָּבָה chariot	עֶמְקָר (2) pair, yoke	פֶּלֶא plough	אֵפָה ephah
אָדָם red, ruddy	שַׁבָּת Sabbath	עֶרֶב (1) evening	נָגֵד man

1 פֶּסֶל-לֶךְ שְׁנֵי-לוחות אבנים פראשנים: 2 לא-אכל יהונתן
 ביום-החרש השני^ב לחם: 3 במרכבה הראשנה סוסים אדמים
 ובמרכבה השנית סוסים שחורים ובמרכבה השלישית סוסים
 לבנים ובמרכבה הרביעית סוסים בדרים: 4 בשנה הששית
 בשש^א בחמשה לחרש אני יושב בביתי וזקני^א יהודה יושבים
 לפני: 5 יום השביעי שבת ליהוה אלהיך: 6 בפעם השביעית
 תקעו הכהנים בשופרות: 7 בשנת התשיעית להישע לכר מלך
 אשור את-שמרון: 8 בשנת אחת-עשרה שנה ליוזם מלך^א
 אחוזה על-יהודה: 9 אלישע חרש^א שנים-עשר צמדים לפניו
 והוא בשנים-העשר: 10 בשנת עשרים ושלוש שנה ליואש
 מלך יהודה מלך יהואחז על-ישראל: 11 בחרש הראשון
 בארבעה עשר לחרש בין הערבים פסח ליהוה: 12 בחמשה
 עשר יום לחרש הזה חג המצות ליהוה: 13 באחת וישש-מאות
 שנה בראשון באחד לחרש חרבו המים מעל הארץ: 14 הנה
 בידי רבע שקל כסף: 15 העמר עשירית האפה הוא: 16 עוד
 בה עשיריה: 17 לקחתי בידי עשרה לחם: 18 לבנימין נתן
 יוסף שלש מאות כסף: 19 תקענו תרועה שנית: 20 שתים וי^א
 שמעתי כי עז לאלהים: 21 רחץ שבע-פעמים בירדן וטהר^ב:
 22 הן-כל-אלה יפעל-אל פעמים שלש עם-גבר:

^א See 116, Rem., 2.^ב The adjective is of course the attributive of 'day':

cf. 82, Obs.

^א See 153, Obs. 3.^א See 129, Obs. 2.^א See 76, Exception 2.

^j See 80, 3. ^o See 110, i. ^h 'Elisha was ploughing, [with] ...' 'with the twelfth:' see 148 *Obs.*, and 153. ^k 'between the two evenings,' *i. e.* either the interval between sunset and complete darkness (as the Karaites and Samaritans hold,—and this view agrees best with Deut. 16 : 6), or the space between the decline of the sun and complete sunset (as Rabbinical writers maintain). ⁱ See 80, *Note*, c. ^m 'in it,' *viz.* in the land. ⁿ See 154, b, 1. ^o See 84, 2, and 86, *Rem.* 3. ^p See 119, *Obs.* 1. ^r See 44. ^s 'twice, [yea] thrice,' *i. e.* often; Job 33 : 29.

Write in Hebrew

1. Saul was the first king in Israel, and David the second. 2. This is the first and the great commandment; and the second is like it. 3. Moses broke the first two tables of stone (80, 1). 4. The third gate is (of) iron, and the fourth brass. 5. This is his third wife. 6. The fourth heifer is red. 7. I am my father's fifth son. 8. His fifth daughter is five years old. 9. The sixth sign was very terrible. 10. The sixth curtain is five cubits long. 11. The seventh plague on Egypt was hail. 12. The seventh and eighth horses (the seventh horse and the eighth) are black. 13. The king's messenger sounded with the eighth trumpet. 14. On the seventh day, thou shalt rest from all thy work (135, *Obs.* 1). 15. I do not remember the tenth name. 16. This is his eleventh year. 17. In the fifth year of our king (153, *Note* 1), the famine was very severe. 18. In the third year, in the fourth month, on the thirteenth day of the month (cf. no. 4, above), the king of Egypt captured their city. 19. In the thirty-seventh year (cf. no. 11), his two sons fled from the country. 20. In the three hundred and forty-fifth year, the kingdom ceased. 21. The shepherd sold his lambs by sevens. 22. Wherefore hast thou deceived me these three times? 23. Let us send the messenger a second time. 24. The soldiers were standing by fours. 25. A seah is the third of an ephah (cf. no. 15). 26. A span is the half of a cubit. 27. I have reaped sevenfold from my fields. 28. We have received tenfold from the Lord.

DEGREES OF COMPARISON.

155. The Hebrew language has no special forms for marking the 'degrees' in adjectives. From want of these, it takes some words already used in other ways.

A. What we call the *Comparative Degree* is commonly expressed (a) by inserting כֵּן before the word which takes the lower place in the comparison.

Thus חֵכְמָה כֵּן עֹז *wisdom is better than strength* Eccl. 9 : 16.

(b) When but two objects are compared, the article may be sufficient to express the difference.

Thus, with reference to their mother Rebekah, Esau and Jacob are called respectively הַזָּדִיר and הַיָּסָר Gen. 27 : 15, 42 ; of the two sons of Joseph, Ephraim is called הַצֵּיִר Gen. 48 : 14.

(c) Both the article and כֵּן may be employed.

Thus הַצִּיִּרָה כֵּן הַצִּיִּרָה *thy younger sister* Ezek. 16 : 46.

Observe the expressions :—(1) כָּבֵד כִּמְנִי *too heavy for me* Num. 11 : 14.

(2) זָרִיר כִּנְשֹׂא *too great to bear* Gen. 4 : 13.

הַמִּלְחָמָה כִּזְקִי *the battle was too strong for him* 2 Kings 3 : 26.

156. B. For marking the *Superlative*, Hebrew has choice of several modes :—

1. The article is often merely prefixed to the simple adjective (or positive) : הַפֶּל הָעֶלְיוֹן *the topmost basket*.

2. The simple adjective may be enough, if otherwise it be quite clear that the superlative is meant.

Thus, זָרִיר וְעַד הַגָּדוֹל כָּל-הָעָם *all the people, from the least to the greatest* Jer. 42 : 1.

3. A pronoun may be suffixed to the adjective : זָרִירָם וְעַד הַגָּדוֹלָם *from the least to the greatest of them* Jer. 6 : 13.

4. The adjective (or verb) may take כִּלְ (than all) between it and the object with which it is compared.

Thus, זָרִיר מִכָּל-בְּנֵי-קָדְםָה *greater than all (i. e. the greatest of all) the sons of the East* Job 1 : 3.

5. A noun may be used twice,—first, in the construct singular, then in the plural absolute.

E. G. Cant. 1 : 1 שִׁיר הַשִּׁירִים *the Song of songs* ; cf. Gen. 9 : 25 *a servant of servants* ; so, *king of kings* &c.

6. Similarly, construct adjectives are placed before plural or collective nouns.

Thus, רָעֵי הַגּוֹיִם *the worst of the nations*, Ezek. 7 : 24 ; קְטָנוֹן בְּנֵי *the youngest of his sons*, 2 Chron. 21 : 17.

7. An adjective, with or without the article, is sometimes placed before a noun preceded by the preposition בְּ.

Thus, הַיָּפִיכָה בְּנָשִׁים *the (most) beautiful among women* Cant. 1 : 5.

157. A more indefinite superlative ('superlative of eminence') may be expressed either (a) by simple repetition of the adjective, or (b) by appending words like **מְאֹד** *very*, &c.

Thus Eccl. 7:24 עֶמֶק עֶמֶק *deep, deep* (i. e. very deep); גָּדוֹל מְאֹד or גָּדוֹל מְאֹד מְאֹד *very great*.

Exercise 32.

שֶׁכֶן neighbour, in-	חַיָּה wild beast	עָנִי afflicted; meek	תְּרוֹם thing devoted
habitant (20)	גָּבוֹהַ high, proud	דָּל weak, poor	מִשְׁפָּחָה family (135,
רָחוֹק distant	עָצוּם strong	אָלֶיךָ family; thou-	Obs. 1)
אָז then <i>adv.</i>	עָצַם be or become	סָנֵד sand	קָגֶן shield
מְתוֹק sweet	סָרֵס strong	עָצוּר small, young	שָׂרָה reward.

1 טוב שֶׁכֶן קְרוֹב מֵאֵחָ רָחוֹק: 2 טוֹב לִי אִם מַעֲתָה: 3
 מִמְּתוֹק מְדִבֵּשׁ וְמָה עוֹ מֵאֵרִי: 4 לֹא טוֹב אֲנִי מֵאֲבֹתִי:
 5 צָדִיק אֶתָּה מִמֶּנִּי: 6 אֲנִי טוֹב לְךָ מֵעֲשָׂרָה בָּנִים: 7 טוֹבִים
 הַשְׂנִים מִן־הָאֶחָד: 8 טוֹב אַחֲרִית דִּבָּר מֵרֵאשִׁיתוֹ טוֹב אֶרֶץ־
 רוֹחַ מִגְּבֵה־רוֹחַ: 9 אֵינֶנּוּ גָדוֹל בְּבֵית הָזֶה מִמֶּנִּי: 10 הִנֵּה עִם
 בְּנֵי יִשְׂרָאֵל רַב וְעָצוּם מִמֶּנּוּ: 11 עֲצַמְתָּ מִמֶּנִּי מְאֹד: 12 אֶתְּבֹתָ
 רַע מִטוֹב: 13 אֶתְּבֹתִי מִצוֹתֶיךָ מִזֶּהָב: 14 הוּא אָחִי הַגָּדוֹל
 מִמֶּנִּי: 15 אָחִיו הַקָּטָן יִגְדֵל מִמֶּנּוּ: 16 לְלִבִּי שְׁתֵּי בָנוֹת שֵׁם
 הַגְּדֹלָה לֵאמֹר וְשֵׁם הַקָּטָן רַחֵל: 17 אַחֲתָהּ הַקָּטָנָה טוֹבָה
 מִמֶּנָּה: 18 דָּוִד הוּא הַקָּטָן וְשִׁלְשָׁה הַגְּדֹלִים הִלְכוּ אַחֲרָי שְׂאוֹל:
 19 יִשְׂרָאֵל אָהֵב אֶת־יוֹסֵף מִכָּל־בָּנָיו: 20 אֶרֶוֹר אֶתָּה מִכָּל־
 הַבְּרִמָּה וּמִכָּל חַיַּת הַשָּׂדֶה: 21 הָאִישׁ מִשָּׁה עָנִי מְאֹד מִכָּל־
 הָאָדָם אֲשֶׁר עַל־פְּנֵי הָאָדָמָה: 22 הִנֵּה אֶלְפִי הִדֵּל בְּמִנְשָׁה
 וְאֲנִי הַעֲצִיר בְּבֵית אָבִי: 23 מִשְׁפָּחָתִי הַעֲזָרָה מִכָּל־מִשְׁפָּחוֹת
 שֹׁבֵט בְּנֵי־מִן: 24 יְהוָה אֱלֹהֶיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֲדֹנִי
 הָאֲדֹנִים: 25 כָּל־הָרֶם קָרַשׁ־קָרָשִׁים הוּא לַיהוָה: 26 אֶהְרֹן
 וּבָנָיו לְכָל מְלֹאכֶת קָרַשׁ הַקָּרָשִׁים: 27 אֲנִי מִגֵּן לְךָ שֶׁכֶרְךָ

הַרְבֵּה מְאֹד : ²⁸ הַיָּמִים גָּבְרוּ מְאֹד עַל-הָאָרֶץ : ²⁹ הַמְּקוֹם
 צַד מְנֻנִּי : ³⁰ רַב מִמֶּךָ הַדֶּרֶךְ : ³¹ יִרְחַק מִמֶּךָ הַמְּקוֹם : ³²
 הָאֲנָשִׁים הָאֵלֶּה קָשִׁים מִמֶּנִּי : ³³ אַתֶּם הַמַּעֲט מִכָּל-הָעַמִּים :
³⁴ הֵן לִי הַשָּׁמַיִם וְשָׁמַי הַשָּׁמַיִם :

^a See 88, 1. ^b See 93, b. ^c Eccl. 7 : 8. ^d See 139, II. *Obs.* 1. ^e Dative of possession. ^f 'the youngest' viz. of all his father's family. ^g See 147, 4. ^h Supply the copula. ⁱ 'a most holy [thing];' cf. 156, 5. ^k See 135, *Obs.* 1. ^l 'the most holy [place];' on this and the form in the preceding sentence, see 133, 2. ^m See 125, 5. ⁿ See 155, *Obs.* 1. ^o See 71, I. 2.

Write in Hebrew.

1. The lion is stronger than the ass. 2. Ye are more righteous than they. 3. It is better to fear (123, 1) God than rule over kingdoms. 4. The woman is more righteous than her husband. 5. We are not more holy than you. 6. That woman is more beautiful than her daughter. 7. Your daughters are more beautiful than mine (*i. e.* my daughters). 8. This curtain is broader than that (curtain). 9. Solomon was the wisest man (156, 4 ; and cf. 21, above). 10. Her father is the oldest (man) in the village (156, 7 ; and cf. 22, above). 11. Who was the strongest man ? 12. This lad is the youngest of his father's family. 13. These are his three youngest daughters (cf. 18, above ; and 147, 6). 14. Who is the nearest to the city ? 15. Jehovah is the King of kings. 16. Canaan was a servant of servants. 17. Jehovah sits (110, d) in the highest heavens (heaven of heavens). 18. You are not too old to learn. 19. The wells are too far for my cattle. 20. The river is very broad (157, a). 21. Those mountains are very high. 22. My servants are too wise to ask this (155, c, 1). 23. Our father is too old to judge this people any more (*i. e.* still). 24. The men are stronger than their wives, but the women are wiser than their husbands (55, a).

WAW CONVERSIVE.

A. JOINED WITH THE PERFECT.

158. Besides its mere connective power, Waw, joined with certain portions of the verb, sometimes possesses a 'conversive' force. Thus, (A) prefixed to the *Perfect*, it not merely joins this form with what precedes, but also (mostly) gives the verb the sense of an *imperfect* (or imperative). In this case, the conjunction has been designated 'Waw Conversive' ¹ of the Perfect.

1. It is essential that the verb should *immediately succeed* the Waw; thus *שָׁמַר* *he kept*, but *וְשָׁמַר* *and he will keep*, &c. (see the various possible meanings of the imperfect, in 117, and cf. nos. 1, 2, 3, 4 &c. in the Exercise), or *let him keep* (see other examples of perfects converted into imperatives, in nos. 18, 19, 20, 22, 23, 24, 28, 29 of the Exercise). Waw, followed by some other word which intervenes between it and the verb, has no conversive force, except sometimes in poetry; accordingly, to express *and he will not keep*, we must write *וְלֹא יִשְׁמַר*, since *וְלֹא יִשְׁמַר* signifies *and he did not keep*.

2. Only the perfect and the imperfect (161, b) may be thus converted. When Waw has no conversive power—but this is rare with the perfect—it is said to be 'weak,' or merely copulative, as in *וַיִּפְּלוּ וַיִּשְׁלָלוּ* *they have stumbled and fallen* Jer. 46 : 6; see further Ezek. 22 : 29, Ps. 20 : 9.

159. (a) The *punctuation* of this Waw is like the simple copulative (69).

Thus *וַיִּרְעָתֶם, וַיִּשְׁמְרֶתֶם, וַאֲמַרְתֶּם, וְאָמַר*.

(b) The *tone* is carried to the final syllable, if not already there—except (1) in the 1st. person plural of all verbs, (2) in the 3rd pers. sing. fem. and 3rd pers. plural of the Hiphil [164], (3) immediately before the tone-syllable of another word, (4) in Pause, and (5) in the Qal of Verbs 'Lamed Aleph,' and Verbs 'Lamed He' [192, 194].

E. G. *אָכַלְתָּ* *thou hast eaten*, becomes *וְאָכַלְתָּ* *and thou shalt eat* (or *and eat*, imp.), but *וְאָכַלְתָּ* and *וְאָכַלְתָּ* Deut. 14 : 26; mark also *וְנִשְׁמְרֵנוּ* *and we shall keep* (or *and let us keep*), and *וְקָרָאתָ* *and thou shalt call*.

¹ Ewald and other modern Grammarians prefer to call it *Waw Consecutive*, since it marks sequence, progression, &c. For a full discussion of Waw conversive of the Perfect, see Driver on the Hebrew Tenses. chap. viii.

160. Besides possessing conversive power, this 'Strong Waw' may indicate various ideas, which require to be rendered in English by special conjunctions; these must be determined in each case by the context.

Thus, the Waw may mark (a) simple connection [*and*]; see nos. 1, 4, 13, &c. in Exercise: (b) purpose [*in order that*]; see nos. 15, 16, 17, 27: (c) inference or consequence [*therefore*]; see nos. 20, 24, 29: (d) the apodosis in conditional sentences [*if...then...*]; see nos. 5, 26, and even such sentences as 21, 28.

Exercise 33.

אָסַף gather, collect,	חָוֹל dancing	אָמֵן verily, Amen	קֹרֶן corn
take away	יַחַד together	יָרַשׁ take possession,	קָעַק cry out (for
תְּבוּאָה fruit, produce	שֻׁלְחָן table	possess	help)
יָבֵשׁ dry land	אָכַל food	מִשְׁמֶרֶת charge, custody	צָבַר store up

1 תִּזְכֹּה וְאָכַלְתָּ בָשָׂר: 2 בְּנִיָּהֶם יִשְׁמְעוּ וְלִמְדוּ לִירְאָה. אֵת-
יְהוָה: 3 אֲרִחֶץ וְטָהֲרֵתִי: 4 שֵׁשׁ שָׁנִים תִּזְרַע אֶת-אֲרָצְךָ וְאִסַּפְתָּ
אֶת-תְּבוּאָתָהּ: 5 אִם לֹא יִשְׁמְעוּ לְקֹלְךָ וְלִקְחֹתָ מִיָּמִי, הִיאֵר
וְשִׁפְכֶתָּ הַיְבֵשָׁה: 6 אִזּוּ תִשְׁמַח בְּתוּלָהּ בְּמַחֹל וּבְחָרִים וּמִגִּנִּים
יַחַד וְהִפְכֵתִי אֲבָלָם לְשֹׂשׂוֹן: 7 בְּבֹקֶר תִּשְׁבְּעוּ לֶחֶם וְיִדְעֻתֶם
כִּי אֲנִי יְהוָה: 8 הִמָּה יִקְרְבוּ אֶל-שְׁלַחְנִי וְשִׁמְרוּ אֶת-מִשְׁמֶרֶתִי:
9 לִיהוָה הַמִּלְחָמָה וְנָתַן אֲתָכֶם בְּיָדֵנוּ: 10 הִנְנִי אֶל-פְּרָעָה
מֶלֶךְ-מִצְרַיִם וְשִׁבַּרְתִּי אֶת-זִרְעוֹתָיו: 11 בָּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל
מַעֲוֹלָם וְעַד-עוֹלָם וְאָמַר, כָּל-הָעָם אָמֵן: 12 הִנְנִי נָתַן אֶל-הָעָם
הַזֶּה מַכְשָׁלִים וְכִשְׁלוֹ בָם: 13 הִנְנִי שִׁלַּח וְלִקְחֹתִי אֶת-מֶלֶךְ
בָּבֶל: 14 אַתֶּם עֹבְרִים אֶת-הַיַּרְדֵּן וִירֻשְׁתֶּם אֶת-הָאָרֶץ וְיִשְׁבְּתֶם-
בָּהּ: 15 יִקְבְּצוּ אֶת-כָּל-אֲכָל הַשָּׁנוֹת הַטּוֹבוֹת הָאֵלֶּה וְיִצְבְּרוּ
כֹר תַּחַת יַד-פְּרָעָה אֲכָל בָּעָרִים וְשִׁמְרוּ: 16 פָּקְדוּ אֶת-הָעָם
וְיִדְעוּ אֶת-מִסְפַּר הָעָם: 17 הִנְנִי נָתַנִּי בְיָדְךָ הַיּוֹם וְיִדְעֶתָ כִּי-
אֲנִי יְהוָה: 18 שֹׁמֵר וְשֹׁמֵרֶת אֵת כָּל-הַדְּבָרִים הָאֵלֶּה: 19 בָּרַח-
לְךָ אֶל-אֲחִי וְיִשְׁבֹּת עִמִּי: 20 אֲנִי הִלֵּךְ בְּדֶרֶךְ כָּל-הָאָרֶץ

וְחִזְקָתָּ וְשִׁמְרָתָּ אֶת־מִשְׁמֶרֶת יְהוָה : 21 כִּי יִצְעַק אֵלַי וְשִׁמַּעְתִּי
 בִּי חֲנוּן אֲנִי : 22 הַלֹּךְ וְעֹמֶדֶת בְּשַׁעַר בְּנֵי־הָעָם : 23 הַלֹּךְ
 וְרֹחֶצֶת שִׁבְעַת פְּעָמִים בִּירְדֵּן : 24 שָׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ
 יְהוָה אֶחָד : וְאַהֲבָתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל־לֵבְבְךָ וּבְכָל־נַפְשְׁךָ
 וּבְכָל־מְאֹדְךָ : 25 דָּבַר " שְׁלַח אֲדָנִי " בִּיעֲקֹב וּנְפֹל " בִּישְׂרָאֵל :
 26 אִם־יֵשׁ אֲחִינוּ הֶקְטַן אֲתָנוּ וִירְדֵנוּ : 27 פָּסַל־לָךְ שְׁנֵי־לְחוֹת
 אֲבָנִים כְּרָאשִׁים וְכָתַבְתִּי עַל־הַלְּחוֹת אֶת־הַדְּבָרִים : 28 לְמַעַן־
 שְׁמָךְ " יְהוָה וְסִלַּחְתָּ לְעוֹנֵי : 29 הַחַיִּים וְהַמּוֹת " נָתַתִּי " לְפָנֶיךָ
 וּבִחְרַת בָּחִים :

^a See 123, 1, *b*. ^b See 118, *a*. ^c See Exercise 17, Note *a*, and 144.
^d See 71, I, 2. ^e Supply 'it upon.' ^f See 112, 2. ^g See Exerc. 15, Note 1.
^h The preposition here means 'against.' ⁱ 'and let...' ^k 'Let them [the officers]...'.
^l See 126, *Obs.* ^m See 114, *Obs.* 1. ⁿ 'therefore [160, *c*] be strong, and keep...' ^o See 117, 5. ^p See 160, *d*. ^q See 125, 4, *a*. ^r This and the following sentence together form one continuous whole. ^s Vocative.
^t 'Therefore...' ^u The object of the sentence. ^v See page 63, foot-note 2.
^w See 158, 2. ^x Ps. 25 : 11. ^y Contracted (50, 1) from נִתְּנִי.

Write in Hebrew

1. Draw near (pl.) and hear my words. 2. Let us draw near and hear his words. 3. Lie down and be quiet. 4. Ye shall remember my covenant, and keep my commandments. 5. Sow, and you shall (*or*, that you may) reap. 6. Remember the poor, and the Lord will remember thee (cf. no. 11, above, and 158, 1). 7. Thou shalt cleave to Jehovah, and keep his charge. 8. Wash and be clean (*i. e.* that thou mayest be clean; *or*, and thou shalt be clean). 9. Rend your garments and sit in the dust. 10. Listen and learn these words. 11. Let us listen, and learn the judgments of Jehovah. 12. I will rejoice and be glad in the God of my salvation. 13. Let us rejoice in Jehovah, and delight in our God. 14. Let the priests draw near (117, 3, *c*) to the Lord, that we may know his word. 15. May thine enemies stumble (117, 3, *c*), and fall before thee. 16. When I cry, then the Lord hears (cf. no. 21, above). 17. When thou dost draw near to thy God, then remember (*or*, thou shalt remember) thy vows. 18. When I stumble and fall, then I shall call unto thee. 19. If thou wilt not hear, then I will pour out mine anger upon thee. 20.

If ye keep my commandments, I will remember my covenant with you. 21. I shall write my law upon the tables, and ye shall know (so that ye may know) my commandments. 22. Behold, we will seek Jehovah, and cleave to him (cf. 12 and 13, above). 23. Behold, I will cut off thine enemies from before thee, and ye shall (*i. e.* so shall ye, *or*, so that ye may) dwell here in peace. 24. Go and gather (cf. 22, 23, above) unto me all the elders of Israel. 25. Go and cry to the king.

WAW WITH THE IMPERFECT.

161. Waw, when combined with the imperfect, may be simply (*a*) a conjunction, or (*b*) besides, possess 'conversive force.' I. Used as a mere conjunction, it is pointed as when joined with other words than verbs (69).

Obs. The shades of meaning which the Waw may take, in this first case, are various :— (*a*) simple connection, *and* ; (*b*) antithesis, *but* ; (*c*) purpose, *that, in order that* ; (*d*) result, *so that, so as to* ; (*e*) *then*,—in the apodosis of a sentence ; (*f*) inference, *therefore*. For examples, see nos. 1—16 in Exercise.

162. II. When Waw *converts* imperfects, it exhibits the following peculiarities :—

1. It (*a*) takes *pataḥ* under it, and (*b*) 'doubling dagesh' in the letter following.

Examples are וַיֵּלֶךְ וַיִּלָּקַח *he went and took*, Num. 32 : 42 ; וַיִּשְׁמָע וַיִּשְׂמָח *she heard and rejoiced*, Ps. 97 : 8 ; וַיִּשְׁמָעוּ וַיִּשְׂמְחוּ *we heard and rejoiced*.

2. But, should the letter which succeeds it have *shewa*, dagesh is dropped,—except from mutables (7).

E. G. וַיְדַבֵּר *and he spoke*, but וַיְדַבְּרָה *and she spoke*.

3. And if the succeeding letter be an aspirate, *pataḥ* is changed to *qametz* (9).

This is exemplified in וַיִּשְׁמַר *and I kept*.

4. This Waw (*a*) mostly prefers a shortened form of the imperfect if such form exists.

Thus, וַיִּבְנֶה *and he built*, for וַיְבַנֶּה ; וַיָּקָם (see 25, 2, A, 4) *and he arose*, for וַיִּקָּם, which is the pausal form.

(*b*) On the other hand, the lengthened form ('Cohortative,' 120) is sometimes used : see 26 and 27 in the Exercise.

5. Except in pause, this Waw mostly (*a*) *retracts* the tone, especially to an open syllable, and (*b*) *shortens* the final vowel of the word : see the examples just given (under 4, *a*).

Rem. 1. The meanings which this Waw may take are various :—(1) *and*; (2) *but*—especially after a negation ; (3) *now*—explanatory, as in the passage, ‘Now the Lord had said unto Abram,’ Gen. 12 : 1 ; (4) *therefore, accordingly, so*, as in Gen. 12 : 4, ‘So Abram departed ;’ (5) *that*—in the expression so frequently employed ‘And it came to pass...that...’ Gen. 12 : 11, 14 &c.

Rem. 2. Although this Waw, converting the Imperfect, is most used in a connected narrative in which a perfect has preceded, it is also found where no such form has gone before, as at the beginning of a narrative : see Ruth 1 : 1 ; 1 Sam. 1 : 1.

N. B. In the following Exercise, a careful study should be made of the pointing and the precise shade of meaning attached in each case to Waw with the Imperfect.

Exercise 34.

קָבַשׁ bind up, saddle	קָנָה shut	רָעַשׁ tremble, be	סָפִינָה ship
זָעַק cry out	שָׁכַן dwell, inhabit	נָדַח shaken; crash	חָבֵל sailor
סוּד assembly,	עֶגֶל calf, bullock	בָּעַר burn up, con-	קָרַט tear out
counsel	לָאָה hide, cover	סָמָה sume	קָעִיל robe, upper
גַּם also, even	רָנַן tremble, be	נָאָה groaning, cry	גָּרָמַת garment
נָחַ cast off, reject	אָמַר angry	מָרִיא fat cattle	שָׂעַר hair

1 יִזְכֹּר עוֹנֶם וַיִּפְקֹד חַטָּאתָם : 2 שָׁמְחוּ בְּאַבְיִמֶלֶךְ וַיִּשְׂמַח בָּם-
הוּא בָכָם : 3 יִשְׁמְעוּ עֲנוּיִם וַיִּשְׁמְחוּ : 4 נִלְבְּנָה לְבָנִים וַנִּשְׂרָפָה
לְשִׂרְפָּה : 5 שָׁמְעוּ וַאֲכָרְתָה לָכֶם בְּרִית עוֹלָם : 6 אֶחָבִשָׁה-לִּי-
הַחֲמֹר וְאַרְבַּב עָלַיָּה : 7 אֶבְחָרְהָנָא שְׁנֵים-עָשָׂר אִישׁ וַאֲרִדְפָּה
אַחֲרֵי דֹד הַלֵּילָה : 8 שָׁמְעוּ אֵלַי וַיִּשְׁמַע אֱלֹהִים : 9 אִם
נִזְעַק אֵלַי מִצָּרֵינוּ וְתִשְׁמַע : 10 מִי עָמַד בְּסוּד יְהוָה וַיִּשְׁמַע
אֶת-דְּבָרוֹ : 11 מִי חָכֵם וַיִּשְׁמַר-אֱלֹהֵי : 12 מִי גַם בָּכָם וַיִּסְגֹּר
דִּלְתֵּים חֲנָם : 13 אֶקְבֹּצָה אֶל-הַמֶּלֶךְ אֶת-כָּל-יִשְׂרָאֵל וַיִּכְרְתוּ
אֶתָּה בְּרִית וּמִלְכָּתָּ בְּכָל : 14 שְׁכַבְתִּי וְאַשְׁקוּטָא : 15 אֶבְחָרִי
דִּרְבָּם וְאַשְׁכּוּן^א בְּמֶלֶךְ בְּגָדוֹד : 16 בָּעֵת הַהוּא^א אָמַר יְהוָה אֵלַי
פֶּסֶל-לֶךְ שְׁנֵי-לִוְחֹת אַבְנִים פְּרָאשִׁימִים וְאַכְתֵּב עַל-הַלְּחֹת אֶת-

הַדְּבָרִים אֲשֶׁר עַל-הַלֵּחַת הָרָאשִׁים:
 17 שָׁמַע אֲבֹרָהֶם בְּקוֹלִי וַיִּשְׁמַר מִצְוֹתַי: 18 אֶת-הָעֵגֹל לְקַחְתִּי
 וְאֶשְׁלַף אֹתוֹ בְּאֵשׁ: 19 וְנָחַת וְתַמָּאִם: 20 רָגַזְהוּ וְתִרְעַשׁ הָאָרֶץ:
 21 הַמֶּלֶךְ לֹא־אֶת-פָּנָיו וַיִּזְעַק קוֹל גָּדוֹל בְּנִי בְנִי: 22 אֵשׁ
 אֱלֹהִים נִפְלָא מִן-הַשָּׁמַיִם וְתַבְעֵר בְּצֹאן וּבְנִעָרִים: 23 שָׁמַעְתִּי
 אֶת-נִאֲקַת בְּנֵי יִשְׂרָאֵל וְאֶזְכֹּר אֶת-בְּרִיתִי: 24 אֲדַנְיָהוּ יָרַד הָיִים
 וַיִּבָּח שׁוֹר וּמָרִיא וְצֹאן לָרֵב: 25 יוֹנָה יָרַד אֶל-יָרֵכְתִּי הַפְּפִינָה
 וַיִּקְרַב אֵלָיו רֶב-הַחֲבֵל: 26 קָרַעְתִּי אֶת-בִּגְדִי וּמַעֲיָלִי וְאֶמְרָהּ
 מִשְׁעֵר רָאשִׁי: 27 זָכַרְתִּי בְלִילָה שָׁמַד וְאֶשְׁמְרָה תוֹרָתָךְ: 28
 לֹא זָכַרְתָּ אֶת-יָמֵי נְעוּרָיִךְ וְתִרְגָּוִי-לִי בְּכָל-אֵלֶּה: 29 בְּשֹׁבֹט
 אַפְרַיִם לֹא בָחַר וַיִּבְחַר אֶת-שֹׁבֹט יְהוּדָה:

^a See 117, 3, c. ^b See 117, 3, a. ^c See 114, Obs. 1, and 19, 4. ^d See 161, Obs. c. ^e 'then hear.' ^f See 161, Obs. d. ^g 'I would have lain down and been at rest'—a single act and a continued state (see 110), Job 3: 12. ^h See 116, Rem. 1. ⁱ The verbs here (Job 29: 25) indicate *past* 'use and wont'; cf. also 117, 4. ^k See 91, III. d. ^l See 208, 7. ^m See 103, 4. ⁿ See Exercise 17, Note a.

Write in Hebrew

1. Draw near unto me, and let me (*or*, that I may) hear (120, a) thy voice.
2. Let us gather the elders of the city, that they may (*or*, and let them) hear these words.
3. Let us draw near and listen.
4. Remember thy God, that He may remember thee.
5. If we have forgotten the name of our God, then let our enemies pursue after us (117, 3, c).
6. Cleave unto Jehovah, that He may keep thy foot from all evil.
7. Send a messenger to (*i. e.* that he may, *or*, and let him) count the people.
8. Let (*may*) Jehovah hear and judge between us.
9. Let us lie down and (*that we may*) rest.
10. Keep my commandments, and I shall hear thee in thy day of trouble (80, 2).
11. Who is (*so*) holy that he shall dwell in this place?
12. I am not (*so*) old as to (*i. e.* that I should) forget all this (63, Obs.).
13. We crossed the river and captured their city.
14. There we lay down and rested all that night.
15. Israel hath forsaken and despised his Maker (Exer. 20, note *t*).
16. Why hast thou forsaken

thy people, and sent this evil (66, *Obs.* 6) upon us ? 17. We sowed in fear, but (162, *Rem.* 1, 2) reaped in joy. 18. Thou hast not remembered thy vows, but hast forgotten the God of thy fathers. 19. I cried unto Jehovah, and He heard my voice. 20. I took with me my ten servants, and pursued after the spies. 21. Joash was seven years old (147, 2) when he began to reign (124 ; cf. *Exerc.* 29, no. 23), and he reigned forty years in Jerusalem. 22. We have chosen the evil and rejected the good. 23. Ye have forgotten your vows, and sacrificed unto strange gods. 24. I hewed the stone tablet (83, 1, *a*), and wrote thy words upon it. 25. We saddled our swiftest horses and rode on them, and pursued our enemies two days. 26. Why have ye stolen your brethren and sold them ?

MODIFICATIONS OF THE VERB : THE NIPHAL.

163. Besides the 'Qal' ⁽¹⁾ or primary and simplest form ('species,' or 'conjugation' ⁽²⁾) of the verb, there are some other forms derived from it. The names of these are taken from the verb עָשָׂה *do, make*, which was the model verb employed by old grammarians, ⁽³⁾ just as עָשָׂה is now used by most Hebraists.

(1) עָשָׂה i. e. *light*,—without additions to the root : the other forms, by way of contrast, are named 'heavy' (עָשָׂה). But properly, 'Qal' should be named *Pā'al* : see 164, 1.

(2) A 'conjugation' does not signify in Hebrew, as in Latin or in Greek, a different mode of inflection adopted by different verbs ; it rather means a *kind of verb*. Such forms are either simple or derived : the latter may be passive, reflexive, frequentative, causative, &c. of the former : see 165.

(3) The root עָשָׂה is not well suited for a model verb. For, (*a*) the changing sound of ע is troublesome at first ; (*b*) the ש is not easily pronounced, nor (*c*) can it show the doubling (18, B) in Pi'el, Pual, and Hithpa'el ; (*d*) the verb, in Qal imperfect, takes the form עֲשֶׂה (116) instead of the more common termination —. Although עָשָׂה is very rarely used (see *Lexicons* and *Concordances*), it is much more convenient as a model verb, because its letters are all hard, unchanging consonants.

Obs. עָשָׂה is still employed, besides, in the classification of irregular verbs. Thus, the first radical is called the ע, the second, the ש, and the third, the ה, of the verb ; and verbs whose first radical is aspirate are called 'Pe aspirate' (Pe guttural ; see 4, 2, and foot-note), &c.

164. The ordinary forms or conjugations of the Hebrew verb, and their most common meanings, are the following :—

1. Qal (rather Pa'al (פָּעַל) קָטַל *he killed.*
2. Niphal (נִפְעַל) נִקְטַל *he killed himself; he was killed.*
3. Piël (פָּעַל) קָטַל *he killed often, killed many, massacred.*
4. Pual (פָּעַל) קָטַל *he was massacred.*
5. Hiphil (הִפְעִיל) הִקְטִיל *he caused to kill.*
6. Hophal (הִפְעַל) הִקְטַל *he was caused to kill.*
7. Hithpaël (הִתְפַּעֵל) הִתְקַטַּל *he killed himself.*

165. According to their meanings, these forms may be tabulated thus :—

	<i>Simple</i>	<i>Causative</i>	<i>Frequentative</i>
ACTIVE	Qal	Hiphil	Piël
REFLEXIVE	Niphal	—	Hithpaël
PASSIVE	—	Hophal	Pual

Obs. 1. The view here given is at best but general. Thus, Niphal often has a strictly passive—not reflexive—sense (167, 5), and Piël may be causative, like Hiphil (170, 3).

Obs. 2. The most important of these forms are Qal, Niphal, Piël, Hiphil, with which, accordingly, the student should be quite familiar. A *thorough knowledge of the Qal* is indispensable for mastering the other forms.

166. NIPHAL. — The ancient mark of Niphal was the prefix הִ. ⁽¹⁾
a. Only the more important נ remains to mark the perfect, one form of the absolute infinitive, and the participle. ⁽²⁾ *b.* Only the ה remains to the construct infinitive and kindred parts, viz. the imperative, and the imperfect : assimilation of the נ is marked in these by doubling dagesh placed in the first radical. ⁽³⁾

⁽¹⁾ This prefix, like the הִתְ of Hithpaël, had a reflexive sense; cf. the 7th conjugation in Arabic.

⁽²⁾ The form הִקְטַל thus comes from הִתְקַטַּל. — *Note* that the participle differs from the perfect in having its final vowel long.

⁽³⁾ Thus הִקְטַל is for הִתְקַטַּל, הִקְטַל for הִתְקַטַּל &c.; see 50, 1.

167. Significations ¹ of Niphal. — 1. The Niphal, primarily, is the reflexive of the Qal : as נִשְׁמַר *keep one's self, beware, φυλάττεσθαι*.

Obs. a. A cognate meaning is the 'tolerative' sense; as נִרְכַּשׁ *to let one's self be sought, entreated*, Ezek. 14 : 3 ; 20 : 31.

Obs. b. A true reflexive may agree in meaning with the Qal : thus נִקְרַב = קָרַב *to approach*.

¹ The middle and passive voices in Greek exhibit still closer analogy to Niphal than is here indicated.

2. Niphal may indicate the doing of an action for one's self, or its result; as *לְשַׁאל* to ask for one's self, *αἰτεῖσθαι*, 1 Sam. 20 : 6; also to obtain leave, Neh. 13 : 6.

3. It may mark reciprocity: as *נִלָּחַם* to fight, *μάχεσθαι*; *נִדְבָר* to converse, *διαλέγεσθαι*.

4. Rarely (like Hithpaël) it indicates pretence; thus *נִנֵּעַ* to smite, Ni. to feign defeat, Joshua 8 : 15.

5. Most frequently, it is the *passive* of the Qal (as *נִקְבַּר* to be buried, *θάπτεσθαι*), but also of Piël or Hiphil, when Qal is not in use.

Note. The agent of a passive verb is mostly marked (a) by *ל*, as in Prov. 14 : 20; 21 : 3; Gen. 14 : 19,—less frequently (b) by *כִּן* Gen. 9 : 11, Ps. 37 : 23, or (c) by *אֵל*, Gen. 9 : 6. See also (d) 128, b, 3.

Exercise 35.

תור	turtle-dove	[מָלַט] Pi., Hi. rescue,	(שָׁבַע) Ni. swear,	מישור	a plain
אָרוֹן	ark, chest	deliver, Ni. escape	Hi. cause to swear	נָקַל	lay snares,
פָּשַׁע	transgress	יָקַשׁ part. a fowler	[נָחַם] Ni. repent;		Ni. be caught
[שָׁמַד] ¹	Hi. destroy,	חָרַשׁ deaf	take vengeance	נָקָם	revenge, Ni.
	Ni. be destroyed	(סָתַר) Hi. hide, Ni.	תְּהַלֵּה psalm, praise,		avenge self
(שָׂאֵר) ²	Hi. leave re-	be hidden, hide self	subject of praise	חָרַם	curse; pro-
	maining, Ni. remain	נָעַר rebuke	שָׁמָּה thither, there		party devoted
		כַּאֲשֶׁר...כֵּן	as...so		

1 קוֹל הַתּוֹר נִשְׁמַע בְּאַרְצֵנוּ : 2 אָרוֹן אֱלֹהִים נִלְקַח : 3
פְּשָׁעִים נִשְׁמְדוּ יַחְדָּו אַחֲרֵית רְשָׁעִים נִכְרְתָה : 4 אֲנִי נִשְׁאַרְתִּי
לְבַדִּי : 5 נִשְׁאַרְנוּ מֵעַט מִהֲרַבָּה : 6 מִמַּחְנֶה יִשְׂרָאֵל נִמְלָטְתִּי :
7 נִפְשָׁנוּ נִמְלָטָה מִפַּח יוֹקְשִׁים הַפַּח נִשְׁבַּר וְאַנְחָנוּ נִמְלָטְנוּ :
8 מִהֲנִכְבֵּד מֶלֶךְ יִשְׂרָאֵל : 9 הַשְׁמַד תִּשְׁמְדוּן : 10 לֹא יִכְרֹת
וְלֹא יִשְׁמַד שְׁמוֹ מִלְּפָנַי : 11 הַכְּרֹת תִּכְרֹת הַנֶּפֶשׁ הַהוּא : 12
אִיךָ נִמְלָט אֲנִי : 13 מֶלֶךְ יְהוּדָה לֹא יִמְלֹט מִיַּד הַבְּשָׂדִים
כִּי נָתַן בְּיַד מֶלֶךְ בָּבֶל : 14 לֹא תִנָּתֵן אֶת־הָעִיר הַזֹּאת
בְּיַד מֶלֶךְ אֲשׁוּר : 15 אֲנִי חֲרָשִׁים תִּפְתַּחְנָה : 16 עַד־מָתִי יִהְיֶה

¹ Those verbs whose Qal is *not in use* will be enclosed in brackets.

² Those verbs whose Qal is *seldom used* will be enclosed within parentheses

הַפֶּתֶר : 17 נִשְׁבַּע יְהוָה וְלֹא יָנַחַם : 18 נִשְׁבַּעְתִּי מִקֶּצֶף עֲלֵיךְ
 וּמִגֶּרֶב־בֶּדֶן : 19 בִּי נִשְׁבַּעְתִּי כִּי לִי תִשְׁבַּע כָּל־לֶשֶׁן : 20 וְרוּעוֹת
 רִשְׁעִים תִּשְׁבַּרְנָה : 21 הָעִיר הַזֹּאת לֹא תִשָּׂרָף בְּאֵשׁ : 22 שְׁמוֹ
 לֹא יִזְכָּר עוֹד : 23 אִמְלֶמֶה־נָּא שְׁמָה : 24 כִּי־אֲשֶׁר נִשְׁפַּמְתִּי אֶת־
 אֲבוֹתֶיכֶם בֵּן אֲשַׁפֵּט אֶתְכֶם : 25 נִלְחַם אִתָּם בְּמִישׁוֹר : 26 אֱלֹהֵינוּ
 יִלְחָם לָנוּ : 27 יְהוָה אֱלֹהֵיכֶם הוּא הַנִּלְחָם לָכֶם : 28 הַשֹּׁמֵר
 לְךָ פֶּן־תִּנְקֹשׁ אַחֲרֵיהֶם אַחֲרֵי הַשֹּׁמְרִים מִפְּנֶיךָ : 29 הַשֹּׁמְרוֹ
 בְּנִפְשׁוֹתֶיכֶם : 30 הוּא אֲנַחֵם מִצָּרִי וְאֶנְקְמָה מֵאִיְבִי : 31 הַנֶּקֶם
 לִי מִרְפִּי : 32 הַמָּלֵט עַל־נַפְשֶׁךָ : 33 הַשֹּׁבֵעַ־לִי בְּאֱלֹהִים : 34
 הִנְנִי נִשְׁפַּט אוֹתְךָ : 35 הַנִּלְכָּד בַּחֲרֹם יִשָּׂרָף בְּאֵשׁ : 36 קְרוֹב
 יְהוָה לְנִשְׁבָּרֵי־לֵב : 37 הַנִּסְתָּרוֹת לִיהוָה אֱלֹהֵינוּ : 38 אֲבַבְרָה
 בַּפְּרָעָה וַיִּדְעוּ מִצָּרִים כִּי אֲנִי יְהוָה בַּהֲבָרָי בַּפְּרָעָה : 39 אֵת־
 לֹא תִמְלֹט מִיָּדוֹ כִּי תִפָּשׁ תִּתְפָּשׁ וּבִידוֹ תִּנָּתֵן : 40 אֵיךְ נִלְכְּדָה
 יִשְׂשָׁךְ וַתִּתְפָּשׁ תִּהְלֵת כָּל־הָאָרֶץ :

^a Pausal forms. ^b See 110, f. ^c See 112, 2. ^d See 125, 5. ^e See 87, 2, b. ^f See 125, 1, Obs. a. ^g See 118, a. ^h See 91, B. III. d. ⁱ See 125, 1, Obs. b. ^j See 105, c. ^k See 124, Rem. 3. ^l "By myself..." ^m See 121, Obs. ⁿ See 91, B. III. c. ^o See 73, 4. ^p In these forms, observe the retraction of the tone from the final syllable (because of another accented syllable immediately succeeding) in which, accordingly, the vowel is made short (37, and 48, 2). ^q Supply 'to follow,' or 'in following' (see 193). ^r See 124, I, 1 and 3. ^s See 126, Obs. a. ^t See 129. ^u See 104, Obs. ^v 'Secret [things] (cf. 63, Obs.) belong] to...' (see Exercise 15, note l).

Write in Hebrew

1. The seed has been sown in those fields. 2. Thou art taken in thine iniquity. 3. Ye (f.) shall be taken in your iniquities. 4. The city has been captured. 5. All their cities have been captured. 6. I was sought by (see 166, Note) them all. 7. We were sought for all that day. 8. All thy deeds are remembered before Jehovah. 9. The people are utterly (125, 1) destroyed, and their name is cut off (162). 10. Ye shall quite (125, 1) be cut off from your land, and be destroyed (158) from the earth. 11. Thine arm shall be utterly

broken. 12. His blood shall assuredly be sought for at (from) your hand. 13. When I am remembered (cf. note *s*, above) I shall be sought after. 14. The former things (cf. no. 37, above) shall no more be remembered (cf. 22, above). 15. My people shall not be forgotten, but ye shall be remembered (158) in your days of distress (80, 2). 16. Take care (beware) lest ye stumble (Niph. ; see also 117, 7) and fall (158). 17. All mine enemies will be cut off, and I shall be glorified in their destruction (in their being destroyed ; cf. note *s*, above). 18. Let us not swear by the God of heaven. 19. We have sworn and we will not repent. 20. Swear not (121) at all (cf. no. 31 in Exerc. 21). 21. Gather yourselves together unto me. 22. Thy name is very glorious. 23. How glorious are (perf.) the works of Jehovah ! 24. These are glorious (things ; 63, *Obs.*). 25. He who has escaped (128, *c*) in the battle will be captured in the plain. 26. Escape for your lives. 27. Let us beware, lest we be caught in the snare. 28. Abstain (*i. e.* keep yourselves) from all evil. 29. Let us hide (ourselves) in this cave, that we may escape (161, *Obs. c*) from the hands of our pursuers. 30. Wherefore do ye fight (117, 4) ? 31. I am not able to fight (124, *Rem. 2*) with you. 32. Avenge not yourselves (121).

PIËL AND PUAL.

168. *The doubling of the second radical forms the distinctive mark of the Piël and of its passive, the Pual. (Cf. also Hithpaël).*

1. The Dagesh is omitted (*a*) when the middle letter is an aspirate (see 9), and is but seldom (*b*) put even in strong consonants which take shewa ; thus, שָׁפְּטָהּ *they sought*. A subscribed hatafeph sometimes marks the want of dagesh in this case ; see 18, *Obs. 2*.

2. The vowels of Piël should both be patahs ('active' sounds ; cf. 111), as is seen in Arabic (2nd Conjugation),—thus שָׁפַט. (*a*) That the *former* vowel is an *a*, clearly appears in all the other parts except the perfect, where a Hîrêq is preferred, to make some difference of form. The Aramaic is שָׁפַט. (*b*) And that the second vowel, *e*, is also really an *a*, is seen (*a*) in other persons of the perfect than the third, thus שָׁפַטְתָּ ; and (*β*) in the fact that some verbs always take a patah in their final syllable, as, שָׁפַטְתָּ *he destroyed*, שָׁפַטְתָּ *he sanctified*.

3. The ך of Pual is a 'passive' sound (cf. 128, *a*).

169. Notes on the paradigms of Piël and Pual.

1. The prefix **נ**, of the Piël and all succeeding participles, is connected with the interrogative **מי**, and signifies *some one who...* The Pual participle sometimes drops this, as in 2 Kings 2 : 10, **לָקַח** for **לְקַח** *taken*.

2. Three verbs, in Piël perfect, take **ו** in their last syllable, viz. **דָּבַר** *he spoke* (**דָּבַר** in pause), **כָּפַר** *he atoned for*, **בָּשַׁם** *he washed*.

3. In the imperfect, imperative, and construct infinitive, whenever Maqqeph follows, the last syllable assumes *segól* (48, 2); see 18 and 31 in Exercise.

4. In Pual, for **ו** we sometimes find **Qāmēz-Hāṭūph**, as in **כִּנְדָּם** *died red*.

170. Piël is the *intensive active* form : its special meanings are the following :—

1. Simple intensity ; as **שָׁבַר** *to smash*, from **שָׁבַר** *to break*.

2. Repetition, or frequency ; as **קָבַר** *to bury many*.

3. Causation (cf. 172, 1) ; as **לָמַד** *to teach*, from **לָמַד** *to learn*.

Rem. Verbs which in Qal take one accusative, in Piël, with such a causative sense, may take two, as *Teach me thy statutes*, Ps. 119 : 12.

4. Help or permission given ; as **יָלַד** *to assist in child-bearing*, from **יָלַד** *to bear*.

5. Declaration, or opinion given : as **צָדַק** *to declare just, justify* ; (cf. Hiphil, 172, 2).

Obs. 1. Piël is mostly transitive ; rarely (in poetry) it is intransitive, or even passive, as **צָמַח** *to sprout*, **נִסְתַּח** *to be broken*.

Obs. 2. Piël is sometimes formed, not from the Qal of verbs, but from a noun or adjective ; e. g. **רָשָׁן** *to remove ashes*, from **רָשָׁן** *ashes* ; **עָפַר** *to throw dust*, from **עָפַר** *dust* ; **שָׁלַשׁ** *to divide into three*, &c. from **שָׁלַשׁ**. These are called 'denominative' verbs.

Obs. 3. Piël, in certain verbs, has come to bear a sense considerably different from that of Qal ; as **כָּתַב** *to write, count*, **סָפַר** *to recount, relate*.

Exercise 36.

שָׁלַם be safe, finished **שָׁאֵר** rest, [עוֹר] *Pi. blind*, (פָּלַט) *Pi. de-*
Pi. complete, restore, remainder make blind liver, rescue
pay, perform, repay (עָשָׂר) *Pi. tithe*, [קָלַף] *Pi. make* אָמַץ be strong, *Pi.*
(הָלַל) *Pi. wound ; profane* give a tenth slippery, pervert strengthen
(הָלַל) *Pi. praise* פָּקַח seeing *adj.* חָסַף weak, feeble (נָמַר) *Pi. sing*

1 **מִי בִקֵּשׁ זֹאת מִיָּדָם** : 2 **מִה־דָּבַר אֵלָיךְ הַמָּלֶךְ** : 3 **פִּי**
יְהוָה דִּבֶּר : 4 **כִּזְאוֹתֶי דִּבְרֵה הַנְּעִרָה** : 5 **לְמַה דִּבַּרְתָּ אֵלַי בְּדִבְרֵךְ**
הַזֶּה : 6 **מִן־הַשָּׂמַיִם דִּבַּרְתִּי עִמָּכֶם** : 7 **לֹא קִדְשְׁתֶּם אֹתִי** : 8

שִׁבְנִיתִי שְׁמִי שָׁם : ⁹ שְׁלַמְתִּי נְדָרִי : ¹⁰ לָמָּה שְׁלַמְתָּה רָעָה תַּחַת
 טוֹבָה : ¹¹ חָלַלְתָּ אֶת־שֵׁם יְהוָה : ¹² מִה־תִּבְקֶשׁ : ¹³ אֶת־אֲחִי
 אֲנֹכִי מִבִּקֵּשׁ : ¹⁴ מִה־נִּדְבֶר : ¹⁵ שֵׁם אֲדַבֵּר אוֹתָךְ : ¹⁶ שְׁמָעָה
 וְאֲדַבְּרָה : ¹⁷ נְדָרִי לַיהוָה אֲשֵׁלֵם : ¹⁸ אָמֵת לֹא יִדְבְּרוּ לְמַדּוֹ
 לְשׁוֹנָם דְּבַר־שֹׁקֶר : ¹⁹ שִׁבְלֹתִי אֲבַדְתִּי אֶת־עֲפִי : ²⁰ קִבֵּץ אֲקַבֵּץ
 שְׂאִירֵי יִשְׂרָאֵל : ²¹ אֶת־הָאֲבֹתִי אֲבִקֵּשׁ וְאֶת־הַחוּלָה אֲחֻזֶּק :
²² עֲשֵׂר אֲעֲשֶׂר אֵת כָּל־תְּבוּאָת וְרֹעֶךְ : ²³ הַשְׁחֹד יַעֲזֹר פְּקָחִים
 וַיִּסְלֹף דְּבָרֵי צַדִּיקִים : ²⁴ מִכַּבְּדֵי אֲכַבֵּד : ²⁵ יְהוָה מִלְּמַד יָדִי
 לְמַלְחָמָה : ²⁶ הִנֵּה שֹׁמְעָנִי אֶת־אֲבִיךָ מִדְּבַר אֶל־אֲחִיךָ : ²⁷
 עֹדֶנָּה מִדְּבַרְתָּ עִם־הַמֶּלֶךְ : ²⁸ עוֹדָם מִדְּבָרִים עִמּוֹ : ²⁹ שְׁלֵם
 לְעִלּוֹן נְדָרֶיךָ : ³⁰ לֵךְ יִשְׁלֵם־נְדָר : ³¹ קִדָּשׁ־לִי כָל־בְּכוֹר : ³²
 פִּלְטָה נִפְשֵׁי מִרְשָׁע : ³³ רָגְלוֹ אֶת־הָאָרֶץ : ³⁴ חִזְקוּ יְדֵים רַפּוֹת
 וּבְרָכִים כְּשִׁלּוֹת אִמְצוּ : ³⁵ כִּדְבַר אַחַת הִנְבְּלוֹת תִּדְבְּרִי : ³⁶
 בְּדַבְּרֵי אוֹתָךְ אֶפְתַּח אֶת־פִּיךָ : ³⁷ יֵלֵד יֵלֵד־לָנוּ : ³⁸ בָּנוֹת יֵלְדוּ
 לָהֶם : ³⁹ שְׁמָה קָבַר אֲבֹהֶם : ⁴⁰ גָּנֵב גָּנְבֵתִי מֵאָרֶץ הָעֵבְרִים :
⁴¹ כָּלֵם מִלְּמַדִּי מִלְחָמָה : ⁴² בַּיָּמִים הָהֵם יִבְקֹשׁ אֶת־עֹץ יִשְׂרָאֵל
 וַאֲיָנָנו : ⁴³ חֲטֵאתָךְ תִּכְפֹּר : ⁴⁴ גְּדוֹל יְהוָה וּמַהֲלָל מְאֹד : ⁴⁵
 הִנֵּה הַסֶּנֶה בָּעֵר בָּאֵשׁ וְהַסֶּנֶה אֵינָנו אֲבָל : ⁴⁶ עַל־הֵר סִינִי
 יִרְדֵּת וְדַבְּרִי עִמָּהֶם : ⁴⁷ אִם לֹא יִשְׁמְעוּ וְנִתְשַׁתִּי אֶת־הַגּוֹי הַזֶּה
 נִתּוּשִׁי וְאֶבֶר : ⁴⁸ הִמָּה הַלְכִים הַלּוֹךְ וְדַבֵּר וְהִנֵּה רֶכֶב־אֵשׁ
 וְסוּסֵי אֵשׁ : ⁴⁹ מִשָּׁה יֵרֵד מִן־הָהָר אֶל־הָעָם וַיִּקְדָּשׁ אֶת־הָעָם
 וַיִּכְבְּסוּ שְׂמֹלֹתָם : ⁵⁰ הִלְלוּ יְהוָה הַלְלִי נִפְשִׁי אֶת־יְהוָה : ⁵¹
 אֱהַלֵּלָהּ יְהוָה בְּחַיִּי אֲזַמְּרָה לֵאלֹהֵי בְּעוֹדִי :

^a See 139, Obs. 2. ^b See 103, 4. ^c See 117, 2. ^d See 104, Obs. ^e See 120, a. ^f See 161, Obs. ^g See 117, 4. ^h See 125, 1. ⁱ See 66, Obs. 6, b.

¹ See 117, 6. ¹ See 144. ^m See 129. ⁿ See 68, *Obs.* 1. ^o See 124
 I., 1 and 2. ^p See 105, c. ^z See 128, b, 2. ^r See 169, 1. ^s See 125, 3.
^t See 160, d. ^u See 125, 2, *Obs.* ^v See 79, 3. ^w See 168, 1, b. ^x The
 student will at once perceive the derivation of 'Hallelujah.'

Write in Hebrew

1. Jehovah hath spoken good concerning Israel. 2. The perishing thou hast not sought out, neither hast thou strengthened the sickly (cf. 21 above). 3. I have taught this people the good way (170, 3). 4. Thou hast gathered (*Pi.*) thy people out of all the lands, and hast taught (*Waw conv.*) them thy law. 5. Jehovah shall gather to himself (to him) those who seek him (his seekers), but the wicked shall he utterly destroy. 6. Why hast thou not delivered thy servant from those who seek (the seekers of) my life? 7. Strengthen my feeble hands. 8. Draw near to me, and I shall (that I may) speak with thee. 9. A wise son honours (*imperf.*; 117, 6) his father. 10. The priest will make atonement for (on account of) their sin. 11. Let us pay (120, a) our vows to the Most High. 12. Why do ye not perform (*imperf.*; 117, 4) your vows? 13. There will I place my name, and I will sanctify that house. 14. He who buries (*Pi.*, 128, c) the dead shall wash his robe. 15. Let the woman wash (117, 3, c) her clothes. 16. Speak (thou) in the ears of the children of Israel, and say (158, 159) to them, Ye shall not profane my sabbaths. 17. Let us praise the God of heaven. 18. Let us seek the king's face. 19. How long will ye speak falsehood? 20. These (fellows: 86, *Obs.*) will always be speaking (125, 2). 21. We three (147, 2) have been born to our father. 22. In the morning, all the men were dismissed (sent: *Pu.*). 23. All our fathers have been buried in one place. 24. Our blood has been poured out (*Pu.*) like (the) water. 25. Out of the ground wast thou taken (*Pu.*). 26. Let us send three spies (*Ex.* 23, note p) to spy out the land. 27. We are not their spies. 28. After they have spoken (124, I., 1, 3), let me relate to thee my dream. 29. I will sanctify my great name, that has been profaned (*Pu.* 128, c) among the nations.

HIPHIL AND HOPHAL.

171. The mark of Hiphil is the prefix ה⁽¹⁾; but, in the Perfect, *paʿal* changes into - (or -): its passive, Hophal, takes Qametz-hatûph throughout, or a Qibbûz (- or -).⁽²⁾ Additional preformatives mostly extrude the ה.⁽³⁾

(1) The vowel *a* (as in Pîl, 168, 2) is most appropriate to this essentially active form (23, Obs. 2).

(2) These third-class vowels of the Hophal mark its passive sense (22, Obs. 2); cf. Pual. Qibbuz is always used in verbs 'Pe Nun' (163, Obs.; cf. 201); thus הַיְּטָא *it was told*: more rarely is it found in ordinary verbs; e.g. קָשַׁב *prostrated* (caused to lie down).

(3) Elision of the ה occurs (a) always before the ה of participles, thus הַקָּטִיל for הַקָּטִיל; (b) generally in the imperfect, as יִקְטִיל for יִקְטִיל;—but see הַחֹשֶׁב *he shall save*, Ps. 116: 6; (c) seldom in the construct infinitive with ה which regularly takes the form הַקָּטִיל.

Obs. 1. The - in the first syllable is not essential to the Hiphil, for (a) even in Hebrew, it is readily exchanged for other sounds (see the paradigm); and further (b) it does not appear in kindred Arabic and Aramean forms.

Obs. 2. The short future Hiphil, ending in -, is the common form for jussives (120, b) and with Waw conversive (see 162, 4), as וַיִּבְדֵּל *and he divided*, Gen. 1: 7. But, in the plural, the full form with - is used both as a jussive and with Waw consecutive, as וַיִּבְדְּלוּ Neh. 13: 3.

Obs. 3. In the imperative, the 2nd. masc. has (a) commonly the shortened form הַבְּדֵל, seldom (b) the form הַבְּדִיל except with affixes (177, Obs. 2), but (c) very frequently the lengthened form הַבְּדִילָה (120, a).

Obs. 4. In Hiphil, the affirmatives ה, ה, and - have not the tone; but in the perfect, they have it, if Waw conversive is prefixed (159, b).

Obs. 5. The participle feminine assumes the form (segolate) הַבְּדִילָה.

172. Meanings of the Hiphil:—1. Hiphil is mostly causative or factitive in sense; e.g. הַקְדִּישׁ *to sanctify*.

Obs. As in Pîl, such verbs sometimes take two accusatives (170, 3).

2. It may be declarative; as הַצְדִּיק *to justify, pronounce righteous*. Cf. Pîl, 170, 5.

3. In verbs denoting quality, Hiphil may appear intransitive, as הַזָּקֵן *grow old*, הַשָּׂמֵן *become fat*; but in such examples we may still

mark the truly causative idea of the form (*acquire age, produce fat*).

4. As in Piël (170, 5), some Hiphil forms arise from nouns; e. g. *הקריש* *put forth roots*, *הקרין* *put forth horns*.

Exercise 37.

בור pit, cistern	[שכם] <i>Hi.</i> rise early,	שָׁלֵג snow	קַיִץ harvest, sum-
[שָׁלַךְ] <i>Hi.</i> cast, throw	go early	(שָׁכַל) <i>Hi.</i> be wise,	mer
עֵבֶת bond, rope	[קָהַל] <i>Hi.</i> assemble, con-	prudent	[שָׁחַת] <i>Hi.</i> act wick-
טָהוֹר pure, clean	voke, summon	אָנַר gather har-	edly, destroy;
טָמֵא unclean	[קָשַׁב] <i>Hi.</i> give heed	vest, collect	<i>Ho.</i> be corrupt

1 דָּוִד הַמֶּלֶךְ אֶת־שִׁלְמָה: 2 שָׁמַע בְּקוֹלָם וְהַמְלִכָתָּה לָהֶם
מֶלֶךְ: 3 הִנֵּה שָׁמַעְתִּי בְּקוֹלָם וְאִמְלִיךְ עֲלֵיכֶם מֶלֶךְ: 4 הַבְּדִלְתִּי
אֶתְכֶם מִן־הָעַמִּים וְהַבְּדִלְתֶּם בֵּין הַבְּהֵמָה הַטְּהוֹרָה לַטָּמֵא:
5 קִדַּשׁ אֲנִי יְהוָה וְאִבְדִּל אֶתְכֶם מִן־הָעַמִּים: 6 שָׁלוֹשׁ עָרִים
תַּבְדִּילוּ לָכֶם: 7 הִקְדַּשׁ הַקִּדְשֹׁתִי אֶת־הַכֶּסֶף לַיהוָה: 8 יִקְדִּישׁוּ
שְׁמִי וְהִקְדִּישׁוּ אֶת־קִדְשׁ יִשְׂרָאֵל: 9 הִסְתַּרְתָּ פָנֶיךָ מִמֶּנִּי: 10
אֲנֹכִי הִסְתַּר יִסְתִּיר אָבִי מִמֶּנִּי אֶת־הַדָּבָר הַזֶּה: 11 לְמַה־פָּנֶיךָ תִּסְתָּר:
12 מִדּוֹעַ יִסְתִּיר אָבִי מִמֶּנִּי אֶת־הַדָּבָר הַזֶּה: 13 אֶל־תִּסְתַּר מִמֶּנִּי
מִצּוֹתֶיךָ: 14 הִקְרַב אֵלַיךְ אֶת־אֲחִיךָ וְאֶת־בָּנָיו: 15 אֶת־בָּנָיו
תִּקְרִיב וְהִלַּבְשֶׁתָּ אֹתָם בְּתִנְתָּ: 16 אִיבִיו אֶלְבִּישׁ בִּשְׂת: 17
הַפֶּשֶׁט אֶת־אֶהְרֹן אֶת־בָּנָיו: 18 וַיַּפֶּשֶׁט מֹשֶׁה אֶת־אֶהְרֹן אֶת־
בָּגְדָיו וַיַּלְבֵּשׁ אֹתָם אֶת־בָּנָיו: 19 יְהוָה הִשְׁלִיךְ עֲלֵיהֶם אֲבָנִים
גְּדִלוֹת מִן־הַשָּׁמַיִם: 20 נִשְׁלִיכָה מִמֶּנּוּ עֲבַתִּימוּ: 21 הִשְׁלִיכוּ
אֹתוֹ אֶל־הַבּוֹר הַזֶּה: 22 עָלַיךָ הִשְׁלַכְתִּי מֵרָחֹם: 23 הִנֵּה רֹאשׁוֹ
מִשְׁלָךְ אֵלַיךְ בְּעַד הַחוֹמָה: 24 לֹא אֶצְדִּיק רָשָׁע: 25 קָרוֹב
מִצְדִּיקִי: 26 הִשְׁכֵּם בַּבֶּקֶר: 27 נִשְׁכִּימָה לַפְּרִמִּים: 28 נִשֵּׁם
אֱלֹהִים אַחֲרֵים לֹא תוֹפִירוּ: 29 אֲזַכִּירָה שְׁמֶךָ בְּכָל־דֹּר: 30
הִקְהֵל־לִי אֶת־הָעָם: 31 הִקְשִׁיבָה־נָא אֵלַי: 32 הִקְשִׁיבוּ לְקוֹל

שׁוֹפֵר : חַמְאִיכֶם בְּשִׁלְגַּי יִלְבִּינוּ : 34 מְשַׁלֵּג אֶלְבִּין : 35
 בְּסִלִּים מִתִּי תִשְׁכְּלוּ : 36 אֲנִי בְּקִיץ בֵּן מִשְׁכִּיל : 37 מִיְהוָה
 אֵשֶׁה מִשְׁכֶּלֶת : 38 בְּחֶרֶב הִקְצַפְתָּם אֶת־יְהוָה : 39 הִנְנִי
 מִשְׁחִית אֶת־הָאָרֶץ : 40 אֲרוּר זֶבַח מִשְׁחַת לְאֲדָנִי : 41 הִנֵּה
 הִנְעַר מֵת מִשְׁכָּב עַל־מִטָּתוֹ :

^a See 159, 160. ^b See 162. ^c See 160, c. ^d See 101, *Obs.* ^e See 161, *Obs. f.* ^f See 146. ^g See 125, 1. ^h '...the Holy [One] of Israel.'
ⁱ See 112, 2. ^k See 120, b and *Obs.*, also 121, a. ^l See 172, 1, *Obs.* ^m See Vocabulary at end. ⁿ See 95, *Obs.* 3. ^o See 128, a, and 129. ^p Supply the copula.
^q See 126, *Obs. a.* ^r Cf. 48, 2, and 169, 3. ^s See 155, a. ^t Vocative. ^u See 74, *Obs.* ^v See 171, *Obs.* 5. ^w '...[anything] corrupt...'

Write in Hebrew

1. Let us make us (*i. e.* to ourselves) a king, to rule over us. 2. Do not provoke Jehovah (120 b, 121), by your appointing (124) a king over you. 3. Jehovah hath separated between you and the nations (101, *Obs.*), therefore ye shall sanctify (160, c) his name. 4. Why do ye not separate (*perfect*) between the righteous and the wicked? 5. How long wilt thou hide thy face from us? 6. Jehovah hath hidden his face from us, and clothed us (*cf.* 17, above) with reproach. 7. We have provoked thee, and thou hast destroyed us. 8. Destroy not the righteous with the wicked. 9. Why have you not sanctified my name, and offered (162) the sacrifices of righteousness? 10. Sanctify unto me the sons of Aaron, that they may offer (161, *Obs. c*) sacrifices before me. 11. Let us not make mention of his name. 12. I will sanctify thy name, and make mention of thy deeds. 13. Jehovah is he that sanctifieth thee (thy Sanctifier: *cf.* 25, above). 14. Let us strip the Egyptians of their garments, and cast them into prison. 15. Behold, I will rise early in the morning (129), and offer (*Waw Conv. of Perf.*) my sacrifices to my God. 16. Wherefore have ye not given heed unto me? 17. Behold, they shall cast thee out of the city. 18. The snow will be white on the mountains. 19. We have utterly destroyed that place, and have not left a man in it. 20. Let us assemble all the elders of the city.

HITHPAËL, AND RARER CONJUGATIONS.

173. The prefix הִת of Hithpaël has a *reflexive* sense : as in Hiphil, the ה is mostly lost after additional preformatives.⁽¹⁾ The ת may be (a) assimilated,⁽²⁾ or (b) may interchange its place⁽³⁾ with the first radical.

⁽¹⁾ Thus, we have the imperfect יִתְקַטֵּל, for יִתְקַטֵּל, &c. Cf. 171, 3.

⁽²⁾ Assimilation of the ת (a) most frequently takes place before another ת, a ך or a ם, as הִטְהַר to *cleanse one's self*; (b) sometimes before נ or כ, as הִנְבֵּחַ to *prophesy*. See 50, 1.

⁽³⁾ The ת is interchanged only with sibilants, ס, צ, ש, ז; as הִשְׁמַטָּר (for הִתְשַׁמַּטָּר) to *give heed to one's self*. See 50, 2.

Obs. After צ, a transposed ת is further sharpened into ט; e. g. הִצְטַדַּק to *justify one's self*.

Note 1. As in Piël, the vowel of the final syllable (except in the participle) is often Patah, and in pause, Qāmēz : see 7, 8, 10, 15, 16, 19 in *Exercisa*.

Note 2. The passive Hothpaal is rarely found; Num. 1 : 47; 2 : 33, &c.

174. Meanings of Hithpaël. — 1. This form is properly reflexive of Piël, as הִתְקַדֵּשׁ to *sanctify one's self*.

Rem. 1. The reflex action may occasionally appear to bear more directly on an external object, as in 1 Sam. 18 : 4, *he took off (הִתְפַּשֵּׁט) his robe*.

Rem. 2. Hithpaël sometimes practically coincides, in meaning, with Qal : as הִתְאַבֵּל or אָבַל to *mourn*.

2. Sometimes this conjugation indicates pretence; as, הִתְעַשֵּׂר to *feign one's self rich*.

3. It may show reciprocity, as הִתְחַשֵּׁר to *conspire*.

4. Rarely does it assume a simply passive meaning, as הִתְכַּפֵּר to *be expiated*, 1 Sam. 3 : 14.

175. Less common conjugations are the following :—

1. Poël, pass. Poal, and refl. Hithpoël; as שׁוּרֵשׁ take root, pass. שׁוּרֵשׁ.

2. Pi'el, Pu'lal, Hithpa'lel, are all used mostly of states or colours; hence שָׁאֵן be at rest, רֵעֵן be green.

3. Pe'al'al; as סָבַח to go round quickly, palpitate; a passive form is הִסְבַּח to be made to boil.

4. Pilpel, Hithpapel; as גָּלַגַּל roll, הִתְגָּלַגַּל roll self.

5. Forms from quadriliteral roots : פָּרְשָׂא to spread out, הִשְׁקָאֵיל to turn to the left.

Exercise 38.

[פָּלַל] *Pi.* judge; *Hithpa.* [תָּתַן] give a daugh- overflow; [נָכַר] *Hithpa.* be re-
pa. intercede, pray ter in marriage; *Poel* pour out cognised; simulate
 אָנַף be angry; *Hithpa.* *Hithpa.* join af- רִאָּן prince, king [קָהַח] *Hithpalpel* de-
 show self angry finity with קָקַק carve, ordain; lay, linger
 קָחָר to-morrow קָחָר mountain-fort- *Poel* decree [אִישׁ] *Hithpoel* show
 פָּרַץ break down, break ress *pl.* וְחַ [קָדַח] *Pilpel* stir up one's self a man
 forth on, scatter קָמָא be unclean; (קָשַׁשׁ) *Poel* gather [דָּרַר] *Pilpel* dance
 [וָצַח] *Hithpa.* place *Ni. & Hithpa.* (אָמַל) languish, עָב cloud, *pl.* וְחַ ים
 self, stand pollute self droop = *Pulat* קָצוּר fortress, bulwark

1 הִתְהַלְכֵנוּ בָאָרֶץ: 2 הִנֵּה הַמֶּלֶךְ מֵתְהַלֵּךְ לִפְנֵיכֶם וְאֲנִי
 הִתְהַלֵּכְתִּי לִפְנֵיכֶם מִנְעָרִי^a עַד-הַיּוֹם הַזֶּה: 3 אֶתְהַלֵּכָה בְּרַחֲבָה:
 4 מִי יִתְפַּלֵּל-לִי^b: 5 הִתְפַּלֵּל-נָא^c בְּעַדְנוּ אֶל־יְהוָה: 6 אֶתְפַּלֵּל
 בְּעַדְכֶם אֶל־יְהוָה: 7 בַּחֲרֹב הַקְצַפְתָּם אֶת־יְהוָה וַיִּתְאַנֶּף יְהוָה
 בְּכֶם: 8 וַבְּאֵהָרֶן הִתְאַנֶּף יְהוָה מְאֹד לְהַשְׁמִידוֹ וַאֲתַפַּלֵּל גַּם־
 בְּאֵהָרֶן בְּעֵת הַהוּא: 9 נִתְפַּלֵּל אֶל־אֱלֹהֵינוּ: 10 הַמֶּלֶךְ יִתְאַבֵּל:
 11 עַד־מָתִי אַתָּה מֵתַאבֵּל אֶל־שְׂאוֹל: 12 יִשְׁבְּתִי וַאֲתַאבֵּלָה^d
 יָמִים^e: 13 הִתְאַבֵּל־נָא וּלְבָשִׁי־נָא בְּגָדֵי־אֵבֶל: 14 הִתְקַדְּשׁוּ
 לְמָחָר: 15 גַּם הַכֹּהֲנִים יִתְקַדְּשׁוּ פֶן־יִפְרֹץ בָּהֶם יְהוָה: 16 מִי
 הוּא לִפְנֵי יִתְיַצֵּב: 17 הִתְיַצְבוּ לִפְנֵי בָּאֵהָל מוֹעֵד: 18 אֶתְיַצְבָה
 עַל־מִצְוֹר: 19 שָׁמַע יְהוָה וַיִּתְעַפֵּר: 20 הִתְעַפְּרָת עִם־מִשִּׁיחָךְ:
 21 לֹא תִתְחַתֵּן בָּם: 22 הִתְחַתְּנוּ אִתְּנוּ^f: 23 הִנֵּה דוֹד מִסְתַּתֵּר^g
 עִמָּנוּ בַּמִּצְדֹּת: 24 אֲשַׁתְּמָר^h מַעוֹנִי: 25 מִה־נִּצְטַרֵּק: 26 אֶל־
 תַּסְמָאוֹⁱ בְּכָל־אֵלֶּה: 27 לָמָּה זֶה אֶת מִתְנַפְּרָה^j: 28
 עֲבוֹת זֶרְמֵנוּ מִיָּם: 29 רִחֲנִים יְחֻקְקוּ צָדֵק: 30 הִנֵּה שֵׁם אִשָּׁה
 מְקִשֶׁשֶׁת^k עֲצִים: 32 סִכְסְכֵתִי מְצָרִים בְּמְצָרִים^m: 31 אֶת־אֲבִיו
 יִסְכְּסֵךְ יְהוָה: 33 דוֹד מְכַרְכֵּר בְּכָל־עֵץ: 34 הִתְאַנָּה אִמְלָלָה:

לֹא־הִתְמַהֲמַהְתִּי לִשְׂמֹר מִצֻּרֶיךָ : 36 וְהִתְאַשְׁטִינוּ :

^a See 143, 2, c. ^b Cf. 48, 2, and 162, 3. ^c See 162, 4, b. ^d '[for some] days : ' see 208, 5. ^e See 117, 7. ^f See 87, Obs. ^g See 104, Obs. ^h See 173, 3. ⁱ See 87, 2, b. ^k See 173, 2. ^l See 127. ^m '...Egypt against Egypt,' i. e. a civil war in Egypt. ⁿ Isaiah 46 : 3.

Write in Hebrew

1. Walk (*Hithpaël*) before us. 2. Do not walk in his ways. 3. Let us walk in the ways of righteousness. 4. Intercede (pl.) for me, I beseech you, with the Lord (cf. no. 5, above). 5. Why will ye not pray for me? 6. Let us pray for them. 7. We provoked our mistress (135, 2), and she showed herself angry with us. 8. Behold, they are praying in the temple. 9. We heard the priest praying for the people. 10. Do not mourn. 11. Why have ye mourned these many days (86, Obs. a)? 12. Why art thou mourning for thy husband (cf. 11, above)? 13. Let us sanctify ourselves, and stand (that we may stand) before the Lord. 14. Why did ye not sanctify yourselves for that day? 15. No man shall (=A man shall not) stand before thee. 16. Let us join affinity with them. 17. Behold, he is hiding (himself) in yonder cave. 18. Where are they (106) hiding (themselves)? 19. Who can justify himself before Jehovah? 20. Do not make a pretence. 21. Let us not delay in pursuing (to pursue) our enemies. 22. The vines languish.

AFFIXES TO VERBS.

176. As has already been remarked (105), a personal pronoun, used as the *object* of a verb, (1) may be combined with אֲנִי, and then stand separate. But (2) much more frequently the pronoun is *appended as an affix* (60, 3) to the verb, forming one word with it.

Thus, *he kept me* may be rendered by אֲנִי שָׁמַר or שָׁמַרְתִּי. But these two possible constructions are properly available only when the object is different from the agent : reflex action should be expressed by Niphal (167, 1) or Hithpaël (174, 1). But see also 213, III.

Obs. Although these affixes are mostly used to indicate direct accusatives, sometimes, with neuter verbs—especially in poetry—they stand for datives, &c., as אֲנִי נִלְוֵה *he grew up with me* Job 31 : 18.

177. Three points require consideration : (1) the changes made on verbal forms before receiving affixes ; (2) the forms these affixes themselves assume ; (3) the vowel-sound which may be interposed between the verb and affix.

A. The fewest changes are presented by the *Hiphil-forms*, since these have two firm vowels in the stem. The forms of this conjugation, prepared for affixes, are these :—

	PERFECT		IMPERFECT		INFINITIVE	
	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>	הִקְטִיל	
3 m.	הִקְטִיל	הִקְטִילוּ	יִקְטִיל	יִקְטִילוּ	IMPERATIVE	
3 f.	הִקְטִילָהּ		תִּקְטִיל	תִּקְטִילוּ	<i>Sing.</i>	<i>Plur.</i>
2 m.	הִקְטִילְתָּ	הִקְטִילְתֶּם			הִקְטִיל	הִקְטִילוּ
2 f.	הִקְטִילְתְּ				הִקְטִילִי	הִקְטִילוּ
1 com.	הִקְטִילְתִּי	הִקְטִילְנוּ	אִקְטִיל	נִקְטִיל		

Obs. 1. The deviations from the common forms are mostly cases where an older termination is resumed ; thus, in the perfect sing. 3 fem. הִקְטִילָהּ for הִקְטִילָה (66, *Obs. 4* ; 81, 2, *b*), 2 fem. הִקְטִילְתְּ for הִקְטִילְתִּי (90, 2) ; in the plural, the 2d pers. ending תִּקְטִילוּ is for תִּקְטִילוּ : cf. the Arabic.

Obs. 2. In the imperfect, infinitive, and imperative, the final Htréq is tenaciously maintained. See 171, *Obs. 3, b*.

B. The Affix-forms are these :—

	3rd.	2nd.	1st.
Sing. m.	הוּ, וּ, (ה') ; f. הָ, הֵ, הֶ :	m. הָ ; f. הָ :	com. הָ
Plur. m.	הֵם, מְ, טוּ ; f. הֵן, י :	m. הֵם ; f. הֵן :	com. הֵן

Rem. The *k* sound of the 2nd. person affixes may have been adopted for the purpose of more clearly distinguishing them from the affirmatives with the proper *t* sound : cf. the 2nd person *suffixes*, and conversely 113, 4.

C. (a) Verb-forms which end already with a vowel, do not need a helping sound between them and the affix following. (b) But those which end in *consonants* need some such sound. Hence (1) before הָ, הֵ, and הֶ is placed *shewa*, which, with the first of these forms, is *vocal*, and (a) in pause becomes *sgól*, (b) taking the tone (42). (2) Before the other affixes (a) the Perfect takes an *a* sound (־, ־), while (b) the Imperfect and Imperative take *e* (־), the former sometimes *a*.

Thus הִבְדִּילָנוּ *we separated them* ; הִבְדִּילְתָּ (pause הִבְדִּילְתָּ), on the other hand הִבְדִּילְתֶּם and הִבְדִּילְתְּ seldom הִבְדִּילְתִּי.

Rem. That the 'union-vowel' *a* in the Perfect is really an old ending seems to be proved by the inflection of the verb in Arabic.

Exercise 39.

יָשַׁע (7) salvation פָּסֶל image, idol; [פָּלַם] H² reproach, דָּבַדָּךְ tread; H².
 קָעַם be angry; H². pl. in actual put to shame make to walk,
 provoke use פָּסִילִים עוֹר skin lead, guide

1 יְהוָה הִלְבִּישָׁנִי בְּגָדֵי-יָשַׁע: 2 אֵתָהּ הִבְדִּלְתָּם לָךְ לְנַחֲלָה:
 3 לֹא הִסְגַּרְתָּנִי בְּיַד אֹיְבִי: 4 לָמָּה הִרְגָּזְתָּנִי: 5 הִלְבִּשְׁתָּיו^a
 פָּתַנְתָּךְ: 6 הִרְכַּבְתָּךְ עַל-פָּמִתִּי אֲרָץ^b: 7 מֵרַחֵם הִקְדַּשְׁתָּךְ:
 8 מִדּוֹעַ הִכְעִיסוּנִי בְּפֶסְלֵיהֶם: 9 לֹא הִכְלַמְנוּם^c: 10 אֲנִי יְהוָה
 אֱלֹהֶיךָ מִדְּרִיכֶךָ: 11 הִנְנִי מְשַׁחִיתָם: 12 לָנוּ הִסְגִּירָה בְּיַד
 הַמֶּלֶךְ: 13 הָאֱלֹהִים שָׁלַח מַלְאָךְ לִירוּשָׁלַם לְהַשְׁחִיתָהּ: 14 לֹא
 יִתְיַצֵּב אִישׁ בְּפָנֶיךָ עַד-הַשְׁמִידֶךָ אֹתָם: 15 הוֹכִירְנִי: 16 בְּצֵל
 בְּנָפֶיךָ תִּסְתִּירְנִי: 17 הִדְרִיכְנִי בְּאַמְתָּךְ: 18 לֹא אֲשַׁחִיתָם: 19
 אֶל-תִּשְׁחִיתֵהוּ: 20 אֲשַׁמְרֶם: 21 נִשְׁלִיכֵהוּ בְּאַחַד הַבְּרוֹת: 22
 הַשְׁלִיכֵהוּ אֶל-הַיּוֹצֵר: 23 בְּגוֹי נָכַל אֲכַעִיסָם: 24 עוֹר^d וּבָשָׂר
 תִּלְבִּישָׁנִי: 25 לָמִי תִמְשְׁלוּנִי: 26 זָנַחְתָּ וְתִכְלִימְנוּ: 27 קָרוֹב
 מִצְדִּיקִי:

^a See 172, Obs. ^b See 74, Obs. ^c See 24, 5, 6. ^d See 171. ^e '[It
 will be] to us [i. e. ours] to deliver...'
^f See 124. ^g See 117, 4.

Write in Hebrew

1. Jehovah hath wholly separated (125, 1) thee to him [self] from the nations. 2. These nations have utterly provoked me with their abominations. 3. Ye have provoked him to destroy you. 4. We will strip thee (172, 1) of thy beautiful garments (83, 1 and 80, 2), but clothe him with my new tunic (76, 3). 5. Why did ye make them ride upon my asses? 6. May Jehovah hide thee under the shadow of his wings (cf. 16, above). 7. We shall not deliver thee into his hands. 8. I shall utterly destroy them from off the earth. 9. Lead us in thy righteous ways (83, 1 and 80, 2). 10. Jehovah is his guide. 11. Thou hast sanctified them. 12. I am Jehovah, thy sanctifier. 13. Do not cast them into the sea. 14. Let us not mention them at all. 15. I shall not justify thee in this (63, Obs.).

16. Ye shall not justify them in their iniquity. 17. We shall appoint thee king over us. 18. Why have ye appointed him king? 19. It is yours to offer them (bring them near) to Jehovah. 20. Cast ye him into the devouring fire.

AFFIXES TO VERBS.

178. On turning to the other portions of the verb besides Hiphil, it soon becomes apparent that *verbal forms assuming affixes are treated as if they were nouns*. Thus (1) Piël, Hithpaël and other parts which terminate in —, and otherwise have forms like first-declension nouns (131), are treated as if they were actually such: (2) the Qal infinitive construct, and the imperative, ending in o, are viewed as third-class *segolates* (132): (3) all other parts are like the third-declension nouns (138).

1. Hence קָבְצוּם *he gathered them*, וְהַלְלָהּ *to magnify thee*, אֶתְּחַלֵּץ וְיִתְכַבְּרָנִי *I will deliver thee, and thou shalt glorify me*, Ps. 50:15.

2. Thus לִשְׁכַּרְךָ, but also לִשְׁפָטִי; שִׁפְטָנִי *judge me*, Ps. 26:1, from שָׁפַר; but בְּהַנִּי try me, in v. 2, from נָחַן.

3. Thus יִשְׁכַּרְנִי, but יִשְׁכַּרְךָ; יִשְׁכַּרְנִי, יִשְׁכַּרְךָ, &c.

179. The perfect Qal, which suffers more through vowel-changes than some other parts, is here presented in its altered form, before assuming affixes:—

<i>Sing.</i>		<i>Plur.</i>	
3 m.	קָטַל (קָטַל with heavy affixes)	3 c.	קָטְלוּ
3 f.	קָטְלָה		
2 m.	קָטַלְתָּ (קָטַלְתָּ)	2 m.	קָטַלְתֶּם
2 f.	קָטַלְתִּי (קָטַלְתִּי)		
1 c.	קָטַלְתִּי	1 c.	קָטַלְתִּי

Rem. Of course, verbs whose first radical is aspirate demand a hataeph for a simple shewa (29), e. g. אָהַבְתִּי *he loves thee*.

180. An affix gains in emphasis by the insertion of a Nun between it and the verbal form: this letter has been named *Nun Epenthetic* (better *Nun Demonstrative*). But it is only found where these conditions are fulfilled: the verb must (1) be of the imperfect¹ form, (2)

¹ Very few exceptions occur: see 43 in Exercise.

end with the final radical, and (3) be in pause. The Nun is, for the most part, fused with the preceding consonant, in which case it is represented by a doubling Dagesh.

Thus *תִּנָּדְלָנוּ thou magniftest him*, from *תִּנָּדַלְנוּ I shall gather thee*; see also 50, 4. In some cases, however, the Nun evidently constitutes part of the original form of the verb, as *יִשְׁתַּנֵּן Is. 60:7, 11.* (Cf. 118, a). Uncontracted forms, such as *יִמְצְאוּנָה Jer. 2:24*, are poetic and rare.

Exercise 40.

hand <i>f.</i>	thrust through,	can, be able	maiden, virgin
<i>Pi.</i> chastise,	pierce	purge, refine,	[<i>Pi.</i> precede, an-
correct	only, but	purify	tipicate, prevent

1 הַמֶּלֶךְ מִלְטָנוּ מִבֶּרֶךְ פְּלִשְׁתִּים : 2 יְהוָה סִגְרָנִי בִירָדָה : 3 אֲנִי
 יְהוָה מִקְדָּשׁוֹ : 4 אֲנִי יְהוָה מִקְדָּשְׁכֶם : 5 לְמִדְתִּי מִנְעוּרִי : 6
 יְהוָה אֱלֹהֶיךָ מִלְמַדְךָ : 7 עַם-עֹז יִכְבְּדוּךָ : 8 יִרְאִי יְהוָה הִלְלוּהוּ
 זֶרַע יַעֲקֹב בְּבִדְוָהוּ : 9 הַיּוֹם הַזֶּה יִסְגְּרֶךָ יְהוָה בְּיָדִי : 10 יִרְאֵת
 אֱלֹהִים אֶלְמַדְכֶם : 11 קִבְּצֵנוּ יְהוָה מִן-הַגּוֹיִם : 12 יִסְרְנִי יְהוָה
 אֶךְ בְּמִשְׁפָּט : 13 שְׁמוֹר אֶת-יוֹם הַשַּׁבָּת לְקָדְשׁוֹ : 14 לֹא-יִכְלֹ
 אַחֲרֵי דְבָרוֹ לְשֹׁלֵם : 15 שִׁפְטֵנִי יְהוָה בְּצִדִּיקִי : 16 שְׁלַח חֲבִירְךָ
 וְדַקְרָנִי בָהּ : 17 זְכַרְנִי וּפְקָדֵנִי : 18 בִּקֵּשׁ שְׁלוֹם וְרִדְפָהוּ : 19
 רִדְפוּ וְתַפְשׁוּהוּ : 20 תַּפְשׁוּם חַיִּים : 21 דֹּד שְׁלַחְנִי אֵלֶיךָ :
 22 יְהוָה זְכַרְנוּ : 23 יְהוָה נִתְנָה כֹהֵן : 24 הִנְנִי צִרְפָם וּבְחִנָּתִים :
 25 אֲנֹכִי לֹא שְׁלַחְתִּים : 26 זֶה-לִּךָ הָאוֹת כִּי שְׁלַחְתִּיךָ : 27 קָרַב
 אֵלַיךָ בִּי קִרְשְׁתִּיךָ : 28 הִנֵּה אֲנֹכִי עִמָּךְ וְשִׁמְרְתִּיךָ : 29 אֵלִי
 אֵלִי לָמָּה עֲזַבְתָּנִי : 30 עֲלֻמוֹת אֶהְבֹּד : 31 אִשׁ שִׁרְפָתָם : 32
 חִיָּה רָעָה אֶכְלֶתְהוּ : 33 טוֹב וַחֲסֵד יִרְדְּפוּנִי כְּלִימֵי חַיִּי : 34
 לָמָּה תִרְדְּפוּנִי : 35 אֶלְנָא תִקְבְּרֵנִי בְּמִצְרַיִם : 36 נִתְפָּשִׁים חַיִּים :
 37 אֲנֹכִי לֹא אֲשַׁבְּחֶךָ : 38 לָמָּה תִשְׁאַלְנִי : 39 לֹא אֲזַכְּרֶנּוּ : 40
 יְהוָה יִשְׁמְרֶךָ מִכָּל-רָע : 41 מֶה-אֲנֹשׁ כִּי תִזְכְּרֶנּוּ וּבֶן-אָדָם כִּי

תִּפְקְדֵנוּ : 42 בִּפְקֹד תִּפְלֹתֵי תִקְדָּמְךָ : 43 חֲפָצַי צִדְקָךָ : 44
 פִּשְׁעֵינוּ אֶתְּהָ תִכְפֹּרם : 45 בְּחִנְתֵּנוּ אֱלֹהִים צִרְפָּתֵנוּ כְּצִרְךָ
 כִּסֶּף : 46 אֶתְּהָ גְמֻלָּתִי הַטּוֹבָה וְאֲנִי גְמֻלָּתְךָ הָרָעָה :

^a Supply the copula. ^b See 143, 2, c. ^c Vocative. ^d See 125, 4, a.
^e See 144. ^f See 176, Obs. ^g Gen. 37 : 4. ^h See 32, 5. ⁱ See Ex-
 ercise 16, note h. ^k See 112, 2. ^l See 19, 4. ^m Is. 65 : 5. ⁿ It will
 be observed (Matt. 27 : 46) that this sentence from the Psalms, appropriated by
 our Lord on the cross, was there uttered in the cognate Aramaic. ^o See
 110, d. ^p See 117, 2. ^q See 55, c.

Write in Hebrew

1. Who rescued them? 2. Let us rescue them. 3. Thy God hath
 rescued thee from the hand of thine enemies. 4. Who will deliver
 them into our hand? 5. We will not deliver thee into their hand.
 6. Teach me thy ways. 7. Teach (ye) them his ways. 8. I will ga-
 ther you from all the lands. 9. Keep (thou) him from evil. 10.
 We shall keep thee in thy way. 11. Keep (ye) them in the way of
 truth. 12. Remember (thou) us. 13. We remember them. 14.
 All the days of my life will I remember them. 15. We know thee
 who thou art. 16. I do not know him. 17. Let us capture him
 alive. 18. I anointed thee king (for king) over Israel. 19. Do not
 ask him. 20. Let us bury them in that cave. 21. His sons went
 down to bury him. 22. The maiden took them. 23. Why have
 ye forsaken them?

PART SECOND.

THE IRREGULAR VERBS &c.

PART SECOND.

THE IRREGULAR VERBS.

181. Some deviations from the model of the verb, as it has now been given, are caused when any of the radicals happens to be (a) an aspirate, or (b) a quiescent letter; or (c) when the assimilation of a radical takes place.

A. 'Aspirate' Verbs are subdivided thus:—(1) 'Pe Aspirates,' i. e. verbs whose first radical is an aspirate (163, *Obs.*), as חָשַׁב *to think*: (2) verbs 'Ayin Aspirate,' as בָּחַר *to choose*: (3) verbs 'Lamed Aspirate,' as שָׁמַע *to hear*.

B. In the 'Quiescent' Verbs, the consonantal sound of the weak letter merges in the vowel which precedes. This class comprises (1) 'Pe Aleph' Verbs, as אָכַל *to eat*; see 185: (2) 'Pe Waw' Verbs, properly so called (see 187), although the ו is often written י, as יָרַד for וָרַד *to descend*: (3) 'Pe Yod' Verbs (proper); as יָנַס *to suck*; see also C, 2: (4) Verbs 'Ayin Waw,' such as מָוֹת *to die*: (5) Verbs 'Ayin Yod,' as רִיב *to contend*: (6) Verbs 'Lamed Aleph'; as קָרָא *to call*: (7) Verbs 'Lamed He,' as קָנָה *to buy*.

C. Contracted Verbs include (1) Verbs 'Pe Nun,' as נָזַר *to vow*: (2) some Pe Yod verbs which are inflected like the verbs Pe Nun, as יָצַת *to set on fire*: (3) 'Double Ayin' verbs, as קָבַב *to go round*.

Obs. Many verbs are doubly irregular; e. g. נָנַע *he smote*, is both Pe Nun and Lamed Aspirate; עָשָׂה *to do*, is both Pe Aspirate and Lamed He.

182. PE ASPIRATE VERBS. — *Rules.* I. Where the first radical of common verbs assumes *simple* sh^wa vocal, Pe Aspirates require a *composite* instead.

The hateph used is mostly הֿ: but verbs with א as their first radical prefer וֿ; e. g. הָרַג *kill*, but אָכַל *eat*.

II. When it is otherwise indifferent, (a) preformatives assume the simple vowel corresponding to the composite sh^ewa under the aspirate succeeding them; but (b) if the vowel under the preformatives characterise the form, they give the aspirate a vowel like their own.

Qal forms give illustrations of the former case; thus לָהַרֵג *to kill*, לֹאֵכֵל *to eat*, יָעֻב *he will leave*. But in Niphal, Hiphil, Hophal, the class of vowel under the preformative remains, and regulates what follows it; hence נִקְמָר *he will avenge*, יִקְמֹד *he will see*, &c. See, however, 20 in Exercise, and 11, c.

Obs. 1. In Qal imperfect, verbs which end in *o* begin with *a*, but those which terminate in *a* begin with *e*, as also verbs which are at once Pe Aspirate and Lamed He; thus יַעֲבֹר *he will serve*, but יִחְזֹק *he will be strong*, יִחְזֶה *he will see*.

Obs. 2. Strong aspirates sometimes do not accept a composite sh^ewa: yet the preformatives assume their vowels just as if they did; thus יִחְמֹד *he will desire*, יִחְדֹל *he will cease*. This is the 'hard' pronunciation of the aspirate.

III. When, further, a vowel-affirmative (י, י־, or ה־) is added to the root, the composite sh^ewa under the aspirate becomes a short vowel; as יַעֲמִיד, from יַעֲמִד.

IV. The doubling of the first root-letter, in some parts of Niphal, being impossible, the vowel which precedes it is made long (9), hence we have יִהְיֶה for יִהְיֶה.

Exercise 41.

חָכַם be or become דָּג fish דִּמְעָה tears (cf. 68, Obs. 6) מִקְנֵה cattle
wise חָכְמָה תָּם, integrity, אֲסָן support; חִי. be- חֵרֵשׁ be deaf, dumb
עֲצָה counsel יְנוּחָה innocence לִיב, trust; נִי. be חִי. keep silence
שְׂעִיר he-goat [אִן] חִי. listen to, טְרִישׁ, faithful; be מִקְהָה staff
(אֶלֶף) פִּי. teach שָׁמַר established חִקֵּר search

1 שְׁמַע וְחָכֵם: 2 שְׁמַעוּ מִדְּבַר וְחָכְמוּ: 3 שְׁמַע עֲצָה לְמַעַן
תְּחַכֵּם בְּאַחֲרֵיתָהּ: 4 לָמָּה זֶה עֹזְבֶתֶן אֶת-הָאִישׁ: 5 אֶל-נָא
תַּעֲזֹב אֶתְּנוּ: 6 הָאָרֶץ תַּעֲזֹב מֵחֵם: 7 לֹא יִחְדַּל אֲבִיוֹן מִקְרֵב
הָאָרֶץ: 8 הַקְּלוֹת יִחְדְּלוּ: 9 לֹא תַעֲבְדוּ אֶת-מֶלֶךְ בָּבֶל:
10 אָדָם אֵין לַעֲבֹד אֶת-הָאֱדֻמָּה: 11 עֹזְבֹתָם אֹתִי וְתַעֲבְדוּ
אֱלֹהִים אֲחֵרִים: 12 חֲדַל מִמֶּנּוּ וְנַעֲבֹדָה אֶת-מִצְרַיִם כִּי טוֹב
לָנוּ עֲבֹד אֶת-מִצְרַיִם: 13 מִי-יַעֲמִיד לִפְנֵיהֶם: 14 הַשְׁעִיר יַעֲמִיד

חִי לִפְנֵי יְהוָה : ¹⁵ כִּי־תַעֲבֹר בְּמַיִם אַתָּה אֲנִי : ¹⁶ נַעֲבֹרָה־נָא
 בְּאַרְצָךְ לֹא נַעֲבֹר בְּשָׂדֶה וּבְכָרֶם : ¹⁷ אַעֲבֹרָה בְּאַרְצָךְ : ¹⁸
 בְּרַגְלִי אַעֲבֹרָה : ¹⁹ אָמַר לַנֶּזֶר וַיַּעֲבֹר לִפְנֵינוּ וְאַתָּה עֹמֵד :
²⁰ לָמָּה תַעֲבֹרָתָ הַעֲבִיר אֶת־הָעָם הַזֶּה אֶת־הַיַּרְדֵּן לְהַאֲבִידָנוּ :
²¹ חֹזֶק לְבַלְתִּי אֶכֶל הָדָם : ²² תְּחַזְקֶנָּה יְדֵיכֶם : ²³ שֵׁם אִשָּׁה
 גְּדֹלָה וְתַחֲזֹק־בוּ לֹא־לֶחֶם : ²⁴ עָרְנוּ מַחְזִיק בְּתַמְתּוֹ : ²⁵ גַּם
 אֲוִיל מַחְרִישׁ חֶכֶם יִחְשֹׁב : ²⁶ הַחֲרֹשׁ וְאֲאֻלָּף חֲכָמָה : ²⁷
 מְדוּעַ נִחְשָׁבְנוּ בְּבִהְמָה : ²⁸ הָאֵכֶלְתֶּם לֶחֶם דְּמָעָה : ²⁹ אֶל־
 תִּאֲמָנִי בָם : ³⁰ אִם לֹא תִאֲמִינוּ בִּי לֹא תִאֲמָנוּ : ³¹ בְּרִיתִי
 נִאֲמַנָּה לֹו : ³² אֲבָרֶם הָאֲמִין בִּיהוָה וַיִּחְשָׁבָה לוֹ צָדָקָה : ³³
 "לֹא עַת הָאִסָּף הַמִּקְנָה : ³⁴ הָאֻזִּינָה־זֹאת : ³⁵ הַמִּטָּה נִהְפָּךְ
 לְנִחֹשׁ : ³⁶ אֱלֹהִים יַחְקֹר־זֹאת : ³⁷ תִּאֲכַל הָאָרֶץ וְגַם דָּגֵי הַיָּם
 יִאֲסֹפוּ : ³⁸ הָאִסָּף יִאֲסָף עָלֶיךָ כָּל־יִשְׂרָאֵל : ³⁹ דָּם זֶה הַחַרֵּב
 נִחְרְבוּ הַמַּלְכִּים :

^a See 119, *Obs.* 1. ^b See 117, 7. ^c See 87, *Obs.* ^d See 167, *Note*.
^e See 118, *a*. ^f See 80, 3. ^g See p. 61, foot-note. ^h 'gods.' ⁱ See 161,
Obs. *c*. ^k See 124, *Rem.* 2. ^l See 117, 8. ^m 'shall be made to stand'
 [Hophal] *i. e.* set, placed. ⁿ See 117, 5. ^o Observe the different forms and
 shades of meaning in these imperfects. ^p See 1 Sam. 9 : 27. ^q See 112, 2.
^r Note the peculiar pointing of this form. ^s See 172, *Obs.* ^t See 124, *Rem.* 3.
^u See 117, 3, *c*. ^v Supply the copula. ^w See 129. ^x See Prov. 17 : 28.
^y See 120, *b*, and *Obs.* ^z See 193, *b*. ¹ See 127. ² Hos. 4 : 3. ³ See 86, *a*.
⁴ See 2 Kings 3 : 23.

Write in Hebrew

1. O women (73, 1), love your husbands. 2. O fools, when will
 ye be wise? 3. Cease not to mourn for (on account of) the forsaken
 (ones). 4. Cease mourning for the dead (pl.) 5. Do not (pl.) pass
 through this field of mine (86, 2, *e*). 6. Cursed (be) his loved (ones).
 7. Ye have oppressed and forsaken the poor. 8. Ye have loved evil
 and taken hold of iniquity. 9. Let me cross over, pray, to eat of
 (*i. e.* from) the fruit of that tree. 10. If thou (*f.*) wilt be utterly silent

(125, 1) at this time, then (161) salvation will arise (stand) to the Jews from another place. 11. Why dost thou still (129) maintain (keep hold of) thine integrity? 12. It is better for us to perish in this great and terrible wilderness (76) than to serve the Egyptians. 13. Take hold of thy staff, and stand before me. 14. Saddle me (*i. e.* for me) the ass. 15. I did not believe his word, and took (thought) him for a liar. 16. Why did ye not believe these trustworthy (*partic.*) witnesses? 17. His words have been trustworthy. 18. Behold, *ye* (112, 2) could not stand before him, and how shall *we* stand?

‘AYIN ASPIRATE VERBS.

183. 1. Whenever the regular verb takes simple sh^wa vocal, the second radical takes Hateph-pataḥ (10).

Thus שָׁחֲטוּ *they slay*. From this = again may be taken = as the vowel for a short syllable preceding it (cf. 11); hence, in Qal imperative שָׁחֲטוּ, and the feminine form of the infinitive אֲחַכֶּה *to love* (123, 1, *b*).

2. In Piël, Pual, and Hithpaël, the second radical may cause the vowel that precedes it to be lengthened (9).

Hence בָּרַךְ, בָּרַךְ (for בָּרַךְ, בָּרַךְ), *to bless, be blessed*; but בָּעַר *to consume*, נָאץ *to despise*.

3. So little influence has the aspirate over a vowel following, that only in Qal Imperfect and Imperative, and in the plural feminine of these same parts in Niphal, Piël, and Hithpaël, is the = always changed to = : in Piël Perfect it sometimes remains.

Exercise 42.

[קַחֲלִי] <i>Ni.</i> be terri-	[שָׁרַת] <i>Pi.</i> serve, at-	[קָאֵן] <i>Pi.</i> refuse	(רָחַם) <i>Pi.</i> pity,
fied, tremble;	tend, minister	קָרַף	tear in pieces
<i>Pi.</i> terrify	(אָחַר) <i>Pi.</i> tarry; re-	[שָׁעַן] <i>Ni.</i> lean, re-	נָרַשׁ drive out,
פְּתִי folly, simplicity	tard, defer	cline, rest	expel; <i>Pi.</i> id.

1 אֲבָרְכָה מְבָרְכִיךָ : 2 בָּרַךְ אֲבָרְכְּךָ וְהִתְבָּרְכָה בִּירְעָךָ כָּל
 גִּוְיֵי הָאָרֶץ : 3 בָּרְכִי נַפְשִׁי אֶת־יְהוָה : 4 אֶת אֲשֶׁר־הִתְבָּרַךְ

מְבָרֵךְ : 5 מְבָרַכְתָּ יְהוָה אֲרָצוֹ : 6 פְּלִשְׁתִּים נִלְחָמוּ בְּיִשְׂרָאֵל :
 7 לֹא תִלָּחֲמוּ עִם־אֲחֵיכֶם : 8 נִלְחָמָה אוֹתָם בְּמִישֹׁר : 9 נִפְשִׁי
 נִבְהִלָּה מְאֹד : 10 יִבְהִלּוּ כָל־אֲבִי : 11 עַד־מָתִי תִאָּהֲבוּ פָתִי :
 12 אֲנִי אֶהְבֵּי אֶהֱבֶ׃ : 13 כָּל־מְנַאֲפִים : 14 לֹא תִנָּאֵף : 15
 אֶהֱבֶ׃ אִשָּׁה אֶהֱבֶ׃ רַע וּמִנְאָפֶת כֹּאֲהֶבֶת יְהוָה אֶת־בְּנֵי
 יִשְׂרָאֵל : 16 מְלִכֵיהֶם יִשְׁתַּנֵּן : 17 הִנֵּנִי מִשְׁרַת אֶת־יְהוָה :
 18 בָּעֵת הַהוּא הִבְדִּיל יְהוָה אֶת־שִׁבְט הַלֵּוִי לַעֲמֹד לִפְנֵי יְהוָה
 לְשִׁרְתּוֹ וּלְבָרֵךְ בְּשֵׁמוֹ : 19 בָּחֲרוּ הַיּוֹם אֶת־מִי תַעֲבֹדוּ : 20
 מִחֲמַאֲתִי טַהֲרֵנִי : 21 הַטַּהֲרוּ הַכֹּהֲנִים וְהַלְוִים בְּאַחֲדִי וַיִּשְׁחָטוּ
 הַפֶּסֶח : 22 קִרְבֵּתִי צִדְקָתִי לֹא תִרְחֹק וּתְשׁוּעָתִי לֹא תֵאָחֵר :
 23 קִרְבוּ רִיבְכֶם : 24 טָרַף טָרַף יוֹסֵף : 25 אֵין לֵהִי מְנַחֵם
 מִכָּל־אֶהְבִּיהִ : 26 אֲנֹכִי אֶנְחַמְכֶם וּבִירוּשָׁלַם תִּנְחַמוּ : 27 נִשְׁעֲנוּ
 עַל־אַלְהֵי אֲבוֹתֵיהֶם : 28 רַחֲצוּ רַגְלֵיכֶם וְהִשְׁעֲנוּ תַּחַת הָעֵץ :
 29 בְּרַחֲמֵי אָב עַל־בָּנִים רַחֵם יְהוָה עַל־יִרְאָיו : 30 גִּרֵּשׁ אֶגְרִישׁ
 אֶתְכֶם מִזֶּה : 31 שְׂאֵר הַיְּהוּדִים נִקְהָלוּ וַעֲמֹד עַל־נַפְשָׁם : 32
 עָלֶיךָ הוֹרֵגְנוּ כָל־הַיּוֹם : 33 הִנֵּה אֲחִיד מִתְנַחֵם לָךְ לְהִרְגֶּךָ :
 34 עִם־נִבְל נֶאֱצוּ שְׂמֹךְ : 35 מֵאֲנָה הִנָּחֵם נִפְשִׁי :

^a See 29, b. ^b Piél imperative. ^c See 105. ^d Supply the copula.
^e See 128, b, 3. ^f Note the peculiar pointing of this word. ^g Pausal form,
 contracted from אֶהֱבֶ׃ : see also 117, 4. ^h See 129. ⁱ See 22, 1. ^j Hos.
 3 : 1. ^k See 124, I, 1, and II. ^l See 180. ^m See 80, 3, b. ⁿ See 73, 2.
^o See 87, 1, c. ^p See 118, a. ^q See 173, 2, a. ^r 'as one [man] all to-
 gether. ^s Is. 46 : 13. ^t See 125, 1, Obs. b. ^u Cf. Exercise 15, nos. 27, 28,
 31. ^v See 125, 3; also Esther 9 : 16. ^w Psalm 44 : 23. ^x Gen. 27 : 42.
^y Psalm 77 : 3.

Write in Hebrew

1. When they lean (in their leaning : 124) on thee, thou shalt be broken. 2. Let me lean on thy hand. 3. From all your sin will I cleanse you. 4. Let all my attendants purify themselves. 5. Why

(87, *Obs.*) do ye ask (117, 2) my name? 6. Salvation is far from us. 7. When they assemble against you, be not terrified. 8. Let us bless even our enemies. 9. Assemble yourselves, O ye priests, and minister to Jehovah. 10. Love your enemies, and bless them that curse you. 11. Thou shalt not love those that love evil. 12. O ye adulterers, tremble before the God of heaven. 13. Let us slay the ox. 14. Ye shall wash your flesh with water, and purify yourselves for the passover. 15. We will not be terrified. 16. Our enemies have been utterly driven out of the land. 17. Cry unto me, and I shall not tarry. 18. When (117, 5) they cry to me, I shall not pity them.

VERBS 'LAMED ASPIRATE'

184. Since final aspirates demand *a* sounds (12), Verbs 'Lamed Aspire' (*a*) take *patah* as a substitute for, or (*b*) in addition to, another kind of final vowel found in common verbs. Thus,—

I. A merely tone-long *o* is simply changed to *a*, except in Qal construct infinitive: but when unchangeable, it takes (12, 2) a furtive *patah* after it.

Cf. the Qal imperfect and imperative with the absolute infinitive.

II. So also *—* is displaced for *—*, except (*a*) in participles absolute (131, I. *c*), (*b*) in absolute infinitives, and (*c*) everywhere in pause, when it remains, with furtive *patah* following.

III. But *י* and *יְ* always remain unchanged, and take the *patah* after them.

See Hiphil perfect, and Qal passive participle.

Note. Of two silent *shewas* at the conclusion of a word, the former, under the final radical, mostly becomes a helping *patah*; see 7, 9, 21, in Exercise.

Exercise 43.

דֹּג־עוֹפֹת dog-fly, gad-fly פִּלְס prosper בֹּרֶיחַ bolt, bar חֲצֹצֶרֶת trumpet

1 בֶּן חֶכֶם יִשְׁמַח אֵב : 2 חֶכֶם בְּנֵי יִשְׁמַח לְבִי : 3 שְׁמוֹעַ
 4 שְׁמַע בְּקוֹלָהּ : 5 שְׁמַעוּ שְׁמוֹעַ אֵלֶי :
 6 אֵינְנִי שְׁמַע בְּקוֹלִי : 7 שְׁמַעֲנִי קוֹלִי : 8 לֹא יִשְׁמַע קוֹלִי עַד :

• לא שְׁמַעַת בְּקוֹלִי: ¹⁰ מִי הַשָּׁמַיִם וְזֹאת מִמֶּקֶדֶם: ¹¹ הֵן לֹא-
 כְּבֹדָה אֲנִי יְהוָה מִשְׁמֹעַ: ¹² שְׁלַח אֶת-בְּנֵי: ¹³ שְׁלַח תִּשְׁלַח
 אֶת־הָעַם: ¹⁴ מִי יְהוָה אֲשֶׁר אֲשַׁמַּע בְּקוֹלִי לְשַׁלַּח אֶת־יִשְׂרָאֵל
 לֹא יִדְעָתִי אֶת־יְהוָה וְגַם אֶת־יִשְׂרָאֵל לֹא אֲשַׁלַּח: ¹⁵ אִם אֵינִי
 מִשְׁלַח אֶת־עַמִּי הֲנִי מִשְׁלִיחַ בְּךָ אֶת־הָעָרֹב: ¹⁶ בָּרַח־לְךָ
 אֶל־מִקְוֶה: ¹⁷ אֲנִכִּי בָרַחַת מִפְּנֵי גְבוּרָתִי: ¹⁸ הִנֵּשְׁבַע בְּאָרְץ
 יִשְׁבַע בְּאֵלֵהי ¹⁹ אֲמֵן: ¹⁹ בְּשֵׁם יְהוָה תִּשְׁבַּע: ²⁰ הִשְׁבַּע הַשְּׁבִיעַ
 אֲבִיךָ אֶת־הָעַם: ²¹ תַּרְבִּית לִקְחַת וְאֵתִי שְׂכַחַת נָאִם אֲדֹנִי
 יְהוָה: ²² יְהוָה הַצִּלִּית דִּרְכִּי: ²³ בְּרִיחִי בְרוֹל אֲגִדֶּעַ: ²⁴
 אֲדֹר זֶרַע לַצִּדִּיק: ²⁵ רַבָּמָה שְׁמַע ²⁶ וְתִקַּע בַּחֲצֹצְרוֹת: ²⁷ פְּתוּחַ תִּפְתַּח יָדָךְ
 לְאַחִיךָ: ²⁸ אֵתָה פֹתִיחַ אֶת־יָדְךָ וּמִשְׁבִּיעַ לְכָל־חֵי רֵצוֹן:

^a See 117, 6. ^b See 119, Obs. 1. ^c Contracted from שְׁמַעְתָּ. ^d See 155, c, Obs. 2. ^e Ex. 5 : 2. ^f See Exercise 21, Note c. ^g See 114, Obs. 1. ^h Supply the copula. ⁱ See 127. ^j See 135, 2. ^k See 128, c. ^l See 103, Obs. a. ^m This word—mostly applied, as here, to a solemn declaration of Jehovah—is generally regarded as the construct form of a Qal passive participle, *dictum*. The imperfect occurs only in Jer. 23 : 31. ⁿ See 46, Obs. 2. ^o See 128, b. ^p Ps. 145 : 16.

Write in Hebrew

1. We shall certainly not (125, 1) listen to thy words. 2. Behold, she is listening (129) to your words. 3. Listen to thy father's words, and gladden his heart. 4. He is not (129) fleeing from the face of his brethren. 5. May (120, b) thy God make thy way prosper. 6. Why dost thou trust (117, 2) false words (words of falsehood : 83, 1)? 7. He still (129) refuses to hear. 8. Behold, thou hast sent evil on me, and hast rejected (162) the faithful friend of thy youth. 9. Cease to swear by the king's life. 10. Do not forget to sacrifice to the God of thy fathers. 11. When thine enemies flee (124) from thy face, thou shalt by all means listen (125, 1) to their cry. 12. Rejoice, my son, and let me rejoice (120, a) over thy joy. 13. I shall not open my mouth, lest I transgress (117, 7)

against thee with my tongue. 14. When thou sowest (117, 7) thy seed, thou shalt by no means forget (125, 1) to rejoice in thy God. 15. (It is) time to sow the seed. 16. Let every knee bow before the God of heaven. 17. Who will refuse to bow before him? 18. Behold, our mistress opens her hand, and satisfies (171, *Obs.* 5) the mouth of the hungry.

'PE 'ALEPH' VERBS.

185. These verbs really form but a sub-class of 'Pe Aspirate' verbs, from which they differ only in these respects:— In the imperfect Qal, (a) *א* *quiesces* in the vowel *o*,⁽¹⁾ and (b) *disappears* from the first person singular;⁽²⁾ (c) the final syllable takes = or =.⁽³⁾

Thus, *אכל* *to eat* becomes *אכל* or *אכל* (see 3, below), and in the first person singular, *אכל*, or *אכל*.

(1) This *o* is found, besides, five times in the Imperfect Hiphil (Jer. 46 : 8, Hos. 11 : 4, Neh. 13 : 13, &c.) and once in the Niphal Perfect (Num. 32 : 30).

(2) The *א* is omitted to avoid being written twice; elsewhere it rarely disappears, as in Ps. 104 : 29 *תאסף תאסף*, 2 Sam. 20 : 9.

(3) The vowel = is found under *distinctive* accents; but (a) under *conjunctives*, or (b) where there has been retraction of the tone, = is found, but sometimes =.

Observe the constantly recurring form *לאמר* (to say) *saying* (for *לאמר* : see 103, *Obs.* a).

186. The verbs always inflected in this manner are five in number : *אמר* *to say*, *אפר* *to perish*, *אכל* *to eat*, *אבה* *to be willing*, *אפה* *to cook*,—the last two being also verbs 'Lamed He' (194). Other three verbs occasionally adopt this mode, but are sometimes wholly 'Pe Aspirates : ' *אסר* *to seize*, *אהב* *to love*, *אסף* *to gather, take away*, (imperf. *יאסר* or *יאסר*, &c.)

Exercise 44.

עולה burnt-offering קנה (*const.* תוך 211) איך how? אנה desire
 קל pain, pang middle, midst how! ימין right hand c.

1 מי יאמר טהרתי מפאתי : 2 למה יאמרו הגוים אייה
 3 ויאמר יהודה מה נאמר לאדני : 4 מה אמר

אֱלֹהִים: ⁵ וְתֹאמַר הָאִשָּׁה אֵלָיו אֵיךְ תֹאמַר "אֶהְיֶיךָ": ⁶ אֶל-
 תֹּאכַל לֶחֶם: ⁷ אִשׁ תֹּאכְלֶכֶם: ⁸ הָאִשׁ יִרְדֶּה מִהַשְּׁמַיִם וְתֹאכַל
 הָעֵלֶה: ⁹ לֹא אֶכַּל לֶחֶם בַּמָּקוֹם הַזֶּה: ¹⁰ מִכָּל עֵץ-הֶגֶן אֶכַּל
 תֹּאכַל: ¹¹ וַיֹּאמֶר הַנָּחַשׁ אֶל-הָאִשָּׁה אַף כִּי-אָמַר אֱלֹהִים לֹא
 תֹאכְלוּ מִכָּל עֵץ הֶגֶן: וְתֹאמַר הָאִשָּׁה אֶל-הַנָּחַשׁ מִפְּרִי עֵץ-
 הֶגֶן נֹאכַל: וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ-הֶגֶן אָמַר אֱלֹהִים לֹא
 תֹאכְלוּ מִמֶּנּוּ: ¹² הָאִשָּׁה נָתַתְהָ לִּי מִן-הָעֵץ וְאֶכַּל: ¹³ כִּי
 תֹאמַר אֶכְלָה בָּשָׂר בְּכָל-אוֹת נִפְשָׁךְ תֹּאכַל בָּשָׂר: ¹⁴ מִה-
 נֹאכַל: ¹⁵ דָּרָךְ רָשָׁעִים תֹּאכֵד: ¹⁶ בַּיּוֹם הַהוּא יֹאכֵד לֵב
 הַמֶּלֶךְ: ¹⁷ אֵיכֶיךָ יֹאכְדוּ: ¹⁸ אֵיךְ נָפְלוּ גְבוּרִים וַיֹּאכְדוּ כָּלִי
 מִלְחָמָה: ¹⁹ אֶל-נֶא נֹאכְדָה בְּנִפְשִׁי הָאִשׁ הַזֶּה: ²⁰ אֶכְיֶדָה
 עִיר וַיִּשְׁבִּיהָ: ²¹ נִפְשִׁי שְׁמָרָה עֲדָתְךָ וְאַהֲבָם מְאֹד: ²² כִּי
 גַּעַר יִשְׂרָאֵל וְאַהֲבָהוּ: ²³ חֲבָלִים יֶאֱחוּזוּךָ: ²⁴ תֶּאֱחוּזִנִי יִמֶיךָ:
²⁵ הִנְנִי אֹסֵף עַל-אַבְתֶּיךָ וְנֹאסַפְתָּ אֶל-קִבְרֹתֶיךָ בְּשָׁלוֹם: ²⁶
 תִּסָּף רֹחַם:

^a See 117, 8.^b See 103, *Obs. a.*^c See 28, 2, *b.*^d See 110, *d.*^e This and the two following sentences are connected. ^f 'Is it actually [true]that...?' ^g See 19, 4. ^h See 117, 5. ⁱ 'for (i. e. on account of) the life

of...'

^k 'When...'^l See 52.^m See 161, *Obs. a.*ⁿ See 185, 2.*Write in Hebrew*

1. Let us not eat of the fruit of these trees, lest we perish. 2. Let us not perish in the midst of strangers. 3. Say not, I shall surely perish by the hand of mine enemies. 4. Let my soldiers (men of war; see also 80, 2) seize his attendant and slay him. 5. May his hand lay hold of thee, and preserve thee from evil. 6. Let the wisdom of their wise men utterly perish. 7. Who would (117, 8) eat the bread of iniquity? 8. Let us bless the Lord (117, 7) before we eat. 9. Let us love and honour our aged father. 10. Whenever ye say (117, 5), Let us eat flesh, ye may eat (117, 8), but ye shall by no means eat (125, 1) of the blood.

'PE YOD' VERBS.

187. Verbs which in Qal appear 'Pe Yod' belong to one or other of these kinds :—

A. Verbs properly and really 'Pe Waw' (as shown in Arabic), e. g. נָשָׂא *to bear, bring forth*.

These verbs are both more numerous and more important than the others.

B. True 'Pe Yod' verbs (189), as נָסַב *to be good*.

C. 'Pe Yod' verbs whose inflection, in some points, is like that of verbs 'Pe Nun' (201); they are both few in number, and of rare occurrence (see 203).

Obs. This classification is not rigidly observed. Thus הִלִּיכִי *take away*, Ex. 2 : 9, might appear to be a verb of the second class, though it is really of the first : מָצַרְתִּי *I formed thee*, Jer. 1 : 5 is like a verb of the third class (or a verb 'Pe Nun'), but belongs to the second; while on the other hand, the Niphal נִצָּר Is. 43 : 10 and Hophal נִצָּר Is. 54 : 17 might lead one to suppose that it belongs to the first.

188. *Verbs properly 'Pe Waw.'* — RULES. I. When the first radical *begins* the form, in Hebrew it appears as *Yod* : this is observed in the perfect of Qal, and throughout Piël and Pual.

II. When *not* initial (i. e. after preformatives), the י mostly remains : (a) if it assume a vowel underneath, it keeps its consonantal sound, as in Niphal imperfect and imperative. (b) But when it regularly would assume sh^{wa}, it then quiesces in the vowel that precedes, which in the Niphal and Hiphil is *e*, in Hophal *u*.

Thus, we have נָשָׂא from נִשָּׂא (naw-sab), הוֹשִׁיב from הִנָּשִׁיב, &c.

III. In Qal imperfect and imperative, Yod may remain, or it may disappear. (a) *Retained*, in the imperfect it quiesces in the Hîréq that precedes, while the next radical takes patah after it.

Thus יָרַשׁ *to possess*, imperf. יִרְשֶׁה, imperat. יִרְשׁ.

(b) If Yod be *dropped*, then the preformative takes *-*, which the next syllable likewise assumes, though *-* is preferred beside an aspirate.

Thus יָשָׁב *to sit*, imperfect יֹשֵׁב, imperative יֹשֶׁב (182, 5), יָדָע *to know*, imperfect יֹדֵעַ, imperative יֹדַע.

Obs. 1. Verbs of the latter class drop Yod, besides, in Qal construct infinitive, which then in general appends a ת to form a segolate: thus לָרֶדֶת, רָדַת (103, 4) *to descend*, (suff. בְּרִיתִי) once רָדָה *to know*, though דָּעָה, though דָּע, are also found.

Obs. 2. The other class of verbs is mostly regular in the construct infinitive, but some also form segolates, as לָרֶשֶׁת, רֶשֶׁת *to possess*, יָכַל *to be able*, יָבֵשׁ *to be dry*.

Exercise 45.

סֶכֶה booth לְבָנָה frankincense [יָכַח] *Hi. convict, con-* יָנַע *be weary, im-*
אֹזְרוֹחַ native יָכַל *be able; imperf. vince; chastise. Ni. perf. יָנַע; Hi.*
יָצָא go out (192) *used is Ho.* יִכָּל dispute together weary (caus.)
[יָשַׁע] *Hi. save* יֵלֶךְ go, depart; יָעָף *be fatigued; im-* יָכָף add: *imperf.*
עָצַב pain, labour *imperf. יֵלֶךְ perf. יָעָף used is Hi. יוֹסִיף*

1 שָׁבָה אִתִּי: 2 שָׁב־נָא פֹה: 3 יָשָׁב אִישׁ עִם־הַמֶּלֶךְ לֶאֱכֹל:
4 אִשְׁבָּה שָׁם וְלָמָּה יָשָׁב עַבְדְּךָ עִמָּךְ: 5 בִּפְסַת הַיָּשָׁב שִׁבְעַת
יָמִים פֶּל־הָאֹזְרוֹחַ יָשָׁבוּ בִּפְסַת: לְמַעַן יֵדְעוּ דְרֹתֵיכֶם כִּי בִּפְסוֹת
הַיָּשָׁבִית אֶת־בְּנֵי יִשְׂרָאֵל בְּהוֹצִיאִי אוֹתָם מֵאֶרֶץ מִצְרַיִם: 6
בְּעָצַב תִּלְדִּי בָנִים: 7 הִנֵּה־נָא עֲצָרְנִי יְהוָה מִלְּדֹת: 8 אֲבָרְהָם
הוֹלִיד אֶת־יִצְחָק: 9 אֲבָרְהָם בֶּן־מֶמֶט שָׁנָה בְּהוֹלִיד לוֹ אֶת־
יִצְחָק בָּנוּ: 10 הִנֵּה בֶן נוֹלֵד לְבֵית דָּוִד: 11 דַּע אֶת־אֱלֹהֵי
אֲבִיךָ: 12 בְּזֹאת אֲדַע כִּי בָנִים אַתֶּם: 13 אֵיכָה נָדַע: 14
בְּמִרְמָה מָאֲנוּ דַעַת־אֹתִי נָא, יְהוָה: 15 גַּם אִם־יֹאמַר הַחֶכֶם
לְדַעַת לֹא יוֹכֵל: 16 אָכֵן נוֹדַע הַדְּבָר: 17 לֹא נוֹדַעְתִּי לָהֶם:
18 הַיּוֹם יוֹדַע כִּי אַתָּה אֱלֹהִים בְּיִשְׂרָאֵל: 19 יְהוָה הוֹדִיעָנִי
וְאֶדְעָה: 20 הוֹדִיעָנוּ מִה־נֹּאמַר לוֹ: 21 לֹא עָמַד אִישׁ אִתִּי
בְּהוֹדוֹעַ יוֹסֵף אֶל־אֶחָיו: 22 אִם אַתָּה יָרָא לָרֶדֶת כִּד אַתָּה
וְנַעֲרֹךְ אֶל־הַמַּחֲנֶה: 23 הוֹדִידוּ לְאִישׁ מִנְּחָה: 24 אֶל־שְׂאוֹל

¹ For the irregularities of this verb, see the fuller account given at the end in the Vocabulary.

תִּנָּדָר׃ ²⁵ רְדִי וְשָׁבִי עַל-עֶפְרַת בֵּתִי בָּבֶל׃ ²⁶ וַיִּדְבֹּר אֵלָיו שָׂרֵה
הַחֲמִשִּׁים׃ אִישׁ הָאֱלֹהִים הַמֵּלֶכֶת דָּבָר רָדָה׃ וַיִּדְבֹּר הַנְּבִיא אֶל-
הַשָּׂר וְאִם-אִישׁ אֱלֹהִים אֲנִי תִירָד׃ אִישׁ מִן-הַשָּׁמַיִם וְתֹאכַל אֶתֶּךָ
וְאֶת-חֲמִשֵּׁיךָ וְתִירָד אִישׁ מִן-הַשָּׁמַיִם וְתֹאכַל אֹתוֹ וְאֶת-חֲמִשָּׁיו׃
²⁷ לָךְ-לָךְ מִבֵּית אָבִיךָ׃ ²⁸ לָכֵן אַחֲרַי וְאוֹלִיכָה אֶתְכֶם אֶל-
הָאִישׁ׃ ²⁹ לָכֵן-נָא וְנִבְכַּחֲהָ׃ ³⁰ הֲלִיכֵנוּ שָׁמָּה אֶחָד מִהַכְּהֹנִים
וְיִלְכֵנוּ וְיִשְׁבּוּ שָׁם׃ ³¹ שָׁבוּ לָכֶם פֹּה עִם הַחֲמוֹר וְאֲנִי וְהַנֶּעֶר
נֵלְכָה עַד-כֹּה׃ ³² לָמָּה תִלְכְּנָה עִמִּי׃ ³³ לֹא אֹכֵל לִלְכֹּת
בְּאֶלְהָ׃ ³⁴ יְהוָה לֹא יִיעָף וְלֹא יִיגַע׃ ³⁵ לֹא הוֹנֵעַתִיךָ בִּלְבָנָה׃
³⁶ יִדְעָתִי כִּי-כָל תֹּכְלִי׃ ³⁷ יִסַּף יְהוָה לִי בֶן אַחֵר׃ ³⁸ יִרְאֵת
יְהוָה תּוֹסִיף יָמִים׃ ³⁹ לָךְ לִפְנֵי הָעָם וַיִּירָשׁוּ אֶת-הָאָרֶץ׃ ⁴⁰
הַיִּשְׁעִינִי וְאֹשַׁעֲהָ׃ ⁴¹ יִשְׂרָאֵל נָחֲשַׁע בִּיהוָה׃ ⁴² לֹא קָצְרָה
יָד יְהוָה מִהַלְשֵׁי עֵי׃ ⁴³ אֶת-בֵּית יְהוָה אֲרִחִם וְהִלְשַׁעְתִּים בִּיהוָה
אֱלֹהֵיהֶם וְלֹא אוֹשִׁיעִים בְּקִשָּׁת וּבַחֲרָב׃ ⁴⁴ אֵל תִּשְׁבַּח אֱלֹהֶיךָ
הַמוֹצִיאֲךָ מֵאֶרֶץ מִצְרַיִם הַמּוֹלִיכְךָ בְּמִדְבָּר הַגָּדֹל וְהַנּוֹרָא׃

^a See 48, 2. ^b See 19, 4. ^c See 117, 8. ^d See 208, 5. ^e See 114, 2.
^f See 147, 3. ^g See 105, c. ^h See 63, Obs. ⁱ See Exercise 43, Note n.
^k See 73, 2. ^l See 184, II. ^m See 177, C, 2. ⁿ Joseph. ^o Vocative.
^p See 80. ^q See 117, 3. ^r See 114, Obs. 1. ^s See 161, Obs. ^t See
117, 2. ^u i. e. by asking incense to be offered: Is. 43: 23. ^v 'thou art able
(117, 2) [to do] everything.' Job 42: 2. ^w See 120, b: observe the precise
shade of meaning here. Gen. 30: 24. ^x See 167, Note. ^y See 155, Obs. 2.
^z See 74, 2, and 73, 4.

Write in Hebrew

1. We shall not be able to dwell together in one house. 2. Pray
do not sit down there. 3. Thou shalt not be able to go thither. 4.
Let us go thither, that we may dwell in peace. 5. Let us go down,
that ye may know the way. 6. Why should you sit down (117, 7
and 8) before that you are tired? 7. Whenever I am wearied, I
fall asleep (117, 5, 4). 8. Even if you are wearied, do not fall asleep.

9. Ye will be too tired to sleep (155, *Obs.* 2). 10. Do not weary me.
11. I shall not weary you. 12. Go down to the stream, before the
waters dry up. 13. Let us consult together, before we occupy their
land. 14. Our God will save us, and make us dwell in peace. 15.
Who will be able to save them? 16. To-day there is born to you
a Saviour. 17. I am thy Saviour. 18. Let us conduct them to
their land, and save them from their enemies.

'PE WAW' VERBS (CONTINUED).

188, B. Some constructions, chiefly involving the use of certain
'Pe Waw' verbs, require consideration here. (a) Expressions indic-
ating a single repetition of an action :—

1. עֹד חֲלֹמְתִי חֲלוֹם I have again dreamed a dream, Gen. 37 : 9.
2. עֹד לֹא אֶסֶף לְסַלֵּל עֹד I shall not again (*lit.* add to) curse, Gen. 8 : 21.
- וַיִּסַּף עֹד לְרַבֵּר and again he spake, Gen. 18 : 29.
- וַיִּסַּף שְׁלַח and again he sent out, Gen. 8 : 10.
- לֹא אֶהְבֶּהֱם I shall love (183, 1) them no more, Hos. 9 : 15.
3. וַתִּסַּף וַתִּסַּף וַתִּסַּף and she spake again (*lit.* added and spake), Est. 8 : 3.
4. לֹא אֶחַסֵּם עֹד אֶחְסֵם I shall not again have compassion, Hos. 1 : 6.

Note. Sometimes the second verb is not expressed, but left to be supplied
from the context, as in Job 38 : 11, 'Hitherto shalt thou come, but no further'
(*lit.* תִּסַּף חֲסִיף). Additional instances are found in Ex. 11 : 6 ; Num. 11 : 25 ;
Deut. 5 : 22 (*Eng.* v. 25) ; 2 Kings 19 : 30 (or Is. 37 : 31) ; Job 20 : 9 ; 34 : 32 ;
40 : 5 and 32 (*Eng.* 41 : 8), probably also Deut. 5 : 19 (*Eng.* v. 22).

For other constructions expressing the same idea, see the examples given at
the end of 191.

(β) Expressions indicating continuity or progression,—increase or
diminution.

In these constructions, which have already been briefly described in 125, 2,
Obs., and 129, *Obs.* 1 (see also the instances in Exercise 22, nos. 37—40), the
verb הִלָּךְ is mostly used (but see also 125, 2). Examples are given in the fol-
lowing Exercise, nos. 14—22, which should be carefully studied. The general
meaning of such sentences is 'he drew nearer and nearer,' 'grew stronger and
stronger' &c., or 'he went on and cried,' *i. e.* cried as he went along.

Exercise 46.

רץ running part. יקר to be precious, לץ scoffer, mocker לקח instruction
 עול wickedness, dear, honoured יעד to appoint (a [יאל] Hi. to be con-
 iniquity רכוש wealth, substance time or place); tent, willing
 סלל Pi. curse (יתר) Ni. be left, remain; Ni. meet עבר the other side,
 אלע side, rib Hi. leave over לעפת opposite (108) this side

1 שבו נא בזה הלילה וארעה מה-יסק יהיה דבר עמי :
 לא אוסיף עוד ארחם את-בית ישראל : 3 ידוע תדעו כי לא
 יוסיף יהיה להוריש את-הגוים האלה מלפניכם : 4 לא אוסיף
 להושיע אתכם : 5 לא-אוסיף עוד עבר : 6 אוסיף אבקשנו
 עוד : 7 מה-יוסיף דוד עוד לדבר אליך : 8 אל-תוסף דבר
 אלי עוד : 9 לא תספון לעמר : 10 ויסק וישלח מלאכים : 11
 ותוסף האשה ותלד בן : 12 אחת דברתי ולא אוסיף : 13 אם
 עול פעלתי לא אוסיף : 14 הנה איש רץ לבדו וילך הלך
 וקרב : 15 וילך הפלשתי הלך וקרב אל-דוד : 16 ויגדל האיש
 וילך הלך וגדל : 17 דוד הלך וחזק ובית שאול הלכים
 ודלים : 18 ותלך יד בני-ישראל הלך וקשה : 19 הנה משם
 איש יוצא יצוא ומקלל : 20 הנה הלכים הלך ודבר והנה
 רכב-איש וסוסים איש : 21 וילך דוד ואנשיו בדרך ושמעו הלך
 בצלע ההר לעמנו הלך ויקלל : 22 את-בתגתה אשר עליה
 קרעה ותלך הלך וזעקה : 23 אם יאמרו חמאים לכה אתנו
 אל-תלך אתם : 24 אל-הישר בעיניך ללכת שמה לך : 25 כה
 אמר האיש בלכתו לדרוש אלהים לבו וגללה עד-הראיה : 26
 ותלך האשה ותשב לה' מגדל : 27 רכושם רב משבת יחדו :
 28 את-דברי אלה תלמודי את-בניכם לדבר בם בשבתך
 בביתך ובלכתך בדרך : 29 תיקר-נפשי בעיניך : 30 שכל דוד

מִכָּל עֲבָדֶי שְׂאוֹל וַיִּקַּר שְׁמוֹ מָאֵד : ³¹ לֹא נֹתַר מֵהֶם אִישׁ :
³² לֹא יֹתֵר דָּבָר : ³³ לֹא תוֹתִירוּ מִן־הַבָּשָׂר עַד־הַבֶּקֶר וְהַנֶּחֱרֵת
מִמֶּנּוּ בְּאֵשׁ תִּשְׂרֹפוּ : ³⁴ הַמְלָכִים נִוְעָדוּ : ³⁵ אֲנִיעַד לָכֶם שָׂמָה
וְנִוְעַדְתִּי שָׂמָה לְבָנֵי יִשְׂרָאֵל : ³⁶ אֶל־בְּקָצָפָה תִּוְכִיחֵנִי : ³⁷ אֶל־
תֹּכַח לִי פֶן־יִשְׁנָאֲדָה הֹכַח לְחֹכֶם וַיֹּאדְהֶבָה : ³⁸ הֹדַע לְעַדִּיק
וַיִּוֹסֶף לָקַח : ³⁹ לֹא הוּאֲלָנוּ וְנִשְׁבַּע בְּעֶבֶר הִירָבָן : ⁴⁰ לֹא יִכְלוּ
בָנֵי מְנַשֶּׁה לְהוֹדִישׁ אֶת־הָעָרִים הָאֵלֶּה וְהָאֵל הַכְנַעֲנִי לְשֹׁבֵת
בְּאֶרֶץ הָזֹאת וּבְנֵי יִשְׂרָאֵל הוֹדִישׁ לֹא הוֹדִישׁוּהוּ :

- ^a See 103, 4: 'in this [place]' i. e. here. ^b See 73, 2. ^c See 161, Obs.
^d In these and other instances, the retraction of the tone causes the shortening of the vowel in the final syllable; see 48, 2, and 162, 5. ^e See 154, b, 1. ^f See 129, and 190, Obs. 1. ^g Circumstantial clauses; see 129, Obs. 2. ^h See 79, 4.
ⁱ 'To the [place that seems] right...' ^k In Hebrew, as in English and many other languages, such an imperative often loses much of its original and proper meaning, and becomes more of a hortatory interjection, *Come!* Cf. Fr. *allons*, L. *age*, Gr. *ἄγε*, *ἔθι*, *φέρε* &c. ^l See 114, Obs. 1. ^m See 108. ⁿ See 155, c, Obs. 2. ^o See 86, Rem. 1, a. ^p See 170, Rem. ^q See Exercise 21, note c.
^r See 156, 4. ^s See 32, 1. ^t See 213, VI. ^u See 180. ^v See 203, Rem., 4.
^w See 72, 2. ^x See 125, 1.

Write in Hebrew

1. Let not a bone be left over.
2. Do not leave a stone remaining.
3. Let us leave some of our bread to the poor.
4. Do not weary us again.
5. Let us know what they will yet (again) say.
6. Let us not go thither again.
7. Ye shall not chastise us any more.
8. We chastised him once, but shall not again (do so).
9. I have saved them twice, but shall not (do so) again.
10. Come, and let us again reason together.
11. Be content, pray, and teach us again.
12. Let us meet there, and again consult together.
13. Behold, two men are walking together, and talking as they are going.
14. The one woman became stronger and stronger, while the other grew weaker and weaker.
15. The two boys grew, and became stronger and stronger.
16. Let my sons be dear in your eyes.

TRUE 'PE YOD' VERBS.

189. These verbs mostly *preserve* their Yod : occasionally however, it is dropped ; but then it is sometimes represented by Dagesh in the following radical, so that the form assumed is that of the *third* class of 'Pe Yod' verbs (203). The true 'Pe Yod' verbs are these: **טב** *to be good* (of which, in Qal, only the imperfect is used), **נץ** *to suck*, Hi. *suckle*, **ץ** *to awake* (only used in Qal imperfect), **ישר** *to be straight, right*, **צר** *to form*, [לל] Hi. **לל** *to howl*, [יין] Hi. **יין** *to go to the right*.

1. Qal is inflected as in the strong 'Pe Waw' verbs (188, III. a).
2. Throughout Hiphil, the ' quiesces in = : see the paradigm.
3. Niphal and Hophal are not used.

Forms like **יִשְׁרִי** Prov. 4 : 25, **יִלֵּל** Is. 15 : 2, 3, &c. are anomalous and likewise rare.

Exercise 47.

שד teat, breast : **אילי** if not, unless ; (**פרר**) expand ; **אל** left (side) ;
שדים perhaps separate self north

1 **שבו בארץ ויטב לכם** : 2 **הנערה אשר תיטב בעיני הפלד**
 3 **עתה ירעתי כי ייטיב יהוה לי** : 4 **למדו היטב** : 5
 6 **היטיבו דרכיכם** : 7 **ייטיב אלהים את-שם**
 8 **דרשו השמים היטב** : 9 **אספדה ואילילה** :
 10 **הילילו כי קרוב יום יהוה** : 11 **הלילי שער ופקי-עיר** : 12
 13 **תינקו ושב-עתם** : 14 **שד מלכים תינקו** : 15
 16 **היליכי את-הגלד הזה והינקו לי** : 17 **אולי ישן**
 18 **ויקץ פרעה והנה חלום** : 19 **אולי יישר בעיני**

הָאֱלֹהִים: ²⁰ וַיַּיְצֵר יְהוָה אֱלֹהִים אֶת־הָאָדָם עֹפֶר מִן־הָאֲדָמָה:
 הַפֶּדֶר. ²¹ נָא מַעֲלִי אֶם־הִשְׁמָאֵל ²² וְאִמָּנָה: הִיטַבְתָּ חֲסִידְךָ
 הָאֲחֵרוֹן מִן־הָרִאשׁוֹן ²³: לֵךְ אֲחֵנִי וְהִמְכַּנִּנִי לָךְ:

^a See 161, *Obs.* ^b See 32, 1. ^c See 117, 3. ^d See 155, *a.* ^e See 125, 5. ^f See 73, 1. ^g See 159, *a.* ^h See 45. ⁱ ‘and shall call’ (158). See also 192. ^k ‘a nurse.’ See Construction 1, at the end of 139; also 171, *Obs.* 5. ^l See 142, *b.* ^m See 187, *Obs.* ⁿ See 177, *C.* ^o See 48. ^p ‘If [thou wilt go to] the left, then (161, *Obs.*, *e*)...’ ^q See 158.

Write in Hebrew

1. Who will form for himself (for him) an image? 2. What (105, *Note*, 6) will thine hands (64, *b*) form? 3. Thine enemies shall not again awake from their sleep. 4. In the morning they howled, and we awoke. 5. Let us lament and howl, for our sister will not again awake from her sleep. 6. Perhaps our words may please (be good in the eyes of) the king, so that (161, *d*) he will save us. 7. If thou wilt go with me, then I shall do thee good. 8. Even though thou wilt do me good, I shall not go with thee. 9. Send away the child and its nurse, after it is born. 10. The mother has suckled her son. 11. This woman will not be able to suckle her child. 12. Let us go to the right.

VERBS ‘“AYIN WAW’ AND ‘“AYIN YOD.’

190. General Remarks. A Waw or Yod, occurring as the middle radical of verbs, may (*a*) quiesce in the vowel *u* or *o*, or *i*, since these are homogeneous (13, *Obs.* 1). (*b*) The Waw or Yod, in presence of a vowel differing from it in kind, but yet characteristic of the form, may disappear.

Thus (*a*) we have קום in the Qal absolute infinitive, and קום in the passive participle, for קום (qā-wōm) קום (qā-wūm). Again (*b*) we have קם in the 3rd. sing. perfect Qal for קום, קמת for קנת *he died*, בש for בוש *he was ashamed*, רב for ריב *he contended*.

Obs. 1. In place of the ordinary participle Qal, another (adjectival) form is used; thus רץ *running*, מת *dying, dead* (128, *a*).

Obs. 2. Verbs 'Ayin Yod' and 'Ayin Waw' include those only whose mid-radical is weak, as just described. A few verbs keep the Yod or Waw as a strong consonant, and so far are quite regular, as **אֶבֶר** *to be an enemy*, **הִלָּחַד** *to languish*, **הָלַךְ** *to become pale*, **עָלָה** *to expire*: this always holds in the case of verbs which are likewise 'Lamed He'; as **חָיָה** *to live*, **הָיָה** *to be*, **צִוָּה** (*Pi*) *to command*.

Obs. 3. Verbs 'ו' are few, and differ from verbs 'י' only in Qal. Some verbs have both ' and י forms, as **שָׁחַ** and **שָׂחַ** *to put, place, set*.

191. Special Remarks. 1. The ground-form of Verbs 'ו' and 'י' is *not* the third pers. sing. perfect of the Qal (109), but its *construct infinitive*, which takes the vowel י (or '—). As in the common verb, the future and imperative resemble it.

Perhaps this י of the construct infinitive has been assumed to make a difference between it and the absolute.

2. The *tone* falls regularly on the *root-syllable*, except (a) when it is assumed by the heavy affirmatives **עָשָׂה**—, **יָשָׁה**—, or (b) by the helping vowels (see 5 and 6, below) י and '—; (c) or when retracted, as in the imperfect Qal or Hiphil (see 8, below), or (d) thrown to the end by Waw Conversive of the Perfect (159, b); also (e) in the case of the participles.

Accordingly **קָמָה** means *she stood*, **קָמָה** is the feminine participle, *standing*, **וְקָמָה** *and she will stand*.

3. Except in Niphal, which takes י (and keeps it throughout), the vowel-endings of the Perfect are as in the common verb.

4. Preformatives *lengthen* the vowel they would regularly take; but Qal and Niphal perfect take Qaméz for short Hîréq.

Thus, in Hiphil, **הָקִים**, **יָקִים** stand for **הִקְיִים**, **יִקְיִים** &c.

5. In the Perfect of Niphal and Hiphil, when the root-part would regularly take Sh'wa, Hôlém is used instead, in order to preserve the stem-vowel, which, however, may be changed (for euphony) to י.

Thus for **הִקְיָה**, we have both **הִקְיָה** and likewise **הִקְיָה**; while **הִקְיָה** is for **הִקְיָה**.

6. Under the same conditions, the *Imperfect* Qal with י, and that of Hiphil with '—, either (a) preserve these vowels by assuming '— in a succeeding syllable; or (b) letting Sh'wa remain, these vowels change to י and — respectively. The lengthened form is generally found in Qal, the shortened in Hiphil.

Thus, in the Qal, we find forms like **הִקְיָה** and **הִקְיָה**, but in the Hiphil **הִקְיָה** rather than **הִקְיָה**.

7. Instead of forming Piël, Pual, and Hithpaël, these verbs, repeating the third radical, prefer Pilel, Pulal, and Hithpalel (see the paradigm) : sometimes Pilpel is found, קָמַקַם.

8. (a) In the Qal, from the Imperfect יָקִים we derive the jussive form יָקֵם *let him arise* ; with Waw Conversive (retracting the tone, 162, 5), וַיָּקֵם (25, 2, A, 4) *and he arose* ; but in Pause (45) the tone and the old vowel are restored, hence וַיָּקִים. (b) In Hiphil, similarly, from יָקִים we make the Jussive form יָקֵם *let him raise*, with Waw Conversive וַיָּקֵם *and he raised* ; but in the 1st pers. singular the full form is mostly retained, as in וַאֲקִים *and I raised*.

Obs. An aspirate, from its strong preference for *a* sounds (12), may obliterate distinctions between forms like those just given. Thus, וַיָּקֵר (from סִיר) may either be Qal (for וַיָּקֵר) *and he turned* (himself) *aside*, or Hiphil (for וַיָּקֵר) *and he removed* (trans.).

Note. Abnormal forms are זָרִי (for זָרִי) *they are estranged*, Psalm 58 : 4 ; תָּחוּס (for תָּחוּס), Deut. 7 : 16 ; 13 : 9 ; Ezek. 7 : 4, 9 &c.

Constructions to be noted—

- (a) שָׁבַב שָׁבַב *lie down again* (*lit.* return, lie down) 1 Sam. 3 : 5.
 (b) אָשׁוּב וְלִקְחָתִי I shall take back again (*lit.* I shall return and take) Ho. 2 : 11.
 (c) וַיֵּשֶׁב וַיֵּשֶׁב *and he lay down again* (and he returned and lay down) 1 K. 19 : 6.
 (d) לֹא אֲשׁוּב לְשַׁחֵת I shall not again destroy (return to destroy) Hos. 11 : 9.

See p. 157, and (on the general principle regulating such constructions) 200.

Exercise 48.

שוב to return <i>intr.</i> ;	רים to be high ;	Hi. מוֹשׁ give way, move	מְקַנָּה purchase,
Hi. restore, send back	raise, lift up, ex-	מוֹט totter, shake	thing bought
מות to die, <i>perf.</i> and	alt ;	Pilel exalt	בוֹשׁ be ashamed, <i>perf.</i>
part. מוֹת ;	Hi. put [בּוֹן]	Hi. establish,	בּוֹשׁ, <i>impf.</i> יְבוֹשׁ son
to death ;	Pilel slay	set up ;	Ni. to
קים to arise, stand		be established	ריב to contend ;
פוֹץ to be scattered :	בּוֹס trample, tread	בִּין to understand ;	גִּיל exult, rejoice
Hi. scatter	[עוֹר] Hi. to awake,	Hithpalel id.	זָמַם to plan, pur-
כּוֹר to turn aside, de-	arouse ;	Ni. be a-	אָלַם dumb
pose ;	Hi. remove <i>tr.</i>	roused ;	Pilel stir
עֲטֶרֶה crown, diadem	up, arouse	זָכָר male	שׂוֹשׁ to be glad
		מוֹל to circumcise	[קִיץ] Hi. awake

1 שׁוּב וְהֵשֵׁב אֶת-אַחִיד עִמָּךְ : 2 הֵשֵׁב אֶשֶׁת-הָאִישׁ וְאִם-
 אֵינָהּ מֵשִׁיב דַּע כִּי-מוֹת תָּמוּת : 3 יֵשֶׁב-נָא עֲבָדְךָ וְאִמַּת בְּעִיר :

4 קוֹמָה וְנִשְׁוֹבָה אֶל-עַמָּנוּ: 5 נָם הָעַם מִן-הַמִּלְחָמָה וְגַם--
 הִרְבָּה נָפַל מִן-הָעַם וַיָּמָתוּ וְגַם שָׁאוּל וַיהוֹנָתָן מָתוּ: 6 בָּנִים
 לֹא יוֹמָתוּ עַל-אֲבוֹת: 7 עָמַר-נָא עָלַי וּמַתַּתִּי: 8 מַתַּתִּי אֶת-
 מְשִׁיחַ יְהוָה: 9 זָרִים קָמוּ-עָלַי לֹא שָׁמוּ אֱלֹהִים לְנַגְדָם: 10 יָקוּם
 אֱלֹהִים יַפְּצוּ אוֹיְבָיו וַיָּנוּסוּ מִשְׁנָאִיו מִפָּנָיו: 11 רוּחַ יְהוָה סָרָה
 מֵעַם שָׁאוּל: 12 גַּם אֶת-יְהוֹדָה אֲסִיר מֵעַל פָּנָי כַּאֲשֶׁר הִסִּירָתִי
 אֶת-יִשְׂרָאֵל: 13 לֹא תוּכַל לָקוּם לִפְנֵי אֲבִיךָ עַד-הַסִּירְכֶם
 הַחֶרֶם מִקֶּדְבָּכֶם: 14 כְּבָדִי מֵעַל הַפְּשִׁיט וַיִּסַּר עֲטָרַתִּי רֹאשִׁי:
 15 עַל-הָרִי אָבֹסָנוּ וְסָר מֵעֲלֵיהֶם עָלָו וּסְבָלוּ מֵעַל שִׁבְמוֹ
 יִסוּר: 16 תֹרֵם יָדָךְ עַל-צָרֶיךָ: 17 עַל-מִי הִרְיֹמוֹת קוֹלִי: 18
 צִדְקָה תִרְוַם גּוֹי: 19 יָמִין יְהוָה רֹמְמָה: 20 רִמְמוֹ יְהוָה
 אֱלֹהֵינוּ: 21 אִם-נֹס נָנוּס לֹא יִשְׁיֻמוּ אֵלֵינוּ לֵב: 22 נָסָנוּ שָׁם
 לְעֹזְרָה: 23 הַמַּמְלָכָה נִכְוָנָה בְּיַד שְׁלֹמֹה: 24 לֹא תִפּוֹן אֶתָּה
 וּמִלְכוּתְךָ: 25 הָעִירָה וְהַקִּיצָה לְמִשְׁפָּטִי: 26 אִישׁ שָׁכַב וְלֹא
 יָקוּם עַד-בִּלְתִּי שָׁמַיִם לֹא יִקְיָצוּ וְלֹא יַעֲרוּ מִשְׁנָתָם: 27 עֹדְרָה
 אֶת-גְּבוּרְתְּךָ: 28 הָהָרִים יִמְּשׁוּ וְהַגְּבָעוֹת תִּמְוִטֶינָה וְחֹסְדֵי מַאֲתָךְ
 לֹא יִמְּשׁוּ וּבְרִית שְׁלוֹמִי לֹא תִמּוּט: 29 גַּם מִמַּצָּרִים תִּבְשִׁי
 כַּאֲשֶׁר בָּשַׂת מֵאֲשׁוּרִים: 30 יִבְשׁוּ רִדְפֵי וְאֶל-אֲבִשָּׁה אָנִי: 31
 מִי-הוּא יָרִיב עִמָּדִי: 32 מִדּוּעַ אֵלָיו רִיבוֹת: 33 אִישׁ אֶל-יָרִיב
 וְעַמָּךְ כְּמַרְיָבִי כֵהֵן: 34 רִיבָה רִיבְךָ: 35 מִי-יֵרָא וְחָרַד יֵשֵׁב:
 36 מִי הָאִישׁ הַחֲכָם וַיִּבֶן אֶת-זֹאת: 37 מִי שָׁם פֶּה לְאָדָם אוֹ
 מִי-יִשׁוּם אֶלֶם: 38 שָׁמַתִּי חוֹלִי גְבוּל לֵאמֹר: 39 מִקְנִים אֶתְּבוֹנֶן:
 40 זֹאת בְּרִיתִי אֲשֶׁר תִּשְׁמְרוּ בֵּינִי וּבֵינֵיכֶם הַפּוֹל לָכֶם כִּלְזָכָר:
 וּבִן-שְׁמֹנֶת יָמִים יִפּוֹל לָכֶם הַפּוֹל יִפּוֹל יִלֵּד בֵּיתְךָ וּמִקְנֵת

בְּסֶפֶד : וַיִּמַּל אֲבֹרָהֶם אֶת־בֶּשֶׁר עַרְלָתָם : וַאֲבֹרָהֶם בְּנֵי־תַשְׁעִים
וַתֵּשַׁע שָׁנָה בְּהַמְלוֹ אֶת־בֶּשֶׁר עַרְלָתוֹ : בְּעֶצֶם הַיּוֹם הַזֶּה נָמַל
אֲבֹרָהֶם וַיִּשְׁמַעַל בָּנָו : וְכָל־אֲנָשִׁי בֵיתוֹ נָמְלוּ אִתּוֹ : 41 שׁוּשׁ
אֲשִׁישׁ בִּיהוָה תִּגַּל נַפְשִׁי בְּאַלְהֵי : 42 גָּלְתִּי בִירוּשָׁלַם וּשְׁשִׁיתִי
בְּעַמִּי : 43 יָשׁוּב יְהוָה לְשׁוּשׁ עָלֶיךָ לְטוֹב כִּאֲשֶׁר שָׂשׂ עַל־
אֲבֹתֶיךָ : 44 אָשׁוּב וְרַחֲמַתִּים : 45 וַיָּשָׁב וַיִּשְׁלַח מַלְאָכִים : 46
שְׁבַתִּי זִמְמַתִּי לְהִיטִיב אֶת־ירוּשָׁלַם : 47 לֹא תָשׁוּב לְלֶכֶת בְּדֶרֶךְ
הַחַיָּא : 48 שׁוּב מִל־אֶת־בְּנֵי יִשְׂרָאֵל שְׁנִית :

^a See 25. ^b See 120, *a*. ^c See 125, 5. ^d Contracted from מוֹתַתִּי :
50, 1. ^e See 168, 1, *b*. ^f Job 19 : 9. ^g See 135, *Obs.* 1. ^h Is. 14 : 25.
ⁱ See 132, *Obs.* 4. ^k See 19, 4. ^l See 29. ^m 'set heart on' *i. e.* care much
for... ⁿ See 112, 2. ^o Job 14 : 12. ^p 'because of...' ^q See 126, *Obs.* *a*.
^r See 87, *Obs.* ^s Hos. 4 : 4. ^t 'Whoever...' (87, 1, *a*). Jud. 7 : 3. ^u See
161. ^v Supply 'as.' ^w See 155, *a*. ^x See 125, 4. ^y See 167, *Note*.
^z See 147, 3. ¹ See 105. ² See 137, *Note* 2.

Write in Hebrew

1. Let us return from our evil ways, for why should we die? 2. If ye will not restore my golden crown (83, 1 and 80, 2), ye shall surely be put to death. 3. Let us lift up our voice, and exalt the God of heaven (see 17 and 20, above). 4. Do not return to thy land, lest thine enemies kill thee. 5. Do not kill the fugitives (the fleeing ones,—*partic.*). 6. Two shall put twenty to flight. 7. Let us flee from his face, lest we be put to death. 8. Stand up, and put to flight those who stand up (*part.*) against you. 9. Let us depart from evil, lest the Lord remove us, as he has removed the children of Israel from their land. 10. And the queen rose up against him, and removed (see 191, *Obs.*) his crown from upon him. 11. When I return unto thee, turn not away thy face from me. 12. When thou departest from his word, the Lord shall depart from thee. 13. We are quite ashamed of the man and his deeds, therefore give no heed (put not thine heart) to him. 14. Let us lie down again. 15. Why will ye again contend with him? 16. Your adversaries shall not awake again. 17. His kingdom shall not stand, nor shall his throne be established. 18. In the morning we awoke and arose (191, 8). 19. Do not again turn aside.

VERBS 'LAMED 'ALEPH.'

192. All the peculiarities of ל' verbs are owing to the nature of the final radical, which is an *aspirate*, though weak, and (much more) a *quiescent*.

I. The 'Aleph, as an aspirate, prefers an *a* sound in the final syllable.

The ל is not strong enough to secure this sound in every case, like Verbs 'Lamed Aspirate' (184): the *a* is only found in Qal imperfect and imperative, and Furtive Patah (12, 2) is unknown.

II. As a quiescent, (α) ל requires its vowel to be long.

(b) When, regularly, the third radical would take ׀, ל refuses it, and then quiesces in the vowel that precedes, which (1) *after* the perfect is ׀, and (2) *in* the perfect is ׀; but *transitive* verbs take ׀ in the perfect Qal.

Stative verbs follow rule 2; as מלאתי *I am full*, Jer. 6:11.

(c) 'Aleph having quiesced, affirmatives whose first letter is ה drop dagesh and sh^{wa}.

Thus, we have מלאה, מלאה, for מלאה, מלאה.

Obs. 1. ל is sometimes dropped, as in מלאה, Num. 11:11.

Obs. 2. The Qal participle feminine mostly assumes the form מלאה (for מלאה) seldom מלאה or מלאה.

Obs. 3. 'Aleph assumes its consonantal force before the pronominal affixes; thus מלאה, מלאה.

For additional remarks on these verbs, see 199.

193. Abbreviated construction (*constructio prœgnans*) or ellipsis results from the omission of either of two closely connected verbs—usually the second, and especially a verb denoting motion—which the reader must supply after considering the context, particularly a preposition following.

Thus, מלאה, לא רשעתי מלאה *I have not acted wickedly* (by departing, i. e. I have not wickedly departed, 200) *from my God*, Ps. 18:22; יפחדו אל יהוה; *they shall tremble* (i. e. come with fear, come trembling) *to Jehovah*, Hos. 3:5; כל־העם חרדו אחריו *all the people trembled* (as they went) *after him*, or *followed him trembling*, 1 Sam. 13:7; לא מלאו אחרי *they did not fully follow me*, lit. fill up (to go) after me, Num. 32:11, 12.

Exercise 49.

מָצָא to find	II. to meet, 1 מָצָא	שָׁמָּה shame, insult,	1 מָצָא to go out, go forth
חָטָא to sin	happen	רָשָׁע reproach	1 בָּא to come, enter; go
קָרָא I. to cry, [קָרָא] Pi. be zeal-		קָרָא to lift up, bear,	[קָרָא] Pi. to search for
call; read	ous, jealous	carry; pardon	גִּזְרִי diadem, crown

1 מִצָּאִי מִצָּא חַיִּים: 2 אִיד שְׁנֵאתִי מוֹסֵר: 3 לֹא תִשְׁנָא
 אֶת־אֲחִיד בְּלִבְכֶּךָ: 4 אֶהְבֵּת צֶדֶק וְתִשְׁנָא רָשָׁע: 5 הוּא לָנוּ
 כִּי חָטֵאנוּ: 6 לָמָּה תַחֲטֵא בְדָם נָקִי: 7 הַנֶּפֶשׁ הַחַטָּאִת
 הִיא תָמוּת: 8 קָרָאתִי וְתִמָּאנוּ: 9 הַלֹּדֶף וְקָרָאתִי אֶת־הַדְּבָרִים
 הָאֵלֶּה: 10 קָרָא לְאֹמֶר קִנְיָתִי לִירוּשָׁלַם: 11 אֶל־תִּקְרָאנָה לִי
 נַעֲמִי קָרָאנִי לִי מָרָא: 12 בְּלִמָּת גִּוִּים נִשְׁאָתֶם: 13 כִּי
 תִדְרָשְׁנִי בְּכָל־לִבְבְּכֶם וְנִמְצָאתִי לָכֶם: 14 אִם־אֶמְצָא בְּסוֹם
 חַמְשִׁים צִדִּיקִים וְנִשְׁאָתִי לְכָל־הַמָּקוֹם בַּעֲבוּרֶם: 15 מָחָר נִצָּא
 אֵלֵיהֶם: 16 יֵצְאִתִּי לְקִרְאתֶךָ וְאֶמְצָאֶךָ: 17 הַכּוֹן לְקִרְאָת
 אֱלֹהֶיךָ: 18 לִזְבֹּחַ לַיהוָה בָּאתִי הַתְּקַדְּשׁוּ וּבֵאתֶם אֵתִי בְּזִבְחָ:
 19 טוֹב בְּעֵינֵי צִאתֶךָ וּבִאֵךְ אֵתִי כִי לֹא מִצָּאתִי בְךָ רָעָה: 20
 לֹא אוּכַל עוֹד לֵצְאתִי וּלְבֹאִי: 21 אֶבְקֶר אֶת־צֵאֲנִי וְהוֹצֵאתִים
 מִן־הָעַמִּים וְהִבִּיאֹתִים אֶל־אֲדָמָתָם: 22 חָרַב יִרְאֵתָם וְחָרַב
 אֲבִיָּא עֲלֵיכֶם: 23 כִּי תֵצֵא לְמַלְחָמָה עַל־אֹיְבֶיךָ לֹא תִירָא
 מֵהֶם: 24 מִה־חַטָּאתִי לֶךְ כִּי־הִבָּאת עָלַי חַטָּאָה גְדוֹלָה: 25
 זֹאת הָאֵלֶּה הַיּוֹצֵאת עַל־פְּנֵי כָל־הָאָרֶץ: 26 מִלֵּאתִי אַחֲרֵי
 אֱלֹהֵי: 27 חָלַלְתָּ לְאָרֶץ נִזְרוּ: 28 שִׁפְטוּ יְהוָה מִיַּד אֹיְבָיו:
 29 יִרְבֵּי יְהוָה אֶת־רִיבֵי וְיִשְׁפְּטֵנִי מִיָּד: 30 קִשְׁתִּי וְחָרַב
 וּמַלְחָמָה אֲשַׁבֹּר מִן־הָאָרֶץ:

¹ For some of the more important forms arising from these verbs, see the general vocabulary at the end.

^a See 74, 2. ^b See 143, 2, c. ^c See 19, 4. ^d See 91, III. c, 3. ^e See 125, 4. ^f See 159, b, 5. ^g i. e. pleasant. ^h See 118, b. ⁱ i. e. bitter : see Ruth 1 : 20. ^k See 55. ^l See 117, 5. ^m See 160, d. ⁿ See 167, Note. ^o See 24, 5, 6. ^p See 180. ^q See 158. ^r See 117, 2. ^s See 103, 4. ^t Supply 'and cast,' or 'by casting' (193); Ps. 89 : 40. ^u Supply 'and delivered him.' 2 Sam. 18 : 19. ^v See 191, 8. ^w Supply 'by delivering me.' 1 Sam. 24 : 16. ^x Supply 'and cast them.' Hos. 2 : 20.

Write in Hebrew

1. What evil have ye found in me, that ye hate me? 2. Woe to you, for ye have sinned! 3. O ye daughters of Jerusalem, if ye will go on hating (125, 2) instruction, ye shall not find favour in mine eyes. 4. If we have found favour in thine eyes, let us go out to meet them. 5. We lifted up our voice and cried unto them, saying, Do not be afraid of us. 5. Fear God, but do not fear man. 7. Go ye out to meet him, and carry your youngest brother (156) with you. 8. We have been very zealous (125, 1) for thee, and have come to fight with thine enemies. 9. When ye go out (124) to seek your flock, I (112, 2) shall not go with you. 10. Ye have brought on us all this evil. 11. Why have ye not fully followed him? 12. Thou hast sinned (in taking) from his flock.

VERBS 'LAMED HE.'

194. Verbs designated 'Lamed He' are really (a) in general, Verbs 'Lamed Yod,' though (b) sometimes 'Lamed Waw.'

1. שָׁלוּ *to rest* is a true 'Lamed Waw,' though its imperfect takes a Yod, hence the form יִשְׁלִי.

2. From these so-called 'Verbs Lamed He' must be distinguished those which have a consonantal ה as their third radical, and are thus really verbs 'Lamed Aspirate' (184), e. g. הָבֵה *to be high*.

195. Rules. I. *When the third radical concludes the word*, it is retained, as Yod, only in the Qal passive participle; elsewhere, ה is used instead.

The vowel used with the concluding ה is always long : (1) in the perfect, it is *a*, as הָלַהּ &c.; (2) in the participles and imperfects, *e*, as הֹלֶה, הֹלֵה &c.; (3) imperatives take *e*, as הִלֵּה &c. (4) Of infinitives absolute, (a) Qal takes *o*, הִלֵּה, forms like הִלֵּה and הִלֵּה being rare; (b) Hiphil and Hophal take *e*, הִלֵּה, הִלֵּה; (c) Niphal and Piël take *a* or *e*, הִלֵּה and הִלֵּה, הִלֵּה and הִלֵּה.

וְלֵה: no instance of Pual or Hithpaël occurs. (5) Infinitives construct regularly end in וֹת-, to which all suffixes are joined *simpliciter*; as וְלֵה to see, וְלֵה when I saw, &c. Such forms as וְלֵה, וְלֵה are exceptional.

II. But when the root receives additions at the end, Yod may (a) quiesce, or (b) disappear, or (c) remain.

(a) The Yod quiesces before affirmatives beginning with a consonant; if this be ו, it takes no Dagesh. The vowel in which Yod quiesces is, (1) after the perfects (i. e. in the imperfect and imperative) ו. Of Perfects, Qal takes ו, Pual and Hophal always ו; the others may take either ו, or ו. See the paradigm.

(b) Yod mostly disappears before a vowel-letter in affirmatives; but in poetry, especially in pausal forms, it is frequently retained: e. g. וְלֵה they trusted, but וְלֵה Deut. 32:37, וְלֵה she trusts, Ps. 57:2; וְלֵה Ps. 36:8.

(c) In words without affirmatives, but taking affixes, the third root-letter and its vowel disappear; as וְלֵה he saw them, וְלֵה thou shalt see me, &c.

Obs. 1. The Hiphil perfect sometimes takes ו in the first syllable; hence וְלֵה he showed.

Obs. 2. The Qal active participle feminine from וְלֵה is often וְלֵה rather than וְלֵה. (See p. 38, foot-note).

Obs. 3. Through the influence of an aspirate, different parts of the same verb sometimes become identical in form: thus וְלֵה may either be Qal (he shall go up) or Hiphil (he shall bring up, offer a sacrifice). Cf. 191, Obs.

196. (a) A common mode of making an oath or a strong asseveration is found, fully expressed, in such a passage as 2 Kings 6:31; וְלֵה יוֹסֵף אֶם-יִעֲמֹד רֹאשׁ אֶל-יֵשַׁע עָלָיו הַיּוֹם So let God do to me, and so let him add, if... Cf. 1 Sam. 3:17. But the introductory declaration is often left to be understood, as in Job 27:4, so that (1) if the proposition commences at once with אֶם, it must be regarded as a strong negative (*Assuredly...not*), 1 Kings 1:51; 2:8. Such asseverations are even represented as made by God; see Num. 14:30, 1 Sam. 3:14, Ps. 89:36; 95:11. On the other hand, (2) in abbreviated propositions of this kind, אֶם לֹא must be viewed as strongly affirmative; thus 1 Kings 20:23, 25, וְלֵה אֶם-לֹא נִחַזְקָם כֹּתָם we shall certainly be stronger than they.

(b) Another strongly affirmative particle is כִּי (perhaps originally preceded by 'I swear') which may be rendered *assuredly, certainly*; see Gen. 18:20, Exod. 4:25, Josh. 2:24, Ruth 1:10, 1 Sam. 10:19; 12:12; 26:16; 29:6, 2 Sam. 2:27, Is. 15:1, Jer. 22:22; sometimes אֶם כִּי as 1 Sam. 26:10.

(c) Other introductory formulæ, in strong affirmations, are (1) וְלֵה לִי far be it from me..... which, however, is often followed by an infinitive; and (2) וְלֵה As I live (וְלֵה as thou livest &c.).

Note. Certain constructions of the verb *הָיָה* *to be* with *לְ* require consideration here. 1. Followed by a common noun, the expression frequently means *to become*, as Jer. 20 : 7 *לְשׂוֹחֵק הָיִיתִי I am become a laughing-stock*; 1 Chr. 17 : 22 *לָהֶם הָיִיתָ thou becamest their God*; see also Gen. 2 : 7, 24; 17 : 16; Ex. 4 : 3, 4 &c. : hence—through the Septuagint—the Hebraism found in the New Testament, *εἶναι εἰς* for *γενέσθαι* Matt. 19 : 5 &c.

2. Followed by *לְ* with an infinitive, it may indicate (a) what is determined, fixed, in the future; as Is. 5 : 5 *יִהְיֶה לְקֶזֶר he is to be consumed* (124, Rem. 3) i. e. he is destined to be destroyed; similarly Deut. 31 : 17 *וְהָיָה לְאָכָל*. But *וְהָיָה* may be omitted, and the simple infinitive then comes to mark future certainty, as in Is. 38 : 20 *יְהוָה הַחֲשִׁיעָנִי Jehovah [is] to save me*, and in 21 : 1, where *לְהִלּוֹף* signifies *it shall sweep along*, Eccl. 3 : 15 *אֲשֶׁר לְהִיּוֹת that which is to be*; see also Hos. 9 : 13 &c. (b) The construction may mark immediate futurity, as in Gen. 15 : 12 *וַיְהִי הַשָּׁמֶשׁ לָבוֹא and the sun was about to go down*; it may further (c) convey the idea of necessity, obligation, or duty, as in Is. 5 : 4 *מַה-לַּעֲשׂוֹת what is to be done?* Cf. 10 : 32; Job 30 : 6. (d) In late Hebrew, the combination may be a mere circumlocution for the imperfect; as 2 Chr. 26 : 5 *וַיְהִי לְדַרֵּשׁ אֱלֹהִים and he sought (continued to seek) God*. But this construction should not be imitated.

Exercise 50.

דָּמָה to be like; *Pi.* *תִּירָשׁ* new wine *פָּרָה* to be fruitful *שָׁתָה* to drink; *Hi.* liken; think, purpose *בָּכָה* to weep *וָנָה* commit adultery *הִשָּׁקָה* used is
רָאָה to see; *Ni.* to be *יִצְהָר* fresh oil *עָלָה* to go up; *Hi.* *נָמַל* camel *מָלִים*
seen, appear; *Hi.* to *רָבָה* to be num- bring up, offer *שָׁמָה* a waste, ruin
cause to see, show erous, increase (a sacrifice) *מָנוּחָה* rest, repose
קָלָה to be completed; *שָׁבִי* Almighty *נָגַב* the South *הַשְׁתַּחֲוָה* (שָׁקָה) to
Pi. to finish, consume *בָּנָה* to build *קָרָה* to rebel, *Hi.* id. bow, worship
עָנָה to answer, reply *פָּנָה* to turn (self) *אָד* vapour, mist *חֲרָבָה* desolation

1 בְּאֲשֶׁר צִוָּה יְהוָה אֹתָם בֶּן עֶשְׂרֹן : 2 עָשִׂיתִי כְּכֹל אֲשֶׁר
צִוִּיתָנִי : 3 מֵהֲדֹאֵת עָשִׂיתִי : 4 בְּסֶדֶם הָיִינוּ לַעֲמֹרָה דְּמִינוּ :
5 בְּאֲשֶׁר דְּמִיתִי לַעֲשׂוֹת לָהֶם בֶּן אַעֲשָׂה לָבָם : 6 רָאוּ רְאוּנוּ
בִּי-הָיָה יְהוָה עִמָּךְ : 7 רָאִי מֵהֲתַעֲשִׂי בִּי-כִלְתָּה הֲרַעָה אֶל-
אֲדֹנָינוּ : 8 מַעֲשִׂים אֲשֶׁר לֹא-יַעֲשׂוּ עָשִׂיתָ עִמָּדִי : 9 בְּיוֹם
הַהוּא נָאם יְהוָה אֶעֱנֶה אֶת-הַשָּׁמַיִם וְהֵם יַעֲנוּ אֶת-הָאָרֶץ :
וְהָאָרֶץ תַּעֲנֶה אֶת-הַדָּגָן וְאֶת-הַתִּירֹשׁ וְאֶת-הַיִּצְהָר וְהֵם יַעֲנוּ

אֶת־זֶרְעָאֵל: ¹⁰ בְּאִשֶּׁר הָיִיתִי עִם מֹשֶׁה אֱהִיָּה עִמָּךְ: ¹¹ אֶל־
 תִּסָּף רְאוֹת פָּנַי כִּי בְיוֹם רֵאִתְךָ פָּנַי תָּמוּת: ¹² אֶל־תִּבְכּוּ לָמָּת
 בְּכֹוֹ לְהִלָּךְ כִּי לֹא יָשׁוּב עוֹד וְרָאָה אֶת־אֶרֶץ מוֹלַדְתּוֹ:¹³
 בְּרִבּוֹת רִשְׁעִים יִרְבֶּה־פֶשַׁע: ¹⁴ אֶל־מִי תִפְנֶה: ¹⁵ וְאַתֶּם
 הָרִי יִשְׂרָאֵל הִנְנִי אֵלֵיכֶם וּפָנִיתִי אֵלֵיכֶם וְהִחַרְבּוֹת תִּבְנֶינָה
 וְהִרְבִּיתִי עַלְיֶכֶם אָדָם וּבְהֵמָה וּרְבוּ וּפְרוּ: ¹⁶ הִרְבֶּה אֲרָבָה
 אֶת־זֶרְעֶךָ: ¹⁷ אֵל שְׂדֵי יִבְרָךְ אֶתְךָ וְיִפְרֹךְ וְיִרְבֹּךְ וְהָיִיתָ לְקָהָל
 עַמִּים: ¹⁸ הִנְנִי מִפְרֹךְ וְהִרְבִּיתִיךָ: ¹⁹ עָבַד הָיִיתָ בְּאֶרֶץ מִצְרַיִם
 וַיִּפְרֹךְ יְהוָה אֱלֹהֶיךָ עַל־כֵּן אֲנֹכִי מַצִּיד אֶת־הַדָּבָר הַזֶּה הַיּוֹם:
 קוֹם עֲלֶה בֵּית־אֵל וְשִׁב־שָׁם וַעֲשֵׂה־שָׁם מוֹפֵת לְאֵל הַנִּרְאָה
 אֵלֶיךָ בְּבִרְחֹךָ מִפָּנַי אַחִיד: ²¹ עֲלוּ זֶה בִּנְגֹב וְעֲלִיתֶם אֶת־
 הַהָר וְרִאִיתֶם אֶת־הָאָרֶץ מִה־הוּא: ²² לֹא אָבִיתֶם לַעֲלוֹת
 וּתֹמְרוּ אֶת־פִּי יְהוָה: ²³ שָׁם תַּעֲלֶה עַל־רִיךְ וְשָׁם תַּעֲשֶׂה כָל
 אֲשֶׁר אֲנֹכִי מַצִּיד: ²⁴ אֶת־הַפֶּר הָעֵלָה עַל־הַמּוֹפֵת הַבְּנוּי:
²⁵ שְׁתֵּה וְגַם־גְּמִלִיד אִשְׁקָה: ²⁶ אֵד יַעֲלֶה מִן־הָאָרֶץ וְהִשְׁקָה
 אֶת־כָּל־פָּנֵי הָאֲדָמָה: ²⁷ הִרְאִיתָ עִמָּךְ קִשְׁהִי הִשְׁקִיתֶנּוּ יַיִן
 תִּרְעֵלָה: ²⁸ עַד יָדוּ נְטוּיָה: ²⁹ מִדּוּעַ עָשִׂיתָ הַדָּבָר הַזֶּה
 וּתְחִינִן אֶת־הַיָּלָדִים: ³⁰ וְאַתָּה נַעֲשֶׂה לָהֶם וְהַחִיָּה אוֹתָם וְלֹא
 יִהְיֶה עָלֵינוּ קֶצֶף: ³¹ אִם־לֹא בָתִּים רַבִּים לִשְׁמָה יִהְיוּ: ³²
 אִם־לֹא בְּבִיתִי לְקִשְׁה־יוֹם: ³³ חִי אָנֹכִי אִם־עָשִׂיתָ סֶדֶם בְּאִשֶּׁר
 עָשִׂיתָ: ³⁴ אִם־אַתֶּם תִּבְאוּ אֶל־הָאָרֶץ: ³⁵ נִשְׁבַּעְתִּי בְּאִפִּי אִם
 יִבְאוּ אֶל־מְנוּחָתִי: ³⁶ חֲלִילָה לִי אִם־אֶצְדִּיק אֶתְכֶם: ³⁷
 חֲלִילָה לִי מֵעֲשׂוֹתִי זֹאת: ³⁸ וְיִסָּף יְהוָה לְהִרְאֶה כִּי נִגְלָה
 אֶל־שְׂמוּאֵל: ³⁹ חִי יְהוָה כִּי אֶרְאָה אֵלָיו: ⁴⁰ אֶת־יְהוָה אֲשֶׁר

הָעֵלָה אֶתְכֶם מֵאֶרֶץ מִצְרַיִם בְּרוּעַ נְסוּיָהּ אֹתוֹ תִירָאוּ וְלֹ
 תִשְׁתַּחֲוּוּ : ⁴¹ כָּל-אֲשֶׁר בְּבִיתִי רָאוּ לֹא הָיָה דָּבָר אֲשֶׁר לֹא
 הִרְאִיתֶם : ⁴² זֶנֶּה תִּזְנֶה הָאָרֶץ מֵאַחֲרַי יְהוָה : ⁴³ אֲבָרְכֶם הִיוּ
 יְהִי לְגוֹי גָּדוֹל : ⁴⁴ כָּל-הָעָם עָלַי עָלָה וּבָכָה :

^a See 87, *Obs.* ^b See 195, I. 4, *a.* ^c 1 Sam. 25 : 17. ^d See 117, 9.
^e Hos. 2 : 23, 24. ^f See 188, B. 2 (p. 157). ^g See 125, 2. ^h See 135, 2.
ⁱ See Ezek. 36 : 8—11. ^k This is a special form of the Infinitive. ^l See
 195, II. ^m 'to Bethel : ' see 208, 1. ⁿ See 48, 2. ^o See 123, 2, *b.*
^p Num. 13 : 27. ^q 'rebelled against the command (*lit.* mouth) of...' ^r See
 page 139, foot-note. ^s See 105, *c.* ^t See 11, *c.* ^u See 117, 2. ^v See 66,
Obs. 6. ^w See 83, 2. ^x See 77, also the illustrations in 66. ^y See 122, 4.
 Josh. 9 : 20. ^z 'for him who is hard of day,' *i. e.* whose lot is hard ; Job 30 : 25.
¹ See 19, 4. ² See 55. ³ See 193. ⁴ See 125, 2, and foot of p. 157.

Write in Hebrew

1. Why have ye not done as I commanded you ? 2. Let us not weep here, but go up to see what should be done (*impf. Ni.*). 3. We went up to do to them as they have done to us. 4. All that thou hast commanded us, we shall do. 5. To whom shall we liken our Maker ? We have not seen Him, but He sees us (112, 2). 6. See what has been done. 7. Once (154, *b*) I appeared to them, but I shall not appear again. 8. Now show us what you saw when you went up to the top of the hill. 9. There let us build an altar, that we may offer our burnt-offerings to the Maker of heaven and earth (79, 4). 10. Let me go up to the top of the tower, that I may weep there alone. 11. Be ye fruitful, and increase, and fill the earth. 12. As the people have increased, so will their troubles increase. 13. Turn unto me, and let me see (or, that I may see) thy face. 14. What dost thou see (*art thou seeing*) ? Lo, I see (129) [men and women] weeping (*partic. pl. masc. and fem.*). 15. Why didst thou not turn to see what was done ? 16. I have finished commanding my servant ; but I know that he will not do (will not be inclined to do : 186) as I have commanded him. 17. As I live, I will turn to you (195) and multiply you exceedingly. 18. As thou livest, we have done as thou hast commanded us. 19. Far be it from us to offer burnt-offerings to idols. 20. Ye shall not see your native land again. 21. Ye shall not go up. 22. We have become thy servants. 23. Thy seed will become a multitude. 24. Do not become scoffers. 24. We went up from the well, drinking as we went.

VERBS 'LAMED HE' (CONTINUED).

197. In the Imperfect and Imperative, these verbs sometimes apocopate the ה, when, regularly, it would be the final letter in the form.

Thus *צו* command, *וַיִּצַו* and he commanded, *וַיֵּרָא* and he appeared, from *וַיֵּרָא, וַיִּצַּח, וַיִּצַּח*.

Obs. 1. After the shortening, the tone is frequently retracted, and the word assumes a form like that of segolates: this is especially the case with Waw Conversive (162). Thus, we have *יָגַל* for *יִגְלָה* ; *יָרָא* from *יִרְאָה* *let him see* ; *וַיִּפְּן* and he turned, *וַתִּפֹּן* and she turned ; *וַיִּשָּׁלַח* for *וַיִּשְׁלַח*, and *וַיַּעַל* for *וַיַּעֲלֶה*—the shortened form being ambiguous in this case also (cf. 195, *Obs.* 3), *וַיֵּשָׁן* and he answered.

Obs. 2. Apocopated forms are sometimes left in a crude state, as *וַתִּשָּׂא* *let her* (or, *thou shalt*) *drink*, *וַיִּפְתָּח* and he opened, *וַתִּבְכֶּה* and she wept (or, and *thou didst weep*), *וַיֵּרָא* and he saw (Qal), or, and he showed (Hiphil).

198. The verbs *הָיָה*, *הָיָה* (a) prefer *הָיָה* when vocal shewa occurs with the first radical, as in *הָיָה* *be thou*, *הָיָה* *to be*.

(b) Simple shewa is mostly used, however, with preformatives; thus *וַיִּחְיֶה* *let him live*; but *וַיִּחְיֶה* and live. (c) The shortened Qal imperfect is *יָהִי* (in pause *יָהִי*) *תִּהְיֶה*, with Waw copulative *וַיִּהְיֶה* and *let there be*, but with Waw Conversive *וַיִּהְיֶה* (in pause *וַיִּהְיֶה*) and *there was*, and *it came to pass*.

199. Relation of Verbs *לָל* to Verbs *לָה*. — In the Aramean, these two kinds of verbs have been confounded, and now constitute one class: in Hebrew also we can trace a like assimilating tendency: the forms are often interchanged.

I. Lamed Aleph verbs affect the features of verbs Lamed He:—

(1) They simply assume the others' vowel-points; as *וַיִּחַטֵּא* *sinning*, Eccles. 8: 12 &c., *וַיִּמְלֵא* *he filled*, Jer. 51: 34; *וַיִּרְפְּאֵנִי* *I have healed*, 2 Kings 2: 21.

(2) They keep their own points, but take ה or י instead of א, as *וַיִּרְפֵּא* *heal thou*, Ps. 60: 4; *וַיִּמְלֵא* *he will fill*, Job 8: 21; *וַיִּקְרֵא* *2 Sam. 1: 6*.

(3) They take both the final consonant and the final vowel of verbs *לָה*, as *וַיִּקְלְאוּ* for *וַיִּקְלְאוּ* *they shut up*, 1 Sam. 6: 10; *וַיִּצְמַח* *thou art thirsty*, (for *וַיִּצְמַח*), see Ruth 2: 9.

II. More rarely do verbs *לָל* assume the forms of *לָה* verbs,

(1) In consonants, as *וַיִּשְׁנֶה* *he changed*, 2 Kings 25: 29.

(2) In vowels, as *וַיִּשְׁקֶה* *I shall look*, Ps. 119: 117.

(3) In both vowels and consonants, as *וַיִּפְרִי* *he shall bear fruit*, Hos. 13: 16.

III. With later writers and in poetry, the forms both of verbs ל"א and ה'ל incline towards the Aramean, in which the imperatives, the imperfects and sometimes also the participles, mostly end with ה= or א= or '.

Thus, הָאָתָּה *be thou* Job 37 : 6, תִּהְיֶה Jer. 17 : 17.

200. Two closely connected verb-forms are sometimes related in such a way that the first really modifies the second, which, though perhaps formally subordinate—the completion or continuation of the other—nevertheless presents the leading conception : hence the first (though it may be the only one which has the finite form,—chiefly Hiphil) must often be rendered either by an adverb or by a modifying expression, and only the second as a finite verb, even though it be mostly infinitive in form.

The examples already given under 188 and 191 should be studied anew, for the purpose of observing the syntactical devices adopted. The combinations are various. Thus (a) the second verb may be put in the construct infinitive, with ל, as הָרָבָה לְהָשִׁיב אָפּוֹ *often did he turn back* (lit. multiplied to turn back) *his anger*, Ps. 78 : 38 ; הָשִׂיתָ לְשִׂאוֹל *thou hast asked a hard question* 2 Kings 2 : 10 ; הֵיטִבְתָּ לְרֹאוֹת *thou hast seen well*, Jer. 1 : 12 ; מַפְלִיא לַעֲשׂוֹת *doing wonderfully*, Jud. 13 : 19, cf. also 2 Chr. 26 : 15 ; הִעֲמִיקוּ לְשִׁבְחָהּ *dwell deep*, Jer. 49 : 8 ; לָמָּה נִהַבְתָּ לְבָרִיךָ *why didst thou flee away secretly* (lit. hide thyself in fleeing)? Gen. 31 : 27 ; וַיִּתְנַגְּבּוּ הָעָם לְבֹאֵהוּ *and the people went stealthily*, 2 Sam. 19 : 4.

(b) The second verb may be in the construct infinitive without ל, as אֶרְחִיק *I would flee far away*, Ps. 55 : 8 ; נָגַן הַמִּיבִי נָגַן *play skilfully* (lit. do well in playing), Is. 23 : 16 ; הִצָּגַע לָקֵחַ *to walk humbly*, Micah 6 : 8.

(c) The two verbs may even be simply co-ordinate,—in the same 'mood,' as הָלַךְ הוֹאִיל *he went willingly*, Hos. 5 : 12 ; מָהֲרוּ שָׁכְחוּ מַעֲשָׂיו *they quickly forgot his works*, Psalm 106 : 13 ; מָהֲרוּ הִמָּלֵט *escape quickly*, Gen. 19 : 22 ; צָלַח רָכַב *ride prosperously*, Psalm 45 : 5 ; הִשְׁפִּילוּ שִׁבּוּ *sit ye down low*, Jer. 13 : 18 ; הִעֲמִיקוּ שָׁחֲתוּ *they have deeply corrupted*, Hosea 9 : 9 ; מִשְׁבָּרִים הָלָךְ *departing early*, Hos. 6 : 4 ; וְשַׁלַּשְׁתָּ תֵּרֶד *and thou shalt come down on the third day*, 1 Sam. 20 : 19.

(d) The verbs may also be joined by Waw, either copulative, as וְלָקַח *come quickly* 1 Sam. 23 : 27, or conversive, as וַיָּבֵא *come quickly* 1 Sam. 4 : 14.

Exercise 51.

רָפָה sink, fall, de- מְאוֹמָה anything [פָּלָא] *Ni. be wonder-* יָרָה to cast, throw
cline ; *Hi. desist*, (קָסַה) *Pi. cover, pardon* ful ; *Hi. make* *Hi. to throw ;*
cease, let down [מָהֲרוּ] *Pi. make haste,* wonderful teach, instruct
רָפָא heal ; *Pi. id.* be quick טָל dew [יָרָה] *Hi. praise*

1 וַיֹּאמֶר אֱלֹהִים יְהִי אֹר וְיִהְיֶה אֹר וַיֵּרָא אֱלֹהִים אֶת-הָאֹר

בִּיטוֹב: ² יְהִי אֵשׁ יְהוָה מְבַרֵּךְ: ³ אֶל־תְּהִי יְדִי בֹו וְתִהְיֶה בֹו
 יָד פְּלִשְׁתִּים: ⁴ מִי זֶה אָמַר וְתִהְיֶה: ⁵ לֹא טוֹב הָיִיתָ הָאָדָם
 לְבָדּוּ: ⁶ דְּמִיתָ הָיִיתָ־אֲהִיָּה כְמוֹךְ: ⁷ אֶת־צִוִּיתִי לְהִיּוֹת נָגִיד:
⁸ חֹמֶה הָיָה עָלֵינוּ כָּל־יָמֵי הַיּוֹתָנוּ עִמָּם רָעִים הָצֵאָן: ⁹ לֶךְ
 עֲמָנוּ וְהִי־לָנוּ לְאָב: ¹⁰ מִמָּרִים הֵייתָם עִם־יְהוָה: ¹¹ לֹא
 עַל־הַלָּחֶם לְבָדּוּ יְחִיָּה הָאָדָם: ¹² יְחִי הַמֶּלֶךְ: ¹³ מִי שָׁמַע
 קוֹל אֱלֹהִים כְּמָנוּ וַיְחִי: ¹⁴ זֹאת עָשָׂה וַיְחִי: ¹⁵ עֲנֵה כְּסִיל
 בְּאֻלְתּוֹ פֶּן־יִהְיֶה חֶכֶם בְּעֵינָיו: ¹⁶ אֶל־תֵּעַן כְּסִיל: ¹⁷ אֶל־יַעֲלֶה
 כָּל־הָעָם: ¹⁸ הָעַל אֶת־הָעָם: ¹⁹ אֶל־תִּפֶּן אֶל־אֹן: ²⁰ וַנִּפֶּן
 וַנַּעַל: ²¹ אֲנֹכִי יְהוָה אֱלֹהֶיךָ הַמַּעֲלֶךְ מֵאֶרֶץ מִצְרַיִם: ²² יַעֲשֵׂה
 יְהוָה עִמָּכֶם חֶסֶד: ²³ אֶל־תַּעֲשֵׂה לוֹ מְאוֹמָה רָע: ²⁴ הֲרָף
 מֵאָף: ²⁵ אֶל־תִּרְפֶּה יָדְךָ מֵעֲבָדֶיךָ: ²⁶ מִי בָכֶם מִכָּל־עַמּוֹ יְהִי
 אֱלֹהֵיו עִמּוֹ וַיַּעַל לִירֻשָּׁלַם וַיִּבֶן אֶת־בַּיִת יְהוָה: ²⁷ וַיֵּרָא יְהוָה
 אֶל־אַבְרָם וַיִּבֶן שָׁם מִזְבֵּחַ לַיהוָה הַנִּרְאָה אֵלָיו: ²⁸ וַיְהִי
 כִּכְלָתוֹ לַהֲעֵלוֹת הָעוֹלָה וְהִנֵּה שְׂמוּאֵל בָּא: ²⁹ וַיַּעַל דָּוִד עֲלֹת
 וַיַּכֵּל מֵהָעֲלֹת הָעוֹלָה: ³⁰ וַיַּעַל יוֹסֵף לִקְרֹאת אֲבִיו וַיֵּרָא אֵלָיו
 וַיִּבֶךְ עַל־צִוְּאָרָיו: ³¹ צֹו לְבִיתְךָ כִּי מֵת אִתָּה וְלֹא תַחֲיָה:
³² אֲשֶׁר־יִנְשִׂי פֶשַׁע בְּסוֹי חֲטָאָה: ³³ אֶל־תִּכְסֶּם עַל־עֹנֶם: ³⁴
 רַפְּאִיתִי לַמֵּים הָאֵלֶּה: ³⁵ רַפְּאֵנוּ אֶת־כָּבֶל וְלֹא נִרְפָּתָה: ³⁶
 חֲטָא אַחֵד יֵאבֵד מִזִּבְחֵ הַרְבֵּה: ³⁷ רָאוּ־נָא לִי אִישׁ מִיִּטִּב
 לִנְגֹן: ³⁸ מִרְבִּים הָעָם לְהִבְיָא: ³⁹ הֲרַבָּה לַעֲשׂוֹת הָרַע בְּעֵינֵי
 יְהוָה: ⁴⁰ הִטִּיבֵת לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי: ⁴¹ אֶל־תִּרְבּוּ תִרְבְּרוּ:
⁴² הָרַב בְּכַסְנֵי מַעֲוִי: ⁴³ הַפְּלִיא לְהַעֲזֹר: ⁴⁴ מְדוּעַ מִהֲרִתָּן
 בָּא הַיּוֹם: ⁴⁵ אֲהִיָּה עִם־פִּיד וְהוֹרִיתִיךָ אֲשֶׁר תִּדְבֹּר: ⁴⁶ אוֹרָה

אֲתֶכֶם בַּיַּד אֵל : 47 מִי כָמֹהוּ מִוֶּרְחָה : 48 נֹדֶה לָּךְ לְעוֹלָם :
 49 טוֹב לְהִדּוֹת לַיהוָה : 50 אֹדָה * כִּי עֲנִיתִנִי וְתִהְיֶה-לִּי לִישׁוּעָה :
 51 חֲסִדְכֶם כָּמֹל מִשְׁפָּחִים הֶלֶךְ : 52 הִגְדִּיל יְהוָה לַעֲשׂוֹת עִמָּנוּ :
 53 הוּי הַמַּעֲמִיקִים מִיְּהוָה לְסִתִּיר * עֲצָה : 54 מָהְרוּ לָלֶכֶת :

* See 128, *d*. ^b 1 Sam. 18 : 17. ^c See 87, *Obs*. ^d Supply 'that.'
^e See 125, 1, *Obs. a*. ^f See 55. ^g See 196, *Note 1*. ^h Similarly the Fr.
 'Vive le roi !' ⁱ See 119, *Obs. 1*. ^k See 74, 2. ^l 'whosoever : ' see 87, 1 *a*.
 Ezra 1 : 3. ^m See 128, *c*. ⁿ See 162, *Rem. 1, 5*. ^o See the general
 vocabulary at the end, under קָרָא II. ^p See 137, *Note 1*. ^q See 199.
^r See 208, 7. ^s See 110, *a*. Jer. 51 : 9. ^t See 125, 5. ^u Psalm 51 : 3.
^v 2 Chr. 26 : 15. ^w See 195, 2, *c*. ^x See 171, 3, *c*.

Write in Hebrew

1. Do not build thy house there. 2. Command thy son, saying, Do not as those who turn (128, *c*) to idols, to worship them. 3. Let not the child drink wine, but make him drink milk. 4. May our God, who has redeemed us (74, 2) from death, show kindness unto you. 5. Let thy blessing be upon us, and be thou with us to show us the way, that we may go up. 6. Do thou this, and live (119, *Obs. 1*). 7. Let the damsel turn, and go up to see. 8. Let me not see thy hand stretched out. 9. Weep not, saying, Let another go up instead of me, for I cannot go up. 10. When I was in our field my father cried to me, saying, Turn and see ! And I turned and saw three men, and went up the hill after them. 11. And it came to pass, when we were in my field alone, that (162, *Rem. 1, 5*) a woman appeared unto us. 12. Let us go up quickly. 13. Behold, we have offered (129) our sacrifices, and have done all that he commanded us (195, II., *c*) to do. 14. Then spake the man to the damsel, saying, Come with me, and become my wife (196, *Note 1*). And she answered him and said, I shall by all means go with thee ; so she became his wife. 15. Let us not speak much. 16. Ye have answered him well. 17. Why hast thou (so) often rebelled against me ? 18. This woman has often wept. 19. Let us sit down low. 20. Our God will do great things (magnify to do) for us. 21. How wonderfully I have been healed ! 22. We have been wonderfully preserved. 23. Let us be ever praising (128, *d*) Jehovah, and instructing others in His holy law. 24. Do not be constantly rebelling against your Maker. 25. Let us go down early, and build an altar quickly, that we may offer sacrifices and praise our Redeemer.

VERBS 'PE NUN.'

201. In 'Pe Nun' verbs, Nun mostly disappears when, through inflection, it has lost its vowel (i. e. assumed Sh^{wa}), especially after preformatives.

Obs. 1. As will be noticed in the paradigm, this rule applies (a) to the Hiphil and Hophal throughout, the latter taking \neg in its first syllable. (b) In Niphal, only the perfect and the participle are affected; whereas (c) in Qal, it is precisely these parts which are *not* affected. The other conjugations are obviously quite regular.

Obs. 2. Nun seldom disappears in any case from verbs whose middle radical happens to be (a) a vowel-letter, or (b) an aspirate; hence תִּנְחַל *thou shalt inherit*, יִנְאֹץ *he despises*. But in נָחַם (*Ni.* from unused Qal) *he repented*, &c. the Nun is dropped throughout; נָחַת *to descend*, has Qal imperfect נִחַת , but Hiphil imperative הִנְחֵת . (c) In Qal, imperatives ending in *o* always retain the Nun; imperfects sometimes do the same, especially in pause: hence נָקַם *avenge*, נָצַר *keep*, יִנְחוּר *he will retain*, Jer. 3 : 5, but also יָסוּר Ps. 103 : 9: see Jer. 31 : 28 for illustrations of the construct infinitive. But forms which end with *a* mostly discard the Nun, according to the rule.

202. When Qal construct infinitive discards its Nun, ת is appended, and a segolate (132-136) is formed,—a 'first class' segolate in 'third aspirate verbs,' but a 'third class' segolate in verbs which end in ordinary consonants.

Thus, from נָפַח *to blow*, comes לְנַפֵּחַ , פָּחַת ; from נִגַּשׁ *to approach*, is derived לְנִגַּשׁ , נִגַּשְׁתָּ (&c.), נִגַּשְׁתָּ .

Obs. 1. Only some words adopt such forms; others have two or more construct infinitives. Thus, נָנַע *to smite*, has both נִנְעַת and נִנְעַת ; נָטַע *to plant* has נִטְעַת , נָטַעַת ; נִשָּׂא *to lift up*, has שָׂאת , לְשָׂאת and more rarely נִשְׂא &c.¹

Obs. 2. Except in the Niphal, לָחַק *to take*, is treated like a Pe Nun verb; hence in imperfect $\text{לָחַק$, imperative לָחֵק , construct infinitive לְחִיקָה , לְחִיקָה ; but Niphal לָחַק .

Obs. 3. The verb נָתַן *to give*, further assimilates its final Nun to a succeeding consonant; hence נָתַתָּ , נָתַתָּה for נָתַתָּה , נָתַתָּה . The other chief parts are the imperfect נָתַתָּ , imperative נָתַתָּה (120), infinitive construct mostly נָתַתָּה (for נָתַתָּה ; suff. נָתַתָּה &c.) לָתַתָּ , but also נָתַתָּה , נָתַתָּה .

¹ For the sake of simplicity as well as convenience, the sentences containing verbs which are not merely 'Pe Nun,' but which have other weak radicals, and thus exhibit additional irregularities (as נָשָׂא , נָחַח , נָקַח &c.) will be given in Exercise 53.

Exercise 52.

נפל fall; <i>Hi.</i> cause	[נצב] <i>Ni.</i> stand;	[קשנ] <i>Hi.</i> reach	שָׁלַל booty, spoil
to fall, cast down	<i>Hi.</i> place, set up	to, overtake	חֵידָה riddle, enigma
נהל fade, fail, <i>im-</i>	פָּנָה corner	נָלָה spring,	מַצֵּבָה pillar, statue
perfect	יבל deliver, [נצל]	fountain	גִּקְוֹ drink-offering
נטש forsake, desert	snatch, pull out	נָנַשׁ approach ¹	פֶּת morsel, piece
[נכר] <i>Hi.</i> recognise	[ננר] <i>Hi.</i> tell	נָשַׁק kiss	קָעַר support, sustain

1 נָפֹל תִּפּוֹל לְפָנָיו: 2 נִפְלֶה-נָא בִיד יְהוָה וּבִידֵי אֲדָם
 אֶל-אֶפְלָה: 3 בְּנִיכֶם בַּחֲרֹב יִפְּלוּ: 4 הִנְנִי אֶל-פְּרָעָה וְהִפְלֵתִי
 אֶת-הַחֲרֹב מִיָּדוֹ וְזִרְעוֹת פְּרָעָה תִּפְלָנָה: 5 מִפִּיל-אֲנִי תַחֲנֹתִי
 לְפָנֵי הַמֶּלֶךְ: 6 וַיֹּאמְרוּ הָאֲנָשִׁים נִפְלָה גִזְרֹת וְנִדְעָה לָמָּה
 הִרְעָה הַזֹּאת לָנוּ וַיִּפְּלוּ גִזְרֹת וַיִּפֹּל הַגִּזְרֹל עַל-יוֹנָה: 7
 רִגְלֶךָ לֹא תִגּוֹף: 8 אֲךָ נִגּוֹף נָפָה הוּא לְפָנֵינוּ: 9 בְּנֵי בְנִימִן
 נִגְּפוּ: 10 חֵי יְהוָה כִּי אִם-יְהוָה יִגְּפֵנוּ: 11 יַעֲקֹב וּבְנָיו יִרְדּוּ
 מִצֻּרִים: 12 וַאֲנִי אֶת-מִצְרַיִם: 13 אֲנִי אֶצְרֶה: 14 חֲקִיקָה אֶצְרֶה: 15 נִצֵּר בְּנֵי מִצְרַיִם אֲבִיד וְאֶל-
 תַּפְּשׁ תּוֹרֵת אֲמַךְ: 16 מֵאִם יְהוָה וַיִּטֵּשׁ אֶת-דָּדוֹר עֲבָרְתוֹ: 17
 כָּל-צִבְאָם יִבּוֹל כִּנְבֹּל עָלָה מִגֶּפֶן: 18 נָבַל תִּבַּל גַּם-אֶתָּה גַּם
 הָעָם: 19 הִנֵּה מָקוֹם אֲתִי וְנִצַּבְתָּ עַל-הַצּוּר: 20 אֶתָּה הַצִּבְתָּ
 גְּבוּלֹת אֶרֶץ: 21 אֲנִי הָאִשָּׁה הַנִּצַּבְתָּ עִמָּכָה בְּזָה: 22 מִי
 הִגִּיד אֶת-אֱלֹהִים: 23 הִגִּיד נִגִּיד לְמַלְךְ אֶת כָּל-הַדְּבָרִים הָאֵלֶּה:
 24 הִגִּידָה-נָא שְׁמֶךָ: 25 הִגִּידוּ וְנִגִּידְנוּ: 26 הִנֵּה לְאֹבִי וּלְאֹמִי
 לֹא הִגִּדְתִּי וְלֹךְ אֲנִיד: 27 לְשֹׂאוֹל הִגִּד כִּי נִמְלֵט דָּוִד: 28
 יְרוּז מִגִּיד לְהִגִּיד לְמַלְךְ בָּבֶל: 29 אֵין אֶסְתֵּר מַגִּדֵּת מוֹלֶדֶתָּה:
 30 שְׂמִיאל יֵרָא מִהִגִּיד אֶת-הַמֶּרְאָה אֶל-עָלִי: 31 הִנֵּה רוּחַ

¹ See the general vocabulary at the end.

וְחָלָה בָּאָה מֵעֶבֶר הַמִּדְבָּר וַיָּנַע בְּאַרְבַּע פְּנוֹת הַפֶּתַח וַיִּפֹּל עַל-
 הַנְּעָרִים וַיָּמּוּתוּ וַאֲמָלְטָה רַק-אֲנִי לְבָדִי לְהַגִּיד לָךְ: ⁵² הֵצִל
 לֹא הֵצִלְתָּ אֶת-עַמְּךָ: ⁵³ מִי יֵצִי לָנוּ: ⁵⁴ צִדְקָה תִּצִּיל מַמּוֹת:
⁵⁵ אֵין מִצִּיל: ⁵⁶ זֶה אֹדֵר מִצֵּל מֵאִשׁ: ⁵⁷ נִלְחַם אָבִי עֲלֵיכֶם
 וַיִּצֵּל אֶתְכֶם: ⁵⁸ רָדַף כִּי הִשָּׁג תִּשָּׁג וְהֵצִל תִּצִּיל: ⁵⁹ הִשְׁיִגוּנִי
 עֲזוּתִי: ⁶⁰ אֶרְדּוּף אֲבִי וְאֲשִׁינָם: ⁶¹ וַיִּכֹּר יוֹסֵף אֶת-אָחָיו וְהֵם
 לֹא הִכְרִהוּ: ⁶² הִכְרֵ-לָךְ מֶה עֲמָדִי וְקַח-לָךְ: ⁶³ אוֹסִיף לְנִשְׁתַּ
 לְמִלְחָמָה: ⁶⁴ זֹאת עָשׂוּ לָהֶם בְּגִשְׁתָּם אֶת-קִרְשׁ הַקִּדְשִׁים:
⁶⁵ מִי יִגֹּשׁ אֵלַי: ⁶⁶ אֶל-תִּגְשׁ-בִּי: ⁶⁷ פִּלְשְׁתִּים נִגְשׂוּ לְמִלְחָמָה
 בְּיִשְׂרָאֵל: ⁶⁸ מִדּוּעַ נִגְשְׁתָּם אֶל-הַחוּמָה: ⁶⁹ וַיֹּאמֶר יִצְחָק אֶל-
 יַעֲקֹב גִּשְׁה-נָא וְאִמְשֶׁךְ בְּנִי וַיִּגֹּשׁ יַעֲקֹב אֶל-אָבִיו וְלֹא הִכִּירוּ:
 וַיֹּאמֶר הַיִּשָּׁה לִי וְאִכְלָה מִצִּיד בְּנִי וַיִּגְשׁ-לוֹ וַיֹּאכֵל וַיָּבֵא לוֹ
 יֵין וַיִּשְׁתְּ: וַיֹּאמֶר אֵלָיו אָבִיו גִּשְׁה-נָא וַיִּשְׁקֶה-לִּי בְנִי וַיִּגֹּשׁ
 וַיִּשְׁק-לוֹ: ⁷⁰ אֲשַׁקֶּה-נָא לְאָבִי: ⁷¹ וַתֹּאמֶר בֵּת כָּלֵב אֶל-אֲבִיהָ
 תִּנְהַל-לִי בִּרְכָה כִּי אֶרְצֶה הַנֶּגֶב תִּתְּנִי¹ וְנִתְּנָה לִי גִלְתַּ מֵיִם וַיִּתֵּן-
 לָהּ אֶת גִּלְתָּ: ⁷² בֵּין נִתֵּן לָנוּ: ⁷³ כָּלֵם נִתְּנוּ לַמּוֹת: ⁷⁴ יְהוּה
 חָפִין כִּךְ לִתְתֹקַד עַל-כַּפָּא: ⁷⁵ לֹא נִתֵּן לָהֶם מִהַשְׁלֵל אֲשֶׁר
 הֵצִלָּנוּ: ⁷⁶ אִם-הִגֵּד תִּגִּידוּ הַחִידָה לִי וְנִתְּנִי² לָכֶם שְׁלֹשִׁים
 חִלְפוֹת בְּגָדִים וְאִם-לֹא תוּכְלוּ לְהַגִּיד לִי וְנִתְּנָם³ אֵתָם לִי
 שְׁלֹשִׁים חִלְפוֹת בְּגָדִים: ⁷⁷ וַיֹּאמֶר אֱלֹהִים אֶל-יַעֲקֹב אֶת-
 הָאָרֶץ אֲשֶׁר נָתַתִּי לְאַבְרָהָם לָךְ אֶתְנַנָּה וְלוֹרַעַד אַחֲרֶיךָ אֶתֵּן
 אֶת-הָאָרֶץ: וַיַּצֵּב יַעֲקֹב מִצְבָּה בַּמָּקוֹם הַהוּא וַיִּסֵּד עָלֶיהָ נֶסֶד:
⁷⁸ טוֹב תַּתִּי אֶתָּה לָךְ מִתַּתִּי אֶתָּה לְאִישׁ אַחֵר: ⁷⁹ בִּתְדָ לֹא
 תִתֵּן לִבְנִי וּבִתּוֹ לֹא תִקַּח לְבִנְךָ: ⁸⁰ וַיֹּאמֶר נַעֲמָן קַח-נָא בְּרָכָה

VERBS 'PE YOD' INFLECTED LIKE VERBS 'PE NUN.'

203. These verbs, of which there are very few, resemble 'Pe Nun' verbs in assimilating their first radical, when it would regularly take Sh^{wa} after a preformative, with the second radical, which is usually¹ a sibilant.

(a) The verbs inflected only in this way are *נָצַת* to burn up, imperfect *נֹצֵת*, Ni. *נָצַת* intransitive to burn, Hi. *הִנְצִית*; *נָצַע* to spread out, Hi. *הִנְצִיעַ*; *נָצַנ* Hi. *הִנְצִינ* to place, set; [נָצַב] Ni. *נָצַב* to stand, Hi. *הִנְצִיב* to set, place.

(b) Others are sometimes inflected in this way, but occasionally also like true 'Pe Yod' verbs; thus *נָצַק* to pour, imperfect *נֹצֵק*, as in Lev. 14 : 26, but *וַיִּצֶק* 1 Kings 22 : 35; *נָצַר* to form, imperfect *יִצְרֶהוּ* Is. 44 : 12, and *וַיִּצֶר* Gen. 2 : 7; *נָיֵשׁ* to be straight, imperfect generally *יִישֹׁר* &c., but *וַיִּשְׁרָתָהּ* in 1 Sam. 6 : 12; *אֶשְׁרָם* I shall chastise them, Hosea 6 : 10.

Note. A few verbs 'Ayin Waw' likewise sometimes take forms resembling those of verbs 'Pe Nun'; thus *הִנְפִית* (to incite), *הִנְפִית*, *הִנְפִית* as well as *הִנְפִית*, *הִנְפִית*; *נָוַח* to rest, takes in Hiphil the forms *הִנְוִיחַ*, *הִנְוִיחַ*, *הִנְוִיחַ* as well as *הִנְוִיחַ*, *הִנְוִיחַ*, &c. See 19, 3.

Rem. An earnest wish or desire may be indicated (1) by *יִתֵּן מִי* O that...! *Would that...* (*lit.* Who will give...?). This expression may be completed in various ways, thus:—

(a) By a noun, or a noun sentence: as *יִתֵּן רֹאשִׁי מַיִם* O that my head were waters! Jer. 8 : 23. See also 45—50 in Exercise, and Ps. 53 : 7.

(b) By an infinitive: as *יִתֵּן מוֹתָנִי מִי* *Would that we had died!* Exodus 16 : 3. See also 54 in Exercise.

(c) By a finite verb, either with or without a connecting *י*: see 51—53 in Exercise, also Job 19 : 23; 14 : 13.

(2) The verb *יִשְׁקֶה* may similarly be used: see 55 in the Exercise. Another construction is presented in *יִשְׁקֶנִי מַיִם מִי* O that some one would give me water to drink! (*lit.* Who will make me drink water?) 2 Sam. 23 : 15.

(3) When *אִם* (if) is employed for this purpose, we have obviously but the protasis of an unfinished conditional proposition (220, I. a.): see 65, 66 in Exercise, also Ps. 139 : 19.

(4) When *לֵאמֹר* (to say) is used, the fulfilment of the wish is usually regarded as improbable or impossible: see 56—64 in Exercise. In this case also, we have simply the protasis of an incomplete hypothetical sentence (220, I. b).

(5) *אִם־כִּי* is used only in Ps. 119 : 5 and 2 Kings 5 : 3.

¹ Exceptions are *וַיִּצֶן* and *he awoke*, 1 Kings 3 : 15, and *הִלְבִּיתָ* (Hophal infinitive construct of *לָבַד*), Gen. 40 : 20, Ezek. 16 : 5.

Exercise 53.

קבך thicket עָמַל toil, trouble נָחַה expel; *Ni.* be נָחַה stretch out, in-
 יַעַר forest חָרוֹן burning, anger cast out; *Hi.* scat- cline, turn aside¹
 אָפֶר ashes קָצָה end; sum, total ter, thrust, bring¹ [נָקָה] *Ni.* נָבָא to pro-
 אָנַךְ wing [נָקָה] *Hi.* הִקָּה smite¹ כָּעַשׂ grief, vexation phesy; *Hithp.* id.¹

1 בַּעֲרָה כָּאֵשׁ רִשְׁעָה וְתַצַּת בְּסַבְכֵי הַיַּעַר: 2 קוֹצִים בָּאֵשׁ
 יֵצְאוּ: 3 בְּנִתְיָה בָּאֵשׁ תַּצְתְּנָה: 4 נִצְתָה חֲמָתִי בְּמִקּוֹם הַזֶּה:
 5 שְׁעָרֵי הָעִיר נִצְתּוּ בָּאֵשׁ: 6 הִנְנִי שֹׁלַח וְהַצַּתִּי אֵשׁ בְּבֵתִי
 אֱלֹהֵי מִצְרַיִם: 7 תִּצְתּוּ אֶת-הָעִיר בָּאֵשׁ: 8 לָמָּה הַצַּתּוּ
 עֲבָדֶיךָ אֶת-הַחֲלָקָה אֲשֶׁר-לִי בָּאֵשׁ: 9 יְהוָה שֹׁפֵךְ חֲרוֹן אָפוֹ
 וַיִּצְתֵּן אֵשׁ בְּצִיּוֹן: 10 אָהָבוּ טוֹב וְהַצִּיּוּ בִשְׁעַר מִשְׁפָּט: 11
 אֲצִיגֶה-נָּא עִמָּךְ מִן-הָעַם אֲשֶׁר אֲתִי: 12 לָכוּ עֲבְדוּ אֶת-יְהוָה
 רַק צֹאנֵכֶם וּבְקִרְכֶּם יֵצְגוּ: 13 מִקְצָה אָחִיו לָקַח יוֹסֵף חֲמִשָּׁה
 אַנְשִׁים וַיֵּצְגוּ לִפְנֵי פַרְעֹה: 14 פְּלִשְׁתִּים לָקְחוּ אֶת אֲרֹן
 הָאֱלֹהִים וַיֵּצְגוּ אֹתוֹ אֶצֶל דָּגוֹן: 15 אֲצַק מִים עַל-צִמָּא אֲצַק
 רוּחִי עַל-דֹּדְעֶךָ: 16 צַק לָעַם וַיֹּאבְלוּ: 17 וַיִּקַּח שְׂמוּאֵל אֶת-
 פֶּךְ הַשֶּׁמֶן וַיִּצַּק עַל-רֹאשׁוֹ וַיִּשְׁקְהוּ: 18 אִם-אֶפְסָה שָׁמַיִם שָׁם
 אֲתָה וְאֲצִיעָה שְׂאוֹל הַנֶּגֶד: 19 שֶׁן וְאַפֵּר יֵצַע לְרַבִּים: 20
 אָדָם לְעָמָל יוֹלֵד:

21 אֶל-תִּגְעוּ בְּמִשְׁחִי: 22 שֹׁלַח יָדְךָ וְגַע בְּכָל-אֲשֶׁר-לִי: 23
 הַמִּדְבָּר אֵלֶיךָ לֹא-יִסֹּף עוֹד לִגְעַת בָּךְ: 24 בָּשִׁישׁ צְרוֹת אֱלֹהֵי
 יִצְלָךְ וּבִשְׁבַע לֹא-יִגַּע בָּךְ רָע: 25 נִבְרַחָה מִפְּנֵיו פֶּן-יִמְהַדֵּר
 וְהַשִּׁיגֵנוּ וְהִרִיחַ עָלֵינוּ אֶת-הָרֶעָה: 26 אֶת-צִאֲנִי הִחֲתִיתִי: 27
 אִם יְהִי נִדְחָךְ בְּקִצָּה הַשָּׁמַיִם מִשָּׁם יִקְחֶךָ יְהוָה: 28 הִנֵּרְחָה
 אֲקַבֵּץ: 29 אֶת-הַנִּדְחָת "לֹא הִשְׁבַּחְתָּם: 30 הִכָּה תִכָּה אֶת-יִשְׂרָאֵל

¹ See the general vocabulary at the end, for apocopated or peculiar forms.

הָעִיר הַהוּא : ³¹ אִישׁ אֶחָד אָמַר אֶל־רֵעֵהוּ הִבֵּנִי נָא וַיֵּמָאן
הָאִישׁ לְהַפְתּוֹ : וַיֹּאמֶר לוֹ הִנֵּה הוֹלֵךְ מֵאִתִּי וְהַכָּד הָאֲרִיָּה
וַיֵּלֶךְ מֵאֲצֻלוֹ וַיִּמְצָאֵהוּ הָאֲרִיא וַיִּכֶּהוּ : ³² אָמַר אֶל־אֶהְרֹן נָטָה
אֶת־מִסְדָּךְ וְהָךְ אֶת־עַפְר הָאָרֶץ : וַיַּט אֶהְרֹן אֶת־יָדוֹ בְּמִטָּהוּ
וַיִּךְ אֶת־עַפְר הָאָרֶץ : ³³ הִכְתָּה הָעִיר : ³⁴ הִנֵּה עֲבָרִיד מְכִים :
³⁵ לֹא הִפִּיתֶם אֶת־אֲזִנֵּיכֶם לְשֹׁמֵעַ : ³⁶ הִט־אֲזִנְךָ : ³⁷ נִבְאָת
לָהֶם בַּשִּׁקָּר : ³⁸ נִבְאָתִי כֹאֲשֶׁר צִוִּיתִי : ³⁹ מִי־כֹה הַמּוֹרֶשֶׁתִּי
הִיָּה נִבְאָ בִימֵי חֹזְקִיהוּ : ⁴⁰ נִשְׂאֲתִי אֶת־יָדִי * אִם־לֹא הַגּוֹיִם
כִּלְמַתָּם יִשְׁאוּ : ⁴¹ וַיֹּאמֶר אֵלַי שָׂא־נָא עֵינֶיךָ וְאִשָּׂא עֵינִי : ⁴²
שָׂאוּ אֶת־אֲרוֹן הַבְּרִית וְשַׁבְעָה כְּהֹנִים יִשְׁאוּ * שׁוֹפְרוֹת לִפְנֵי
אֲרוֹן יְהוָה : ⁴³ שָׂאתָ פְנֵי רָשָׁע לֹא־טוֹב לְהַפּוֹת צַדִּיק בְּפִשְׁפֹּט :
⁴⁴ גַּם לְלוֹיִם * אֵין־לִשְׂאֲתִי אֶת־הַמִּשְׁכָּן :
⁴⁵ מִי־יִתֵּן־לִי אֲבָר בִּינוֹה : ⁴⁶ מִי יִתֵּן כָּל־עַם יְהוָה נְבִיאִים :
⁴⁷ מִי יִתֵּן אֶת־הָעַם הַזֶּה בְּיָדִי : ⁴⁸ מִי יִתֵּן־לִי שֹׁמֵעַ לִי : ⁴⁹
בִּבְרָקָה תֹאמַר מִי־יִתֵּן עָרֵב וּבָעָרֵב תֹּאמַר מִי־יִתֵּן בָּקָר : ⁵⁰ מִי
יִתְּנִי בַּמִּדְבָּר : ⁵¹ מִי־יִתֵּן הַחֶרֶשׁ תַּחְרִישׁוֹן וְתִהְיֶה לָּכֶם לְחֻכְמָה :
⁵² מִי־יִתֵּן יִרְעָתִי וְאִמְצָאֵהוּ : ⁵³ מִי־יִתֵּן * וְהִיָּה לְבָבָם זֶה לִירְאָה
אֹתִי : ⁵⁴ מִי־יִתֵּן אֱלוֹהֵי דָבָר : ⁵⁵ מִי יִשְׁמְעֵנִי שֹׁפֵט בָּאָרֶץ : ⁵⁶
לוֹ יֵשׁ נִפְשָׁכֶם תַּחַת נִפְשִׁי : ⁵⁷ לוֹ שְׁקוֹל * יִשְׁקַל כַּעֲשִׂי : ⁵⁸ לוֹ
עֹמֵי שֹׁמֵעַ לִי : ⁵⁹ לוֹ יִשְׁמַעְאֵל יְחִיָּה לִפְנֶיךָ : ⁶⁰ לוֹ שְׁמַעְנִי :
⁶¹ לוֹ מִתְּנוּ : ⁶² לוֹ גִּזְעֵנוּ : ⁶³ לוֹ יְהִי כְּדַבְּרְךָ : ⁶⁴ לוֹ הַקִּשְׁבָּת
לְמַצּוֹתִי : ⁶⁵ אִם־תִּשְׁמַע־לִי : ⁶⁶ הַיּוֹם * אִם־קִלִּי תִשְׁמַעוּ :

* Isaiah 9 : 17.

* Regarding this pausal form, see 19, 6.

* See Exer-

cise 17, Note a. * Exodus 10 : 24. * See 161, c. * See 80, 1. * Ps.

139 : 8. In the Old Testament, this word (from קָסַ *ascend*) is found here only.

* See 208, 1. * Est. 4 : 3. * See the constructions on p. 157. * See 200, d.

m Deut. 30 : 4. *n* See 66, *Obs.* 6, *b.* *o* See 182, *d.* *p* See 196. *r* See 18, *Obs.* 1. *s* 'To accept the person of...' Proverbs 18 : 5. *t* See 124, *Rem.* 4. *u* Job 31 : 5. *v* Job 23 : 3. *w* Deut. 5 : 26. *x* See 125, 1, *Obs.* *y* See 72, 3.

Write in Hebrew

1. Behold, I will kindle a fire in thy gates, and all thy houses shall be burned in the fire. 2. Let us kindle fire in his forest, that the trees may be burned. 3. Do not kindle fire in their forest, lest the trees be burned. 4. Set thy foot upon this stone. 5. Do not set fire to the thicket again. 6. Behold, they are setting the idol in their temple. 7. Pour ye some of your oil upon their head, and kiss them. 8. Why hast thou set up this pillar, and poured out on it a libation? 9. Let us pour some of this flask of oil on his head. 10. Let us not touch the unclean. 11. When you touch them, I shall scatter you like the dust before the wind. 12. Let us scatter the wicked, but let us not touch the outcast poor. 13. Scatter thou their armies, as a flock is scattered. 14. I shall quickly scatter them before thee. 15. I shall utterly smite them. 16. We have been utterly smitten by (167, 5, *Note*) our foes. 17. Let us not incline our ears unto them when they lift up their voice and weep. 18. Let us lift up our hand [and swear that] we shall not turn aside the poor in the judgment. 19. O that I were a king! 20. O that we were strong! 21. O that ye were wise! 22. O that we had bread to eat! 23. O that some one would tell me! 24. Would that we knew! 25. O that we had refused to go! 26. O that I had obeyed your commands! 27. Would that I had died instead of them! 28. O if they would speak!

VERBS 'DOUBLE "AYIN.'

204. The cause of the peculiarities of these verbs is their prevailing tendency to drop one of the two like radicals. However, no contraction can be made in forms (*a*) with Doubling Dagesh, or (*b*) with unchangeable vowels.

Examples of contracted forms are קָבַב for קָבַב, קָבַב for קָבַב, קָבַב for קָבַב; incontractible forms are the Qal participles קָבַב, קָבַב, Piél קָבַב &c.

205. These verbs, in their contracted forms, present some points of likeness to verbs 'Ayin Waw,'—in fact, the mode of inflection is perplexingly identical: compare the Niphal imperfect יָקִים with Qal imperfect יָסַב, יָקַם, with יָסַב &c. Their common features are these:—

(1) The root is shortened to a monosyllable.

Cf. קָם, from קָבַב, with קָם, from קָמָה.

(2) The accent is mostly *penultimate* (cf. 191, 2).

Contrast the imperatives קָמָה, קָמָה, with שָׁמְרִי. But participles and (of course) words whose affirmatives are 'heavy' take the accent on the final syllable.

(3) Preformatives mostly take *long* vowels, and these if possible of the same class as in the common verb, but the Niphal perfect and sometimes the Qal imperfect take a Qāmēz: see the paradigm.

1. The imperfects of Qal and Hiphil, instead of taking a long vowel under the preformative, sometimes retain the original short vowel of the regular verb, but in such cases the first radical is doubled (19, 3): see the paradigm, and the following examples.

2. In the Qal imperfect, three different forms occur: (a) *הָנוּ* to *pity*, *הָנוּ* to *plunder*, *הָנוּ* to *rob*, *הָנוּ* to *despoil*, *הָנוּ* to *curse*, *הָנוּ* to *measure*, *הָנוּ* to *shout*, *הָנוּ* to *lick*, *הָנוּ* to *lap*, *הָנוּ* to *dance*, *הָנוּ* to *celebrate a festival*, *הָנוּ* to *be strong*, with others, become *הָנוּ* &c., and take no other form: this class is most numerous, and is composed of active verbs. (b) The neuter or stative verbs *הָנוּ*¹ to *be bitter*, *הָנוּ*² to *be diminished*, *הָנוּ* to *be despised*, *הָנוּ* to *be broken*, *הָנוּ* to *be confounded*, *הָנוּ* to *be tender*, *הָנוּ*² to *be evil*, *הָנוּ* to *make a loud noise*, assume only the form *הָנוּ*, *הָנוּ* &c. (c) *הָנוּ* to *be dumb*, *הָנוּ* to *be silent*, *הָנוּ* to *be complete*, *הָנוּ* to *finish*, *הָנוּ* to *bow the head*, become *הָנוּ*, *הָנוּ*, *הָנוּ*. (d) But *הָנוּ*² to *turn one's self round*, *הָנוּ* to *go round*, *הָנוּ* to *surround*, becomes *הָנוּ* or *הָנוּ*; *הָנוּ* to *be an adversary*, *הָנוּ* to *be in distress*, has the forms *הָנוּ* and *הָנוּ*: while *הָנוּ*¹ to *be warm*, *הָנוּ* to *be hot*, has three forms, *הָנוּ*, *הָנוּ*, and *הָנוּ*; similarly, *הָנוּ* to *be desolate*, *הָנוּ* to *be astonished*, becomes *הָנוּ*, *הָנוּ*, or *הָנוּ*.

Obs. Such difficulty has been found in dealing with the imperfects in this class of verbs, especially the intransitives, that even such eminent authorities as Ewald, Gesenius, and others, do not agree in their views regarding some forms, particularly those of Qal and Niphal. But since it is sometimes hard to determine the precise difference between the meanings of the two species, it may be a matter of indifference to which conjugation certain forms are assigned.

206. (a) The shortened stem-forms in these 'Double 'Ayin' verbs retain the last vowel that would regularly appear in the full form: but Hiphil, throughout, takes =, and imperfect Niphal ends with =.

¹ On the impersonal use of these verbs, see 227, and 38 in the Exercise.

² For a fuller account of these verbs, see the general vocabulary at the end.

(b) The Dagesh which should mark the contraction (19, 1) is omitted from the final radical if this concludes the form (18, *Obs.* 1). But it is inserted when affirmatives succeed; and if these are not already vowel-sounds, a vowel must be introduced between them and the stem, to make Dagesh distinctly audible. This helping vowel (which assumes the tone) is, in the perfect, *i*, but *ɛ* in other parts. See Paradigm.

Rem. Besides the regular intensive forms (168), Po^{el}, Pilpel, &c. (175) are in common use.

Exercise 54.

גָּלַל to roll	חֹר hole, cavern	מַגָּפָה plague, pesti-	[מָכַךְ] <i>Ni.</i> melt, pine
בָּקַע to empty	(לְחַלּ pierce) <i>Pi.</i> pro-	לֶנֶץ lence; slaughter	אָוָה; <i>Hi.</i> cause
קָמָה grain (uncut)	פָּנֵה fane; <i>Hi.</i> begin	רָבַב to multiply, in-	אָוָה to pine away
חִיִּי bosom	חֲרִישׁ sickle	עָרַע crease	(מָסַס) <i>Ni.</i> melt away

1 הַיּוֹם גָּלוּתִי אֶת־חֶרְפַּת מְצָרִים מֵעַלֵּיכֶם: 2 גָּלוּ אֲבָנִים
 גָּדֻלוֹת אֶל־פִּי הַמַּעְרָה: 3 עָבְרוּ וְסָבּוּ אֶת־הָעִיר: 4 תִּסָּבּוּ אֶת־
 הָעִיר שֶׁבַע פַּעַמִּים: 5 אֲנִישֵׁי הָעִיר נָסְבוּ עַל־הַבֵּית: 6 הַנְּגִי
 מִסָּב אֶת־כָּלִי הַמִּלְחָמָה אֲשֶׁר בְּיָדְכֶם^d: 7 אֶסּוּבָכֶּה בָּעִיר: 8
 וַיֹּאמְרוּ פְּלִשְׁתִּים מִה־נַּעֲשֶׂה לְאָרוֹן אֱלֹהֵי יִשְׂרָאֵל וַיֹּאמְרוּ נָתַ
 יִסָּב הָאָרוֹן וַיִּסָּבּוּ אֹתוֹ: וַיְהִי אַחֲרֵי הַסָּבּוּ אֹתוֹ וַתְּהִי יַד יְהוָה
 בָּעִיר: 9 שָׁלַל הָעָרִים בְּזָנוּנוֹ לָנוּ: 10 יַחְדּוֹ יָבוּ אֶת־בְּנֵי קָדָם:
 11 תְּבוּקָה תְּבוּק הָאָרֶץ וְהַבּוֹז תְּבוּז: 12 כָּל־עֵבֶר יֵשֶׁם: 13 יִשְׁמּוּ
 יִשְׂרָאֵל עַל־זֹאת: 14 כָּל־הָאָרֶץ נִשְׁמָה אַחֲרֵיהֶם: 15 קָלוּ הַמַּיִם
 מֵעַל פְּנֵי הָאֲדָמָה: 16 נָתַתִּי שִׁפְחָתִי בְּחִיקְךָ וְאָקַל בְּעִינָיִה:
 17 יִקְלוּ רִדְפֵיכֶם: 18 בְּזִי יִקְלוּ: 19 דַּעַת לִנְבוֹן נָקַל: 20 אוֹלִי
 יִקַּל אֶת־יָדוֹ מֵעַלֵּיכֶם: 21 מְדוּעַ הִקְלַתִּנִּי: 22 כָּל־הַנְּבָעוֹת
 הַתְּקַלְקְלוּ: 23 תִּמּוּ כָל־הַגּוֹי לַעֲבוֹר אֶת־הַיַּרְדֵּן: 24 הַמַּיִם
 תִּמּוּ נִכְרָתוֹ: 25 אֶפְקָר עַל־הַגּוֹי הַהוּא עַד־תִּמּוּ אֹתָם: 26
 בָּרַעַב יִתְּמוּ הַנְּבִיאִים הַחֲמָה: 27 יָרְנוּ יִשְׁבִּי סָלַע: 28 רָנִי

וְשָׁמְחִי בַת-צִיּוֹן : ²⁹ מֵהַחֵל הָרִמַּשׁ בְּקָמָה תַּחַל לִסְפֹּר שְׂבָעָה
 שְׂבָעוֹת : ³⁰ הַחֲלוֹת לִנְפֹל לִפְנֵי : ³¹ הַחֲלֵתִי יָתַת לִפְנֵיךָ אֶת-
 הָאָרֶץ הַחֵל רֶשׁ : ³² וְהָיָה הַחֵלם לַעֲשׂוֹת : ³³ הַחֵל הָאָדָם לִרְבֹּ
 עַל-פְּנֵי הָאָדָמָה : ³⁴ מִה־רַבּוֹ צָרִי : ³⁵ מִדָּתִי פָּעַלְתָּם רֹאשְׁנָה
 אֶל-חֵיקָם : ³⁶ לֹא יִמְדָּ חוֹל-הַיָּם : ³⁷ מִלֶּךְ אָרֶם לְחֵץ אֶת-
 יִשְׂרָאֵל וַיַּחַן יְהוָה אֹתָם : ³⁸ חֲנָנִי כִי צָר-לִי : ³⁹ יְהוּדָה לֹא
 יָצַר אֶפְרַיִם : ⁴⁰ יוֹם תִּרְוָעָה הַיּוֹם הַזֶּה וְהַצֵּלְתִּי לְאָדָם : ⁴¹
 חֲתָה הָאָדָמָה : ⁴² בְּעוֹד שְׂשִׁים וְחֲמִשׁ שָׁנָה יַחַת אֶפְרַיִם מֵעַם :
⁴³ יַחַתוּ הָמָּה וְאֶל-אֲחֵיהֶם אֲנִי : ⁴⁴ מֵאֲתוֹת הַשָּׁמַיִם אֶל-תַּחְתּוֹ
 כִּי יַחַתוּ הַגּוֹיִם מִהֶמָּה : ⁴⁵ רָעוּ עַמִּים וַחֲתוּ : ⁴⁶ לָמָּה יִרְעֶ
 לְבַבְךָ : ⁴⁷ אֶל-יִרְעֶ בְּעֵינֶיךָ עַל-הַנֶּעֱר : ⁴⁸ וַיִּרְעֶ לְמִשָּׁה : ⁴⁹
 הָרָעוּ מֵאֲבוֹתָם : ⁵⁰ אֲתָם הִרְעֵתֶם לַעֲשׂוֹת מֵאֲבוֹתֵיכֶם : ⁵¹ אֶל-
 נָא אֲחִי תִרְעוּ : ⁵² נָרַע לָךְ מִהֶם : ⁵³ הִדְלוּ הָרַע : ⁵⁴ הִנֵּה
 בָּעִיר אֲנִכִּי מֵחֵל לְהָרַע : ⁵⁵ וְזֹאת תִּהְיֶה הַמִּנְפָּה הַמֶּקֶם בְּשָׂרוֹ
 וְהוּא עֹמֵד עַל-רִגְלָיו וְעֵינָיו תִּמְקְנָה בַּחֲרִיָּה וּלְשׁוֹנוֹ תִּמְקֵם
 בְּפִיהֶם : ⁵⁶ חֲלִלָּהֶם יִשְׁלְכוּ וְנִמְפוּ הָרִים מִדָּמָם וְנִמְקוּ כָּל-צִבְאָ
 הַשָּׁמַיִם וְנִגְלוּ כַּסְפֵּי הַשָּׁמַיִם :

^a See 73, 2. ^b See 154, b. ^c See 80, 1. ^d See 139, II. *Ols.* 2. ^e See 208, 1. ^f See 162, 5, *Rem.* 1, 5. ^g Isaiah 11 : 14. ^h See 125, 1. *Isaiah* 24 : 3. ⁱ Gen. 16 : 5. ^k See 200. ^l See 124. ^m Gen. 11 : 6. ⁿ See 87, 2, b. ^o See 76, Exception 1. ^p See 117, 8. ^q See 52 and 77. *Zephan.* 1 : 15, 16. ^r *Isaiah* 7 : 8. ^s See 112, 2. ^t The full form of the pronoun, instead of the suffix-fragment, appended to the preposition, is quite exceptional. *Jer.* 10 : 2. ^u See 88, 4, c. ^v See 155. ^w See 200. ^x See 125, 4, b. *Zechariah* 14 : 12. ^y This is a circumstantial clause : see 129, *Ols.* 2, and 222. ^z See 167, *Note.* *Isaiah* 34 : 3.

Write in Hebrew

1. Ye have completely rolled away (125) their reproach from up-on us. 2. Cause ye this book to be rolled (up), but do not let those

books be rolled (up). 3. We rolled stones to his door, and surrounded the house. 4. I will wholly remove (125, 1) my face from thee, and thy kingdom shall be transferred to another. 5. His kingdom shall be wholly transferred to others, and I will remove my face from him. 6. Let us encompass their house (cf. 5, above), that we may plunder their money. 7. Their houses have been completely plundered, and their fields quite laid waste. 8. We have despoiled many nations, and plundered their cities. 9. Let the heavens be astonished, and the earth be dumb. 10. I was dumb and astonished because of this great wickedness of theirs (86, 2, *e*). 11. Let us lay waste (*Hi.*) their vineyards, and spoil their cattle. 12. Let not thine heart be tender, neither be confounded because of (cf. 44, above) thine adversaries, when (117, 5) their hand is strong. 13. We are confounded because of our adversaries, and we are despised in their eyes. 14. Your hand will be strong over all your adversaries, and ye will be swifter than the eagle. 15. We have finished measuring (cf. 23, and 24, above) the upper court. 16. We have quite gone round (cf. 23, and 24) these walls, and have measured their length and their height. 17. On that day we were dumb before Jehovah, and bowed the head and worshipped. 18. Do not begin to dance before (117, 7) ye have finished eating. 19. Begin to drink, but do not lap with thy tongue. 20. Pity them, but do not curse them. 21. Pity us, for we are distressed (cf. 38, above). 22. We turned round and pitied them. 23. Those walls cannot be measured (cf. 36, above), and the trees have increased too much to be counted (155, *c*, *Obs.*, and 124, *Rem.* 1). 24. Let not thine eye be evil on thy brother, when thou measurest his field. 25. We have done more evil than our fathers (49, above). 26. I shall do greater evil to them than [to] you (52, above). 27. Let not thine heart begin to melt away. 28. Why have ye done evil to us, and cursed us in your heart?

ADDITIONAL REMARKS ON THE CONSTRUCT STATE.

207. Besides its more common uses already mentioned (79, 80), the construct state is also employed to mark close connection under such circumstances as the following:—

1. Before a preposition: this mostly occurs (*a*) in poetry, and (*b*) when the construct word is a participle.

Thus *לו חוֹכֵי* *those waiting for him*, Is. 30:18; *מִצָּפוֹן לְעִיר* *on the north of the city*, Josh. 8:13; *אֱלֹהֵי מִקְרֵב* *a God at hand*, *אֱלֹהֵי מְרָחֵק* *a God far off*, Jerem. 23:23; *אֶל-אֲבָנֵי-בֹר* *those going down to the stones of the pit*, Is. 14:19. (Cf. 209, *b*, 2). See also 1—13 in Exercise. The construct is likewise found before the accusative sign, as *אֲתִי מְשַׁרְתֵּי* *those who minister to me*, Jer. 33:22.

2. Before a relative sentence, both (*a*) when the sign *אֲשֶׁר* is expressed, and (*b*) when it is implied.¹

Hence *מְסֻרֵי הַמֶּלֶךְ אֲסֻרִים* *the place [in] which the prisoners of the king were bound*, Gen. 39:20; *קִרְיַת חֵגֶה נָדָד* *the city [in which] David encamped*, Is. 29:1. See further Gen. 40:3, 1 Sam. 3:13, and 14—18 in the Exercise.

3. Before an adjective, which, properly, forms the *attributive* of the preceding construct noun (55).

This adjective generally expresses quality, as *מַלְאָכֵי רָעִים* *evil angels*, Ps. 78:49, but it may also be a numeral, particularly *אֶחָד*, as *אֶרֶון אֶחָד* 2 Kings 12:10.

Note. The first numeral sometimes takes the construct form even when not explicitly combined with a succeeding word, as in Zech. 11:7; or when (in the attributive relation) the absolute would certainly be expected, Gen. 48:22.

4. The construct is also found before adverbs.

Examples are *חַמֵּי הַדָּם* *blood [shed] causelessly*, 1 Kings 2:31; *צָרֵי יוֹמָם* *enemies by day*, Ezek. 30:16.

5. Before another construct noun, with which it really stands in apposition.

Thus *בַּת צִיּוֹן בְּתוּלָה* *virgin daughter of Zion*, Is. 37:22. See also 20—25 in the Exercise.

¹ This paragraph will be better understood at a later stage, when we come to treat of the conjunctions: see 219, especially *Obs.* and *Rem.*

6. Before the simple ? copulative,—but such cases rarely occur.

Thus *חֵכְמָה וְנֹעַת* *wisdom and knowledge*, Is. 33 : 6 ; also 26 in Exercise.

7. In poetry, instead of more explicitly employing the absolute form together with the preposition usually required by the verb, a participle is sometimes more briefly put in the construct state.

Thus, *שֹׁכְבֵי קֶבֶר* *those lying in the grave*, Ps. 88 : 6 ; *יֹרְדֵי הַיָּם* *those who go down to the sea*, Isaiah 42 : 10 ; *יֹשְׁבֵי חֹשֶׁךְ וְצִלְמֹת אֲפִירֵי עָנִי וּבְרָגָל* *those who sit in darkness and the shadow of death, bound in affliction and iron*, Ps. 107 : 10. See also Gen. 23 : 10, 18 ; Jud. 8 : 30, and 27 in Exercise.

8. Rarely is the construct found before the infinitive ; see 28, 29 in Exercise.

Exercise 55.

(שָׁחַר) <i>Pi. seek</i>	רָמָה throw, shoot	חֵלֶב milk (fresh)	קִצְוִיר harvest (of
מָרָה ⁽¹⁾ prey, food	שָׁוָא iniquity, false-	חֶסֶה trust, con-	גֶּרֶן grain)
פָּרָא wild ass	הוּד, vanity	חֵדֵּי in	כָּלָב ⁽¹⁾ dog

1 תֹּעֲבַת לְאָדָם לֵץ^a : 2 גַּם אֶתָּה אַחֵר מֵהֶם : 3 הָאָדָם הִיא
 בְּאַחֵר מִמֶּנּוּ : 4 אֲבִידָהּ עִיר וְיֹשְׁבֵי בָהּ : 5 אֲשֶׁרֵיכֶם זֹרְעֵי עַל-
 בָּל־מִים : 6 יֹשְׁבֵי בְּאֶרֶץ צִלְמוֹת אֹר וְנֶגַה עֲלֵיהֶם^a : 7 אֶת-מִי
 יֹרֶה. גְּמוּלִי מִחֵלֶב עֲתִיקִי מִשְׁדֵּים : 8 אֲשֶׁרֵי בָל-חֹסִי בּוֹ :
 9 שָׁמַח לִפְנֵיךְ בְּשִׂמְחַת בִּקְצִיר : 10 אֶל-תִּתְּנִי פִגְמָת לָךְ : 11
 חֶמֶת לְמוֹ בְּדַמֹּת חֶמֶת נָחַשׁ : 12 פְּרָאִים^a בְּמִדְבָּר יֵצְאוּ בִפְעֻלָּם
 מִשְׁחָרִי לַטָּרֶף : 13 הוּא מִשְׁבִּימִי בִבְקָר שָׂכָר יִרְדְּפוּ מֵאַחֲרֵי
 בְּנֶשֶׁף יִזְן יְדִלִיקֶם : 14 בְּמָקוֹם אֲשֶׁר תִּשְׁמְעוּ אֶת-קוֹל הַשּׁוֹפָר
 שָׁמָּה תִקְבְּצוּ אֵלֵינוּ : 15 בְּמָקוֹם אֲשֶׁר לָקְנוּ הַכְּלָבִים אֶת-דָּם
 נְבוֹת יִלְקוּ אֶת-דַּמָּךְ : 16 זֶה מָקוֹם^a לֹא יָדַע אֵל : 17 שִׁפְתִּי
 לֹא יִדְעֵתִי אֲשַׁמֵּעַ : 18 לֹא פָקְדָנוּ מֵאוֹמָה כָּל-יָמֵינוּ הַתְּהַלֵּכְנוּ
 אִתָּם : 19 חָלִילָה לִּי מִחֹרֶל לְהִתְפַּלֵּל בְּעֶדְכֶם וְהוֹרִיתִי אֶתְכֶם
 בְּדֶרֶךְ הַטּוֹבָה וְהַיִּשְׁרָה^a : 20 בִקְשׁוּ-לִי אִשֶּׁת^a בְּעַלְת-אוֹב : 21
 רָדִי וְשָׁבִי עַל-עַפְרִי בְּתוֹלַת בְּתִדְבָּל : 22 קָחוּ אֶת-רָאשֵׁי אֲנָשִׁי

בְּנֵי-אֲדִינֶכֶם : אֲנֹכִי שְׁלָמִי אֶמּוּנִי יִשְׂרָאֵל : 24 אֲדִי אֲוִלִים
 שָׂרִי צִמֶן חֲכָמִי יַעֲצֵי פִרְעָה : 25 בְּנֵי-אֶפְרַיִם נֹשְׁקֵי רֹמֵי-קֶשֶׁת
 הִפְכּוּ בַיּוֹם קָרֵב : 26 שְׂמֻעֵי-נָא זֹאת עֲנִיה וּשְׁכַרְתָּ וְלֹא מִיָּין :
 27 נְחֻשְׁבָּתִי עִם יוֹרְדֵי בֹר : 28 כָּלֶם כָּלֶם פְּלָבִים אֱלֹמִים שְׁכָבִים
 אֲרֵבִי לָנוּם : 29 שְׂוֹא * לָכֶם מִשְׁבִּימִי קוֹם מֵאֲחֵרֵי-שַׁבָּת :

- ^a See 52. ^b See 185, Note 1. ^c See 137, Note 1. ^d See 55, c.
^e See Exercise 51, vocabulary : Isaiah 28 : 9. ^f Lamentations 2 : 18. ^g See
 95, Obs. 3. Ps. 58 : 5. ^h Job 24 : 5. ⁱ Isaiah 5 : 11. ^k Supply 'him who.'
 Job 18 : 21. ^l Supply 'those (or one) whom.' Ps. 81 : 6. ^m Supply such an
 expression as 'the time during which.' 1 Sam. 25 : 15. ⁿ See 196, c. ^o See
 71, I. 2. ^p 'a woman [who is] mistress of a conjuring spirit.' 1 Sam. 28 : 7.
^q 2 Kings 10 : 6. ^r 2 Samuel 20 : 19. ^s Isaiah 19 : 11. ^t Psalm 78 : 9.
^u Is. 51 : 21. ^v Psalm 88 : 5. ^w Isaiah 56 : 10. ^x Psalm 127 : 2.

Note. As the above constructions are exceptional, no sentences
 are here prescribed for translation from English into Hebrew.

USES OF THE ACCUSATIVE.

208. Besides marking the direct object of transitive verbs (105, *Note*), the simple accusative may be employed to indicate other modifications of the idea presented by a verb, such as the following :—

1. Direction to a place; as גִּלְגָּל הָיָה לָנוּ let us go [to] *Gilgal*, 1 Sam. 11 : 14, לְיִשְׁרָאֵל let us go [into] *Jerusalem*, Jer. 35 : 11. See 1—12 in Exercise.

2. Rest in a place; thus יָשָׁב בְּדֶלֶת הָאֹהֶל sitting [in] the door of the tent, Gen. 18 : 1; וַיִּחַן אֲרָץ גִּלְעָד and he encamped [in] the land of Gilead, 2 Sam. 17 : 26. See also 13, 14 in Exercise.

3. Distance, as הָלַךְ בְּמִדְבַּר יוֹם he went a day's journey in the wilderness, 1 Kings 19 : 4.

4. A point of time, as הַיּוֹם to-day. See also 16—19 in Exercise.

5. Duration of time, as שֵׁשׁ יָמִים תַּעֲבֹד six days shalt thou labour, Ex. 20 : 9. The accusative may likewise indicate the space of time within which an action is performed; see 23, 24 in Exercise.

6. The instrument, material, manner, &c., as *כָּסוּ הָרִים צֶלֶה the mountains were covered [with] its shadow*, Psalm 80 : 11 ; *אָפֹד חֲנוּר girded [with] an ephod*, 1 Sam. 2 : 18 ; *וַיַּצֵּר אֶת-הָאָדָם עָפָר and he formed the man [out of] dust*, Gen. 2 : 7 ; *אֶהְבֶּם נְדָבָה I will love them willingly*, Hos. 14 : 5.

7. A brief descriptive detail. Thus, *אֲנִי נְשֻׁלָּח אֵלֶיךָ קֶשֶׁה I am sent unto thee [with] heavy [tidings ; 66, Obs. 6]*, 1 Kings 14 : 6 ; *וַאֲנִי וָאֶעֱקָ קוֹל גָּדוֹל and I cried [with] a loud voice*, Ezek. 11 : 13 ; *יִשְׁכֹּן-בְּסֹחַ he shall dwell [in] security*, Pr. 1 : 33 ; *שִׂימוּ אֹתָם שְׁנֵי צִבּוּרִים place them [in] two heaps*, 2 Kings 10 : 8 ; *הַכַּעֲסִים אֶפְרַיִם מְקַוְרִים Ephraim has provoked most bitterly*, Hosea 12 : 15 ; *הִכִּיתָ אֶת-כָּל-אֹיְבֵי לִחִי thou hast smitten all mine enemies [on the] cheek-bone*, Ps. 3 : 8.

Note. While the simple accusative is certainly capable of bearing the various significations now indicated, these may also be more clearly distinguished by specific prepositions and other constructions. Thus, (a) motion towards a place is frequently marked by *אֶל*, *ל*, &c., or by the old accusative termination *־הָ* (209, c). (b) Rest in a place is often marked by *ב*. (c) A point of time may be indicated by *ב*, as *בַּיּוֹם to-day*, Gen. 25 : 31, 33, or by the same preposition *ב*, as *בַּיּוֹם הַהוּא on that day*. (d) The latter particle is further much more frequently employed to mark the instrument, as *וַיַּחֲבֹק בַּחֶרֶב they smote him with the sword* ; or a descriptive detail, as *וַיִּזְעֻקוּ בְּקוֹל גָּדוֹל and they cried with a loud voice*, Neh. 9 : 4.

Exercise 56.

blackness, darkness *קְרוּחַת* unwall'd villages *קְבוּרָה* burial ; sepulchre

1 נִצָּא הַשָּׂרָה : 2 לָךְ שׁוּב מִצָּרִים : 3 הוּי הִירָדִים מִצָּרִים
לְעֹזְרָה : 4 גִּלְכָּה הַגִּלְגָּל : 5 הָעַם הֵנָּס הַמִּדְבָּר נִהְפָּךְ אֶל-
הָרוֹדֶף : 6 אִידָה הַשְּׁלִיךְ אֲדָנִי מִשָּׁמַיִם אֶרֶץ תְּפֹאֶרֶת יִשְׂרָאֵל :
7 שְׂאוּ יֶדְכֶם קֹדֶשׁ : 8 שְׁלֹמֹה הָיָה מֹשֵׁל בְּכָל-הַמְּמַלְכוֹת מִן-
הַנָּהָר אֶרֶץ פְּלִשְׁתִּים : 9 עֲבָרִים עָבְרוּ אֶת-הַיַּרְדֵּן אֶרֶץ גֹּד :
10 אֶל-תְּבֹאוֹ הַגִּלְגָּל וְאֶל-תַּעֲלוֹ בֵּית אֹנִי : 11 אִשׁוּר הִלְכוּ :
12 שִׁבְחָה הָעִיר : 13 אֶתָּה תִשְׁמַע הַשָּׁמַיִם : 14 מֹשֵׁב אֱלֹהִים
יִשְׁבְּתִי : 15 גִּלְכָּה-נָא דָרֶךְ שְׁלֹשֶׁת יָמִים בְּמִדְבָּר : 16 הַיּוֹם הַזֶּה
אֶחָל גִּדְלֶךָ בְּעֵינֵי יִשְׂרָאֵל : 17 הַשָּׁנָה אֶתָּה מָת : 18 יְהוֹה
בִּקְרַת תִּשְׁמַע קוֹלִי : 19 יוֹם מִלִּפְנֵי חָלוּ שָׂרִים חֲמַת מִיָּן :

22 כֹּה תַעֲשֶׂה שֵׁשֶׁת יָמִים : 21 זֶה שְׁנַתִּים הָרַעַב בְּאֶרֶץ :
 שָׁפַט עָלַי אֶת־יִשְׂרָאֵל אַרְבָּעִים שָׁנָה : 23 שֵׁשֶׁת־יָמִים עָשָׂה
 יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ : 24 הוֹעֵק לִי אֶת־אִישׁ־הַדָּהָה
 שְׁלֹשֶׁת יָמִים : 25 וְחִבֵּיךָ לֹא כִבְדֹתַנִּי : 26 הוֹד וְהָדָר לְבִשְׁתִּי :
 27 אֶלְבִּישׁ שָׁמַיִם קִדְרוֹת : 28 אֶתָּה יְרֵךְ גּוֹיִם הוֹרֶשֶׁת : 29
 הוֹשִׁיעָה יְמִינְךָ : 30 פִּלְטָה נַפְשִׁי מִרָשַׁע חֲרָבְךָ : 31 כָּל־הָאָרֶץ
 בָּנִים קוֹל גָּדוֹל : 32 קוֹלִי אֶל־יְהוָה אֲזַעֵק קוֹלִי אֶל־יְהוָה
 אֶתְחַנֵּן : 33 הִנֵּה הָהָר מָלֵא סוּסִים : 34 הַנֶּחֱל הַהוּא יִמְלֵא
 מִיָּם : 35 חֲרָב תֵּאָכְלוּ : 36 אֲפִים אֶרֶץ יִשְׁתַּחֲוֶה לְךָ מְלָכִים :
 37 פְּרוֹזוֹת תֵּשֵׁב יְרוּשָׁלַם מֵרַב אָדָם וּבְהֵמָה : 38 קְבוּרַת חֲמוֹד
 יִקְבֹּר מֶלֶךְ יְהוּדָה :

^a Josh. 8 : 20. ^b Lam. 2 : 1. ^c Ps. 134 : 2. ^d See 26, 2, b. ^e See 128, d. 1 Kings 5 : 1 [*Eng. Vers.* 4 : 21]. ^f Hos. 4 : 15 (cf. 5 : 8, and 10 : 5). The prophet, in his characteristic fashion, really refers to Bethel, which had lost all right to the name (see Gen. 28 : 16—19), since it had now become the abode of idols (1 Kings 12 : 28, 29 ; Amos 3 : 14 &c.). ^g Hos. 7 : 11. ^h See 120, a. ⁱ 1 Kings 8 : 34. ^j Ezek. 28 : 2. ^k See 73, 2. ^l Hosea 7 : 5. ^m See 207, 1. ⁿ See 147, 1. ^o See 149, b. ^p Isaiah 43 : 23. ^q Psalm 44 : 3. ^r Psalm 108 : 7. ^s Psalm 17 : 13. ^t Is. 1 : 20. ^u Is. 49 : 23. ^v Zech. 2 : 8. ^w Jer. 22 : 19.

*Write in Hebrew*¹

1. Our queen reigned twenty-four years and seven months. 2. We surrounded their city for three years, and there was a famine in the midst of it for five months. And we took the city and set it on fire, and it burned for three days. 3. I shall come to you within ten days, and dwell three weeks with you. 4. You can destroy this large city in two days, but you could not build it in twenty years. 5. My days are full [of] trouble. 6. Ye are full [of] de-

¹ Only a few of the most common uses of the adverbial accusative are involved in these sentences ; exclusively poetical constructions, and even some which frequently occur in ordinary prose (such as those illustrated in 203, 1 and 2) have been avoided.

cait. 7. Fill his cup [with] milk. 8. I am clothed [with] shame, and full of grief. 9. We clothed him [with] a new tunic. 10. Let us praise Jehovah [with] one mouth (i. e. one accord). 11. Their cities are twelve [in] number. 12. [At] evening, ye shall eat the passover, and [in the] morning ye shall be driven out of Egypt. 13. Do not strike him [on the] head.

OLD CASE-ENDINGS.

209. The few old case-endings still to be seen in Hebrew are הַ (or י) and י.

These terminations show affinity with those of the Arabic, which formerly had ū, ī, ā, as vowel-endings for the nominative, the genitive and the accusative respectively.

(a) The termination י (י in some proper names), which was perhaps that of the ancient nominative, now marks the construct in a few rare instances.

Thus, חִיתוֹ-אֶרֶץ *the beasts of the earth*, Gen. 1 : 24 ; בְּנוֹ בְּעוֹר *son of Beor*, Num. 24 : 3 ; פְּנוּאֵל *Penuel* (the face of God), Gen. 32 : 32 (but v. 31 gives the form פְּנוֹאֵל).

Note. This ending and the following mostly receive the tone, and shorten or reject preceding vowels : cf. the termination הַ (below, *Rem.* 1).

(b) The termination י occurs more frequently, chiefly in poetry.

1. In proper names and certain particles, it marks the construct singular. Thus מֶלְכִי-צֶדֶק *after the manner of Melchizedek* (king of righteousness), Psalm 110 : 4 ; גַּבְרִיאֵל *Gabriel* (man of God) ; מִנִּי זִוְלָתִי *besides* ; מִנִּי *from* (see 107, foot-note).

2. It is often appended to a participle, either with or without a preposition immediately following (cf. 207, 1) and with or without the article prefixed : see 2—6, and 8—10 in Exercise.

Thus שְׁכֵנִי סִנֶּה *dwelling in the bush*, Deut. 33 : 16 ; מְשַׁפֵּט מְלֹאֲחֵי יִרְיָה *a city full of judgment*, Is. 1 : 21 ; יוֹם גְּנֻבָתִי *stolen by day*, Gen. 31 : 39 ; אֶקְרִי לְגִפְזִי *binding to the vine*, Gen. 49 : 11 : see also Ps. 113 : 5—9.

3. Probably אֶהְיֶה, אֶהְיָ (144) are really old genitival forms.

(c) But by far the most frequently used, even in ordinary prose, is the termination הַ, which chiefly marks certain accusatives.

¹ Very rarely הַ, as נֹבָה *to Nob*, 1 Sam. 21 : 2 ; 22 : 9.

This ending mostly signifies (1) motion *to* a place (cf. 120, *a*), as הָרָרָה *to the mountain* (see further examples below); sometimes (2) rest *in* a place, as לָמָּה *there* (besides its usual meaning *thither*), 2 Kings 9 : 16. (3) At other times, more especially in poetry, the termination does not seem to affect the meaning of the word at all (see 18, 27, 28 in Exercise); this becomes more evident when a preposition also is joined to the word (see below, *Rem.* 2). (4) More rarely, it is joined to a word indicative of *time*, as לַיְלָה *night, by night*; עַתָּה *now*; מִיָּמִים מִיָּמִים *from days to days, i. e. every year*, 1 Sam. 1 : 3.

Rem. 1. This termination seldom assumes the tone; see the examples given, and contrast what is stated above, in *a, Note*.

2. It may be added to a *construct* noun, as אֶרֶצָה הַנִּגְב׳ *to the land of the South*, Gen. 20 : 1; בֵּיתָה יוֹסֵף *to Joseph's house*, Gen. 44 : 14; or to a noun with a preposition, in which case it ceases to have any appreciable force, as in בְּנִגְבָּה *in the South*, Joshua 15 : 21; בְּאֵבֶלָה *in Abel*, 2 Sam. 20 : 15; בְּיַבֶּשֶׁה *in Jabesh*, 1 Sam. 31 : 13. It is even found after כֵּן, as מִכְּבִּלָּה *from Babylon*, Jer. 27 : 16.

3. On assuming it, feminines in ה־ change this to ח־, as עֲזָתָה *to Gaza*, Judges 16 : 1; בְּרִבְלָתָה *in Riblah*, Jer. 52 : 10; and an implicit Dagesh is expressed (18, *Obs.* 1), as גַּת *Gath*, but גַּתָּה *to Gath*, 1 Kings 2 : 39, 40.

Exercise 57.

(נָשָׂא) <i>Hi.</i> deceive	אַלְמָנָה widow	וָלֵיב willing, gener-	זָדוֹן pride
מָרוֹם height; <i>adv.</i>	גָּבַהּ be high, proud;	אֲרוֹן; n. prince	חֲבֹשׁ forest
on high	<i>Hi.</i> exalt	עָשָׂן smoke	סוּפָה whirlwind

1 כָּל חֵיתוֹ שָׂדֵי אֶתֵּנוּ לֶאֱכֹל כָּל-חֵיתוֹ בִּיעֵר : 2 הוּא רֵעִי
הָאֵלִיל עֲזָבִי הֵצֵאן : 3 אֵלֶיךָ נִשְׁאַתִּי אֶת-עֵינַי הִשְׁבִּי בְּשָׁמַיִם :
4 הִצַּבְתָּ לָךְ פֶּה קָבֵר חֲצִבִי מָרוֹם קִבְּרוּ חֲקִקִי בִּפְלַע מִשְׁכָּן
לוֹ : 5 הִשְׂיֵא אֶתְךָ זָדוֹן לִבְךָ שִׁכְנִי בַּחֲגִי הִפְלַע תַּפְשִׁי מָרוֹם
גִּבְעָה : 6 חוּלִי אֶרֶץ מִלִּפְנֵי אֱלֹהִי יַעֲקֹב הִדְפְּכִי הַצֹּר אֲגֹם
מִיָּם חֲלָמִישׁ לְמַעֲיָנוֹ-מִיָּם : 7 אֵיכָה יִשְׁבָּה בְּדָד הָעִיר רַבְתִּי
עִם הָיְתָה כְּאַלְמָנָה רַבְתִּי בְּגוֹיִם שָׂרְתִי בַּמְדִּינוֹת הָיְתָה
לְמִם : 8 מִי בִיהוָה הַמַּגְבִּיחַ לְשִׁבְתִּי הַמְשַׁפִּילִי לְרֹאוֹת בְּשָׁמַיִם
וּבָאָרֶץ מִקִּימִי מַעֲפָר דָּל לְהוֹשִׁיבִי עִם-נְדִיבִים : 9 אֶפְרַיִם עֲגֹלָה
מִלְמַדָּה אֶהְבֵּתִי לְדָוִד : 10 יְהוָה סִלְעִי וּמִפְלִטִי-לִי :

11 יהוה שלחני הירדנה: 12 יוסף הורד מצרימה: 13 לך
 אתי הביתה: 14 חי יהוה אביפל משערת ראשו ארצה: 15
 הנה פרעה יצא המימה: 16 הנה עלה עשן העיר השמימה:
 17 עלה אלי ההרה: 18 יקר בעיני יהוה המותה לחסידיו:
 19 ראה צפנה ונגבה וקרמה וימה: 20 הנה דגון נפל לפני
 ארון יהוה ארצה: 21 כי-ארר אבל שאלה: 22 הנה סלם
 מצב ארצה וראשו מגיע השמימה והנה יהוה נצב עליו
 ויאמר יהוה הארץ ה זאת לך אתנגה ולורעד: והיה זרעד
 בעפר הארץ ופרצת ימה וקרמה וצפנה ונגבה: 23 לך שוב
 לדרבך מדברה דמשק: 24 קום לך פדנה אדם ביתה בתואל:
 25 קבצו את-כל-ישראל המצפתה: 26 שאול הלך לביתו
 גבעתה: 27 רוחי יורעו וסופתה יקצרו: 28 חרשם-רשע
 עולתה קצרתם: 29 דור בחרשה:

^a Isaiah 56 : 9 ; see the Revised Version, with the rendering in the margin.
 אָתִי is a poetic form, for שָׁכָה, and אָתִי (195, II. b) is an imperative, for אָתִי
come ye! ^b See 207, 1, a. ^c Zech. 11 : 17. ^d See 83, 1. ^e Is. 22 : 16.
^f See 207, 1, Rem. ^g Jer. 49 : 16. ^h Ps. 114 : 7, 8. ⁱ Lam. 1 : 1. ^k Ps.
 113 : 5—8. ^l See 200. ^m Hos. 10 : 11. ⁿ 2 Sam. 22 : 2, cf. Ps. 144 : 2.
 It may be a question whether this combination really falls within the present
 category, or is not rather a case in which the affix attached to the participle is
 repeated—for emphasis, or in the Aramaic fashion—with the preposition, as in
 לִי *mine enemies*, Ps. 27 : 2. The לִי is omitted in Ps. 18 : 2. ^o See 196.
^p See Exercise 17, Note a. ^q Ps. 116 : 15. ^r See 128, a. ^s Gen. 28 : 12 ff.
^t See 129, Obs. 2. ^u See 55, c. ^v Hos. 8 : 7. ^w Hos. 10 : 13. ^x Supply
 the substantive verb.

Write in Hebrew

1. Who will go down with us to Babylon? 2. Go quickly (200)
 to Jabesh. 3. Let us run towards the hill. 4. Do not look towards
 Sodom, but turn towards Jerusalem. 5. Go to the land of Canaan,
 but do not go to the land of the children of the East. 6. Go up to
 the wood, and look northward, towards Lebanon. 7. Return to the
 city, to your master's house and fall down before him [with your]

face to the earth (cf. Gen. 19 : 1). 8. Let us bring our sacrifices to the court, that the priests may sprinkle the blood upon the altar (2 Chr. 29 : 22). 9. Let us not cast the children into the Nile (Exod. 1 : 22). 10. We (112, 2) shall go to the tent, but go ye toward the threshing-floor.

ADDITIONAL REMARKS ON SEGOLATES.

210. Perhaps the most important and most numerous class of irregular segolates is that connected with verbs 'Lamed Yod' (194) : in these, the real final radical has mostly been retained. But (a) final s^gol is, for the most part, absent from these forms ; as also in general (b) the penultimate tone, and (c) the long vowel (132, c),—except in pause.

	1st Class		2nd Class				3rd Class	
	sing.	plur.	singular		dual	plur.	sing.	pl.
Absolute	אָרִי	אָרִיִּים	פָּרִי	נָרִי, חָצִי, לָחִי	לְחַיִּים	נָרִיִּים, לְחַיִּים	חָלִי	חָלִיִּים
Construct			פָּרִי	נָרִי, חָצִי, לָחִי	לְחַיִּי	נָרִיִּי	חָלִי	חָלִיִּי
Pause-form	אָרִי		פָּרִי	נָרִי, חָצִי, לָחִי			חָלִי	
Light suffix			חָצִי, פָּרִים	לְחַיִּי	לְחַיִּי		חָלִי	חָלִיִּי
Heavy suffix			פָּרִיָּהֶם	לְחַיִּיהֶם			[חָלִיִּיהֶם]	

Note. In some plurals, the radical ' is softened into א ; thus פָּתִיאִים, פָּתִיאִים (but פָּתִיאִים, פָּתִיאִים are also used).

Less common forms are כָּרָה *weeping*, כָּרָה *end*, שָׂחָה *a swimming*. See also 136, c, *Obs.*

The first-class forms are comparatively rare.

211. Segolates from verbs '°Ayin Waw' and '°Ayin Yod' (190) sometimes still show the penult tone, but otherwise manifest wide deviation from the normal forms, resulting from the weakness of the middle radical.

	°Ayin Waw				°Ayin Yod	
Absolute	אָוִן	אָוִנִים	שׁוּר	שׁוּרִים, שׁוּק	שׁוּקִים	חָלִים, חָלִי
Construct	אָוִן	אָוִנִי	שׁוּר	שׁוּרִי, שׁוּק	שׁוּקִי	חָלִי
Suffix-form	אָוִנִי		שׁוּרִי			חָלִיָּהֶם

Rem. 1. (a) There are no second class segolates derived from 'Ayin Waw' roots. *(b)* Some feeble forms have given up all power of internal inflection, and may accordingly be classed among indeclinable nouns; thus דור *a generation*, קוץ *thorn*, גור *a whelp*, אור *light*.

Rem. 2. From 'Ayin Yod' roots, instances of first class segolates alone are clearly discernible: in these, the plural absolute sometimes takes the form יתים *olives*. No third class forms exist at all, while second class forms have become so weak as to have almost completely lost inflecting power, and may be viewed as indeclinable; thus שיר *song*, ריב *contention*.

212. The Segolates from 'Double 'Ayin' verbs (204) contract the root—just like these verbs themselves—into a monosyllable; if an addition to the end is made, the repetition of the second radical is shown by the insertion of Dagesh (18, *Obs. 1*).

	1st Class	2nd Class	3rd Class
Absolute	עם, עמים	שנים, שני	פתים, חק
Construct	עם, עמי	שני, שני-שן	פתי, חקי
Suffix-form	עמי, עמיו	שני, שניו	פתי, פתיו, חקי, חקו

Note 1. Uncontracted forms sometimes occur, particularly in poetry; thus עממי and עממי; also הררי instead of the more common קרי (for הררי, 9) from הר *mountain*.

Note 2. With such nouns may be classed—but merely for convenience' sake—words like אף *anger* (suff. אפי &c.), עת *time* (עתו), חף *palate* (חפי), אמת *truth* (אמתו) &c., although these are really contracted from אנה, ערת, אנה, אמת.

Note 3. Such forms as גמל *camel*, אדם *red*, &c. combine two principles in their inflection: in their treatment of the final syllable, they follow the foregoing class of nouns, while the initial syllable is regulated by the laws of the third declension; thus גמלים, אדמים.

Exercise 58.

חיל strength, riches;	חד sharp	מזרח East, the	עני distress, misery
army, host	חשק cleave to,	sunrising	אכן surely, certainly
עיר young ass	love deeply	גיא, גיא valley	מעיים intestines, bowels
חן grace, favour	בקע cleave, divide	(132, <i>Obs. 2</i>)	חך hook, ring
חץ arrow, dart	קץ end	עוף birds, fowls	יפי beauty, splendour

1 אני בנית רענן בבית אלהים: 2 העיר בתוך: 3 עין החיים
 4 הסירו את-אלהי הנכר מתוככם: 5 עזה כמות
 6 לא ידעתי יום מותי: 7 כלם נתנו למות בתוך בני

אָדם אַל-יִוְרְדִי^d בֹּרֶ: ⁸ חִי אֲנִי אִם-אֶחָפֶץ בְּמוֹת הָרֶשֶׁע: ⁹ לֹא
תִשְׁתּוּ אֶת-יַיִנִם: ¹⁰ בְּרֹב חֲכָמָתְךָ הִרְבִּית חִלְדָּה: ¹¹ כָּל-שָׂרֵי
הַחִלִּים בָּאוּ הַמִּצְפָּתָה: ¹² יִשְׁאוּ עַל-כֶּתֶף עִירִים חִלִּיהֶם:
¹³ לֹא-תַחֲסוּ עֵינְךָ נֶפֶשׁ בְּנֶפֶשׁ עֵין בְּעֵין שֵׁן בְּשֵׁן: ¹⁴ מִצָּאת
חַן בְּעֵינַי: ¹⁵ שָׁנִיו שְׁנֵי אָרְיָה: ¹⁶ שְׁנִיהֶם חֲנִית וְחַצִּים וְלִשׁוֹנֶם
חֶרֶב חֲדָה: ¹⁷ שָׁלַח חֲצִידָךְ: ¹⁸ לָבֶם לֹא-נִכְּחוּ עִמּוֹ: ¹⁹ הוֹדַעְתָּ
בְּעַמִּים עֹזְךָ: ²⁰ יְהוָה עָזִי וּמִגְדִּי בּוֹ בָטַח לִבִּי: ²¹ הִרְגִּינוּ
לְאֱלֹהִים עֲזָנוּ: ²² מִי יוֹדַע עַז אֲפִידָךְ: ²³ רַבּוֹת רַעוֹת צִדִּיק
וּמִכָּלֶם יִצְלָנוּ יְהוָה: ²⁴ לֹא מִרְבָּכֶם מִכָּל-הָעַמִּים חֲשֵׁק יְהוָה
בָּכֶם: ²⁵ חֲבֹךְ בֵּינִי הַטּוֹב: ²⁶ נִבְכַּע הָר הַיּוֹתִים^b מִחֲצִיו מִזְרַחָה
וַיִּמָּה גִיא^c גְּדוֹלָה מְאֹד וּמֵשׁ חֲצִי הָהָר צִפּוֹנָה וְחֲצִיו נִגְבָּה^e:
²⁷ לִי-בְהִמּוֹת^f בְּהִרְרֵי-אֱלֹהִי יִדְעָתִי כָל-עוֹף הָרִים: ²⁸ רָאָה^g
רְאִיתִי אֶת-עֵנִי עִמִּי: ²⁹ לָמָּה תִשְׁכַּח^h עֲנִינוֹ: ³⁰ יֶאֱחֹזְנִי יָמִי
עֲנִי: ³¹ חָלִיו חֹזֶק מְאֹד: ³² אֲבִי חֲלִינִי הוּא נִשָּׂא: ³³
אֲתָה בְּחַלִּיִּים רַבִּים בְּמַחֲלָה מַעֲיֵךְ עַד-יִצְאֹו מַעֲיֵךְ מִן-הַחֲלִי:
³⁴ דָּמַעְתָּהⁱ עַל-לִחְיָה: ³⁵ נָתַתִּי חַחִים בְּלִחְיָה: ³⁶ בְּצִלּוֹ
חֲמֹדִתִּי וּפְרִיו מִתּוֹק לַחֲכִי: ³⁷ גָּבַה לִבְךָ בִּיפִידָךְ: ³⁸ נִטְעֹו^j
גִּנּוֹת וְאָכְלוּ פִרְיָן: ³⁹ קָרַב קִצְנִי מִלֹּא יָמִינוּ: ⁴⁰ הָעֵץ יִתֵּן^k
פְּרִיו בְּעֵתוֹ: ⁴¹ שִׁקֵּר^l הַחֵן וְהַבֵּל הַיָּפִי: ⁴² מִלֶּךְ בִּיפִיו עֵינֶיךָ
תַּחֲזִינָה^m: ⁴³ הִצִּלְתָּ נֶפֶשִׁי מִמּוֹת אֶת-עֵינִי מִן-דִּמְעָהⁿ אֶת-רִגְלִי
מִדָּחִי:

^a Supply the copula. ^b See 80, 1. ^c See 52. ^d See 207, 7. Ezek.
31: 14. ^e See 196. ^f See 209, Rem. 3. ^g See 18, Obs. 1. Isaiah 30: 6.
^h See 191, 8, Note. ⁱ The preposition here signifies 'because of...' ^j See
156, 4. ^k See 207, 3. ^l See 208, 7. ^m Zech. 14: 4. ⁿ Psalm 50: 10.
^o See 125, 1. ^p See 117, 2. ^q Job 30: 16. ^r Note the various means
employed in this verse (Isaiah 53: 4) for marking emphasis; cf. 55, and 112, 2.

* 2 Chr. 21 : 15. * See 119, Obs. 1. * Cf. 83, 1. Prov. 31 : 30. * Isaiah 33 : 17. * See 107, 1, and foot-note 2.

Write in Hebrew

1. We have planted olive-trees in the midst of the gardens, but who shall eat of their fruit? 2. Let not their garden yield its fruit in its season. 3. We shall not sit down upon the points of the rock, but in the shadow of the mountains. 4. His arrows are sharp, like weapons of death. 5. Thy strength is that of (*i. e.* the strength of) many peoples. 6. My people is like thine (*i. e.* thy people). 7. The rams are not stronger than the oxen. 8. My sickness is an evil [one], even to death. 9. Death (73, 3) hath cast its shadow on our house. 10. My affliction is worse than thine (*i. e.* thy affliction). 11. Thy rebellion and the wickedness of thine heart have brought upon thee all thy sicknesses. 12. Remember thy mercy and thy truth, and deliver us from our sicknesses and our affliction. 13. Thou hast delivered me from the jaws of the lion, and from the workers of iniquity.

PRONOMINAL AND OTHER CONSTRUCTIONS.

213. The Hebrew language shows a marked deficiency in pronoun forms. Sometimes a single word must therefore be employed for several varieties, which, in our own and other languages, have their appropriate forms : moreover, nouns and other words are borrowed to supply the want. This will be understood after a careful study of the following constructions.

I. **לֹל** signifies (1) *all*, collectively (Exercise 9, note 6) : in this case, it is mostly joined with a plural or collective noun, as **כָּל-הָעָם** *all the people*, but it may also stand alone, and signify *all*, indefinitely.

(2) It also signifies *each*,—every single one : in this sense, it is joined with the singular, as **כָּל-מָקוֹם** *every place*. But such distributive meaning may also be indicated (*b*) by using **אִישׁ**, as in **וַיַּחְלֹמוּ אִישׁ חֲלֹמוֹ** *and each dreamed a dream*, Gen. 40 : 5, Jud. 9 : 55 ; or **אִישׁ אִישׁ** as in Ex. 36 : 4 ; or **אִישׁ וְאִישׁ** in Est. 1 : 8 ; **שֵׁשׁ וְשֵׁשׁ** *six each*, 2 Sam. 21 : 20 ; or (*c*) by repeating the noun to be taken distributively, as **כָּדֹוּ עֶרְוָה עֶרְוָה** *each flock by itself*, Gen. 32 : 17 ; cf. Isa. 6 : 2 ; or (*d*) by the plural form of the noun, as **בְּקָרִים** *every morning*, Is. 33 : 2, **לְרִנָּעִים** *every moment*, Is. 27 : 3 ; or (*e*) by joining a predicate

in the singular with the subject in the plural (114, 3), as **אֶכְרִי הַמָּוֶה** *every one of them is cruel*, Jer. 50 : 42, cf. also 46 : 15; Prov. 3 : 18. (f) Rarely is **אֶחָד** used in this sense, as **אֶחָד בְּתָאֵר בְּנֵי הַמֶּלֶךְ** *each one resembled the children of a king*, Jud. 8 : 18.

II. For indicating reciprocity or mutual relation, (1) the Niphal (167, 3) may be used, or (2) the Hithpaël (174, 3). But the same idea may likewise be conveyed (3) by repeating the noun, as **שָׁנָה אַחֲרֵי שָׁנָה** *one year after another*, 2 Sam. 21 : 1; **וְעַד קְצָהּוּ וְעַד קְצָהּוּ** *from one end of the border of Egypt to the other*, Gen. 47 : 21; (4) by repeating **וְהָאֵלֹהִים**, as **וְהָאֵלֹהִים וְהָאֵלֹהִים** *and one cried to another*, Is. 6 : 3; Job 1 : 16; **וְהָאֵלֹהִים מִזֶּה וְהָאֵלֹהִים מִזֶּה** *some on this [side] and some on that*, Josh. 8 : 22; (5) by the combination **אִישׁ...אֶחָיו** (fem. **אִשָּׁה...אֶחָת**) or **אִישׁ...רֵעֵהוּ**; thus, **אִישׁ מֵעַל אֶחָיו** *one from the other*, Gen. 13 : 11; **אִישׁ אֶל־רֵעֵהוּ** *one to another*, Jud. 6 : 29,—a construction which is used even with reference to inanimate things, as Ex. 37 : 9; (6) by repeating **אֶחָד** (with feminines, of course, **אֶחָת**), 1 Sam. 14 : 4, 5.

III. To express reflexive action, besides (1) the Niphal (167, 1) and (2) the Hithpaël (174, 1) forms of the verb, (3) the pronominal suffixes are employed, joined with the proper particles, as **יָבִיא אֹתוֹ** *he shall bring himself*, Num. 6 : 13; **הִקְדַּשְׁתִּי אֹתָם לִי** *I sanctified them for myself*, Num. 8 : 17; sometimes also, but more rarely, (4) **נִפְשָׁם** &c. are employed, as **לִהְיוֹת לְנַפְשָׁם** *their bread is for themselves*, Hos. 9 : 4; **לֹא אָדַע נַפְשִׁי** *I do not know myself*, Job 9 : 21; **וַתִּצְחַק בְּקִרְבָּהּ** *and she laughed within herself*, Gen. 18 : 12.

IV. For expressing emphasis, various methods are adopted. (1) The emphasised word is repeated, as **אֲנִי אֲנִי הוּא** *I am he*, Deut. 32 : 39; similarly **עֲמֻם הַשְּׂדִים בְּאֵרוֹת בְּאֵרוֹת הַמָּר** *the valley of Siddim was full of bitumen wells*, Gen. 14 : 10. (2) A suffix, affirmative, or affix is repeated in the full pronominal form, as **בִּי אֲנִי הַעֲוֹן** *on me' be the guilt*, 1 Sam. 25 : 24; **אֲבָר** *also*, Gen. 27 : 34; see also 112, 2. (3) The emphasis may be indicated by the prominent position assigned to the word (see 55), as **אֶתָּה רְאִיתִי צַדִּיק** *thee have I seen righteous*, Gen. 7 : 1; or (4) it must be inferred from the context, as **בְּרֹאשׁוֹ דָּמוֹ** *his blood shall be on his own head*, Joshua 2 : 19. (5) The noun **נַפְשָׁם** may be used, as **בְּשָׂבִי הִלָּכָה** *they themselves are gone into captivity*, Isa. 46 : 2; also **פָּנִים**, as **פָּנֶיךָ הִלָּכִים בְּקָרֶב** *thou thyself goest to battle*, 2 Sam. 17 : 11, Exod. 33 : 14. (6) The 3rd personal pronoun may give emphasis to a subject, which it follows (91, III. c).

V. A partitive meaning may be expressed in various ways; as (a) **מִדֶּהֶם** *some of the people*, Gen. 33 : 15; (b) **יָמִים אַחֲרִים** *some days*, Gen. 27 : 44; (c) the simple plural may be sufficient, as **יָמִים** *some days*, Neh. 1 : 4; (d) **יֵשׁ אִמְרִים** *there are those who say (or said)*, Neh. 5 : 2, 3, 4.

VI. Negatives may be expressed by a great variety of constructions, exemplified in the following :—

1. Persons. (a) **אֵין** *no one, none (also nothing; see below)*, as **אֵין כִּיהֶנָּה** *there is none like Jehovah*; (b) **אֵין אֶחָד** Eccl. 8 : 8, or **אֵין אֶחָד** Gen. 2 : 5,

or *איש* 1 Sam. 9 : 2, *there is no man*; (c) *לֹא נִשְׁאַר אִישׁ* *not a man* (or *no one, none*) *was left*, Josh. 8 : 17; *אִישׁ לֹא יִקְרַב* *none shall approach*, Lev. 21 : 17; *אִישׁ אֶל-יֵצֵא* *let none go out*, 2 Kings 10 : 25; (d) *יִקְרַב* *לֹא* *no one shall approach*, Lev. 21 : 18; Jer. 51 : 43; (e) *לֹא נֹתֵר מִהֶם אֶחָד* *not one (or none) of them was left*, 2 Samuel 13 : 30, but see also Ex. 8 : 27; (f) *אִין שְׁלוֹם לְכָל-בָּשָׂר* *no one has peace*, Jer. 12 : 12, cf. Gen. 9 : 11, (hence the well-known Hebraism *οὐ πᾶσα σάφξ* in Matt. 24 : 22, Rom. 3 : 20).

2. Things. (a) *לֹא יִנְתֵּר דָּבָר* *nothing shall be left*, 2 Kings 20 : 17, *אֶל-דָּבָר* Gen. 18 : 8, cf. ver. 22; (b) *יָדְעוּ כָל-דָּבָר* *they knew nothing*, 2 Sam. 15 : 11; (c) *הָיָה דָּבָר רָע בְּפִיךָ* *there was nothing bad in the pot*, 2 Kings 4 : 41; *לֹא תִמְצָא בְּךָ* *no evil can be found in thee*, 1 Sam. 25 : 28; (d) *אִין לְשִׁפְחָתְךָ כָּל בְּבִית* *thy handmaid hath nothing in the house*, 2 Kings 4 : 2; *לֹא יִבָּאָר מִהֶם כָּל* *nothing will be too hard for them*, Gen. 11 : 6; (e) *יָדַע הַנָּעִר* *the lad knew nothing*, 1 Sam. 20 : 39; (f) *לֹא נָתַן קֶמֶן* *no straw is given to thy servants*, Ex. 5 : 16.

VII. 1. The indefinite personal pronouns 'whoever,' 'whosoever,' 'any one,' are variously rendered; thus (a) *כִּי פָתִי* *whosoever is simple*, Prov. 9 : 4, cf. also Ex. 24 : 14; *כִּי אֶשֶׁר חָפֵץ בְּיוֹאֵב* *whoever favours Joab*, 2 Sam. 20 : 11; (b) *כִּי יִגְנֹב-אִישׁ* *when any one steals*, Ex. 21 : 37; *אִישׁ מִבֵּית יִשְׂרָאֵל* *whosoever of the house of Israel*, Lev. 22 : 18; *כִּי-אִישׁ אֶשֶׁר יִקְרַב* *whoever approaches*, Lev. 22 : 3; (c) *כָּשֶׁם שָׁחַט אִישׁ* *whenever any one sins*, Lev. 4 : 2; (d) *כִּי-אֹכֵל* *whoever eats*, Lev. 7 : 25.

2. When reference is made to things, the most common construction is that found in Gen. 31 : 16, *כָּל אֲשֶׁר אָמַר* *whatever he has said*; but sometimes use is made of *מִה*, as in 2 Sam. 18 : 22, Job 13 : 13, 14, or *מִה* followed by the relative, Eccl. 6 : 10; rarely is such a construction found as *דָּבָר מִה-יִרְאֵנִי* *whatever he will show me*, Num. 23 : 3.

Exercise 59.

עָשִׂיר rich קָנַע withhold, זָר stranger, sojourner [בָּהָר] *Pi.* hide, deny;
רָשׁ poor מְכַלֵּם appearance, form, נִכְלָה be hidden
כָּנָר (2) carcase חָסַר want, lack לִמּוֹנָה likeness מָחָה wipe out, destroy

1 הוּא כָל-צִמָּה לָבוֹ לַמֵּים : 2 הָרִימוּ לָכֶם אִישׁ אֶבֶן אַחַת
עַל-שִׂכְמוֹ : 3 שְׂבִד-נָא אִישׁ מִדְּרָכּוֹ הָרָעָה : 4 לָכוּ אִישׁ לַעֲרֹו :
5 אָכְלוּ אִישׁ גִּפְנוֹ וְאִישׁ תְּאֵנָתוֹ וְשִׁתּוֹ אִישׁ מִיִּבְרוֹ : 6 כָּל-
יִשְׂרָאֵל נָסוּ אִישׁ לְאֹהֲלָיו : 7 גְּבוּר בְּגִבּוֹר כְּשִׁלּוֹ : 8 זֶה זְכָרִי
לְדֹר דֹּר : 9 עֲמָהֶם זְקִנֵי-עִיר וְעִיר : 10 בְּכָל-מִדְּבָרָהּ וּמִדְּבָרָהּ

ובכל-עיר ועיר שמחה וששון ליהודים: ¹¹ אתי^א יום יום
 ידרשון: ¹² ארריך ארור ומברכך ברוך: ¹³ מעשיו טוב-לך
 מאד: ¹⁴ מה-נורא מעשיך: ¹⁵ נפתר איש מרעהו: ¹⁶ נלחמו
 איש באחיו ואיש ברעהו עיר בעיר ממלכה בממלכה: ¹⁷
 איש מרעהו השמרו ועל-כל-אח אל-תבטחו: ¹⁸ שני אנשים
 היו בעיר אחת אחד עשיר ואחד רש: ¹⁹ לא קרב זה אל-
 זה כל-הלילה: ²⁰ כמות זה בן מות זה: ²¹ רץ לקראת-רץ
 ירוץ ומגיד לקראת^א מגיד: ²² לא ישא גוי אל-גוי חרב:
²³ בקש יהוה לו איש כלבבו: ²⁴ רק הבהמה פונו לנו: ²⁵
 אם חכמת חכמת לך: ²⁶ השמרו בנפשותיכם: ²⁷ במקום
 אשר לקקו הפלבים את-דם נבות ילקו הפלבים את-דמך גם-
 אתה: ²⁸ בני אם-חכם לבך ישמח לבי גם-אני: ²⁹ נשמעה
 מה-פפיו גם-הוא: ³⁰ מי יתן מותי אני תחתיד: ³¹ פגריכם
 אתם יפלו במדבר הזה: ³² הודעתיד היום אף-אתה: ³³ לא
 את-אבותינו פרת יהוה את-הברית כי אתנו אנחנו אלה פה
 היום: ³⁴ יתן אדני הוא לכם אות: ³⁵ עבדך יואב הוא צוני:
³⁶ אין איש עמנו: ³⁷ לא-עמד איש אתו: ³⁸ איש לא ירע:
³⁹ לא נמלך איש: ⁴⁰ שבו איש תחתיו אל-יצא איש ממקמו:
⁴¹ מקצה ארץ ועד-קצה הארץ אין שלום לכל-בשר: ⁴² לא
 אמנע מכם דבר: ⁴³ עיר לא תמלט: ⁴⁴ לא ראיתם כל-
 תמונה: ⁴⁵ לא נמצא חרב וחנית ביד כל-העם: ⁴⁶ לא
 תאכלו כל-נבלה: ⁴⁷ לא יומת איש ביום הזה: ⁴⁸ ביום
 השביעי לא תעשה כל-מלאכה: ⁴⁹ נשבע יהוה אם-אשכח
 כל-מעשיהם: ⁵⁰ אל-נקשיבה אל-כל-דבריו: ⁵¹ כל-דבר לא

יִפְחֹד מִן־הַמֶּלֶךְ : 52 לֹא אוֹכֵל לְעִשּׂוֹת דְּבָר : 53 לֹא נֹדַע
 דְּבָר : 54 דְּרִשִּׁי יְהוָה לֹא יִחְסְרוּ כָל־טוֹב : 55 לֹא לִקְחָהּ מִי־
 אִישׁ מֵאוֹמָה : 56 לֹא מַעְאֲתֶם בְּיָדִי מֵאוֹמָה : 57 אִישׁ אֶל־יָדֶע
 מֵאוֹמָה : 58 מִי יֵרָא וְחָרַד יֵשֵׁב : 59 מִי־גֵר אֲתָךְ עָלֶיךָ יִפּוֹל :
 60 מִי אֲשֶׁר חָטָא לִי אֶמְחֹנֶנִי מִפְּפָרִי :

^a See 55. ^b See 117, 2. ^c See 53, Note 2. ^d See vocabulary at the
 end, under קָרָא II. ^e Proverbs 9 : 12. ^f Jerem. 17 : 21. ^g See 207, 2.
^h See 203, Rem. ⁱ See Exercise 18, end of vocabulary. ^k See 195, II. ^l See 24, 5, 6. ^m '[upon the spot] under him,' i.e. where he is. ⁿ See 18,
 Obs. 1. ^o See 196. ^p See 117, 8. ^q See 191, 8. ^r Isaiah 54 : 15.
^s See 55, c.

Write in Hebrew

1. Let every man return to his own house. 2. Take ye every wo-
 man, a gift for her neighbour. 3. [Every one of] his words [is] truth.
 4. Let one servant assist the other. 5. Let us love one another.
 6. As one goes, another comes. 7. Our master himself will go down
 with us. 8. My own children have left me. 9. No man can tell.
 10. No one is here. 11. Do not give them anything. 12. We can
 do nothing. 13. No idol shall be found among you, from one end
 of the city to the other. 14. Ye shall not eat any unclean [thing].
 15. Why have ye not kept any of my commandments? 16. Nothing
 was too difficult for him.

17. Say not one to another, 'We shall each take some of his fruit
 and no man shall know,' for nothing is hid from our master, and ye
 shall bring evil on your own head. 18. Say not to thyself, 'I shall
 see no evil, neither shall I lack anything,' for thine own children
 shall forsake thee, and thou thyself shalt be driven from one city to
 another, and no one shall help thee.

ADVERBS AND INTERJECTIONS.

214. A. Some few adverbs are underived,—at least, those may be regarded as primitive which cannot be assigned with certainty to any root.

Such are שם *there, thither* פה *here*, אז *then*, כה *thus*, and the two negatives לא, אל (121).

215. B. The vast majority, however, are derived from other parts of speech.

1. Some are accusatives of nouns (208, 7), as מאד *very* (lit. with strength), בָּרַךְ *alone, apart* (lit. separation), יחד *together*, חוץ *outside, without*, רִגְעוֹ *for a moment, in a moment*, נִפְלְאוֹת *wonderfully* (lit. wonders).

2. Adjectives, mostly in the feminine form, as רַבָּה *very, much, exceedingly*, Psalm 78 : 15, מְהֵרָה *speedily, quickly*, אַחֲרָנִית *backwards*, יְהוּדִית *in the Jews' language*. This is especially the case with numerals : see 154, b.

3. Adjectives in the construct form, thus רַבַּת *much, greatly*, Ps. 65 : 10 ; 129 : 1, 2.

4. Nouns or adjectives with a particle or particles prefixed ; as הַיּוֹם *to-day* (73, 2), הַנֶּעַם *now* (lit. the time, or this time), בְּאַחַד *together* (lit. as one) בְּקֵצַת *quickly, almost*, (lit. like a little), לְפָנִים *before, formerly*, מִפְּנִים ¹ *in front*, מֵאַחֲוֹר *behind*, מִקֶּדֶם *before, in front, on the East, of old, long ago*, מִמָּחָר *on the morrow, next day*, מִבֵּית *within, inside*, מִחוּץ *outside, without*, מִתַּחַת *below, beneath*, מִפְּעֵל *above*, מִסָּבִיב *around, on every side*, מִרְחוֹק *afar off*, מִיָּם *on the West*,—the reference being to the Mediterranean, which bounds Canaan in that direction ; מֵעַתָּה *from this time*, מִשָּׁם *thence*.

5. Nouns with a particle affixed, as יוֹמָם *by day*, חִנָּם *gratis, free, in vain, without cause*, לַיְלָה *by night* (209, c, 4), עַתָּה *now*, (from עַתָּה *time*).

¹ It will be observed that in this and other illustrations following, the preposition מִן, from signifying departure or origination, has come to indicate a more fixed relation. Cf. the Greek ἐκ δεξιῶν, ἐξ ἀριστερῶν, on the right [hand], on the left, &c. ; Lat. a tergo, behind, a fronte, in front, &c. ; Fr. dedans (i. e. de dans) within, dehors outside, dessus beneath, dessous above, &c. ; Ger. von allen Seiten, on all sides. In some adverbs of time especially, the particle even seems occasionally to lose much of its force, as מֵאָז *long ago* Is. 48 : 7.

Regarding the conversion of adverbs into prepositions, see 108, Obs.

6. Nouns in the plural form, as **פְּנִים** *in front, before*, Ezek. 2 : 10.

7. The infinitive of verbs, especially Hiphil,—mostly in the absolute form (125, 5), thus **הָרַחֵק** *far*, Ex. 33 : 7, Josh. 3 : 16, **הַרְבֵּה** *very, much* (seldom **הָרְבוּת** as in Amos 4 : 9).

8. Pronouns, either simply, or with a preposition, as **זֶה**, **כֵּן** (103, 4) *here*, **מִכֵּן** *hence, on one side, on the other side*, **הֵנָּה** *here, hither*, **מָה** *why*?

9. Many adverbs more plainly show their composite character, thus **אַחֲרֵי־כֵן** *afterwards*, **עַד־מָתַי** *how long*? **עַד־כֵּן** *hitherto*.

216. Interjections may be natural ejaculations,⁽¹⁾ or derivatives from other parts of speech,—particularly the imperatives of verbs,⁽²⁾ or nouns.⁽³⁾

Examples are 1. **אָה**, **אָח** *ah, alas!* **אוּי** *woe, alas!* 2. **רֵא** *see, look, behold!* **לָכֵה** *come!* (Exer. 46, note *k*). 3. **בִּי** (for **בְּעִי** *entreaty*) *pray!* Other common interjections are **הֲלִילָה** (196, *c*, and 209, *c*) and the appended **נָא** (121, *Obs.*).

Exercise 60.

עָרַץ terrify; tremble; **לָעַג** derision, **פָּנּוּר** fear, terror, **תַּחֲנֹן** mercy, grace;
Ni. be feared mockery dread supplication

1 **כִּבְדֵּר הָרַעַב מָאֵד** : 2 **בְּדַר יִשְׁבְּתִי** : 3 **נִלְחַמָּה יַחַד** : 4 **לֹא**
אֲמוּט רַבָּה : 5 **אֵל נַעֲרִין בְּסוּד־קִרְשִׁים רַבָּה** : 6 **עָלָה אֵלֵינוּ**
מִהֲרָה : 7 **הִסַּפְתָּ אֶת־לִבְּךָ אַחֲרֵנִית** : 8 **אֶל־תִּדְבֹּר עִמָּנוּ יְהוּדִית** :
9 **רַב שָׁבַעְנוּ בּוֹ** : 10 **רַבַּת שִׁכְנָה־לָּהּ נַפְשִׁי עִם שׁוֹנֵא שָׁלוֹם** :
11 **רַבַּת שִׁבְעָה־לָּהּ נַפְשִׁנּוּ הַלְעָג** : 12 **זֹאת הַפֶּעַם עָצַם מַעֲצָמִי** :
13 **אֲמוּתָהּ הַפֶּעַם** : 14 **שָׁב־הָעִיר לְפָנַי לְזוֹ** : 15 **אֶרֶם מִקְדָּם**
וּפְלִשְׁתִּים מֵאֲחֹר : 16 **זָכַרְתִּי יָמִים מִקְדָּם** : 17 **מִגֹּר מִפְּגִיב** :
18 **יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם מַמְעַל וְעַל הָאָרֶץ מִתַּחַת** : 19
עֲשֵׂה לָךְ תַּבַּת עֲצִי־גֹפֶר וּכְפַרְתָּ אֹתָהּ מִבֵּית וּמִחוּץ בְּכָפֶר :
20 **בֵּית־אֵל מִיָּם וְהָעִי מִקְדָּם** : 21 **הַמְּנֹרוֹת זָהָב סָגוּר חֲמֵשׁ**
מִזְמִין וְחֲמֵשׁ מִשְׁמָאל : 22 **מִי הַשָּׁמַיִם זֹאת מִקְדָּם מֵאֵז הַגִּידָה** :
23 **עָתָה נִלְכְּהָ שָׁם** : 24 **אֲנֹכִי מִתְפַּלֵּל לְפָנֶיךָ הַיּוֹם וְלִילָה** :
25 **בְּמַעַט הָיִיתִי בְּכַל־רַע** : 26 **עָתָה בְּמַעַט־רַגְעַ הָיִיתָ תַּחֲנוּנָה**

מֵאֵת יְהוָה : ²⁷ אֶל־תִּרְיֹב עִם־אָדָם חֲנָם : ²⁸ אֶל־תִּרְשַׁע הַרְבֵּה :
²⁹ לֹא אַתֶּם שְׁלַחְתֶּם אֹתִי הִנֵּה בִי הָאֱלֹהִים : ³⁰ עַד־הִנֵּה
 עֲזָרְנוּ יְהוָה :

³¹ אִי־נָא לִי : ³² אִי לָנוּ מִי יִצִּילֵנוּ מִיַּד הָאֱלֹהִים : ³³ הִי
 הָאֲמָרִים לָרַע טוֹב וְלַטּוֹב רָע : הִי חֲכָמִים בְּעֵינֵיהֶם : הִי
 גִּבְרִים לִשְׁתוֹת יֵין : ³⁴ אָהָה אֲדֹנִי יְהוָה לָמָּה הִעֲבַרְתָּ הָעֵבֶיר
 אֶת־הָעָם הַזֶּה אֶת־הַיַּרְדֵּן בִּי אֲדֹנִי מָה אָמַר : ³⁵ אָהָה לַיּוֹם
 בִּי קְרוֹב יוֹם יְהוָה : ³⁶ רֵאָה אֱלֹהִים עַד בִּינִי וּבִינָךְ :

^a Psalm 89 : 8. ^b See 128, b, 2. ^c 1 Kings 18 : 37. ^d Psalm 123 : 3.
^e See 114, *Obs.* 3. ^f See 114, *Obs.* 1. ^g Gen. 2 : 23. ^h See 120, a. ⁱ Jud.
 1 : 23. ^k See 110, d. ^l See 213, IV., 6. ^m See 79, 3. The meaning of
 the term נָקַר, which occurs only in the passage here quoted (Gen. 6 : 14), is un-
 certain. ⁿ See 158, 159. ^o Gen. 12 : 8. ^p See 72, 1. ^q '... [were] pure
 gold.' ^r See 63, *Obs.* ^s Ezra 9 : 8. ^t Eccl. 7 : 17; see also 125, 5. ^u See
 end of vocabulary to Exercise 18. ^v See 177, C, b, 2, and 179. ^w See 213,
 IV. 4; Isaiah 5 : 20 ff. ^x See 46, *Obs.* 2. ^y Observe the abnormal pointing
 of this form (11). Josh. 7 : 7, 8. ^z See 80, 3, a.

Write in Hebrew

1. Let the elders of the city be gathered hither to-morrow. 2. Let
 me sit here alone. 3. Pray, speak with me in Hebrew. 4. The hill
 [is] on the north, and the river on the south, the city to the east,
 and the tower on the west. 5. The forest is on the right, and the
 rock on the left. 6. See, our enemies [are] in front, and behind !
 7. The sea is beneath and the firmament above. 8. Come, let us go
 hence. 9. Look now ! What (87, *Obs.*) have you done ? 10. Pray,
 send thy servant thither to-day, and let him remain there. 11. Do
 not go very far. 12. Woe to you ! for ye shall certainly die ! 13.
 Alas, my father ! we perish ! 14. Jehovah went before his people,
 of old, in a pillar of cloud by day, and in a pillar of fire by night.

15. Behold, our enemies are before and behind, and we are far from
 the city : I am afraid lest they fall on us in a moment and destroy
 us together. 16. Woe unto you [who were] formerly seeking the
 way of truth, but are now gone back ! How long will ye thus stand
 afar off ?

INTERROGATIVE PARTICLES.

217. 1. The interrogative particle ה is pointed variously.

a. Before an ordinary vowelized consonant, it regularly takes = ; as הֲתִמְלִךְ wilt thou be king? וְלֹא אָכַל did he not eat? Jer. 22 : 15.

b. Before an ordinary consonant having shewa of any kind, it (1) takes = : (2) a strong consonant then sometimes takes Dagesh separative (19, 5). Thus הֲיָדַעְתָּם do ye know? הֲיִלְבֵּן to a son? Gen. 17 : 17. This pointing is obviously identical with that of the Article (71, 1).

c. Before an aspirate (1) it usually takes = , thus הֲאַתָּה art thou? הֲאֲנִי am I? But sometimes (2) it takes Qāmēz, as Judges 6 : 31 הֲאַתָּם is it you? (3) If the aspirate has Qāmēz, it takes = , as הֲאֲנִכִּי am I?

2. When an alternative question follows, or when substantially the same question is continued in another form, the second may be introduced by אִם or אִם־נָא, less frequently by וְאוֹ or וְאִם repeated; or it may have no introductory sign whatever.

See 16 ff. in Exercise. The combination found in Mal. 1 : 8 is rare.

Obs. 1. The particle ה is (a) in general, a simple interrogative, and may thus receive either a negative or an affirmative reply; when thus employed, it corresponds to the Latin enclitic -ne, (Gr. ἤ). But (b) it often corresponds to L. num, (μὴ, ἀρα μὴ, μὴν, &c.), thus expecting a negative answer : see 4 ff. in the Exercise. This meaning however, may likewise be indicated by אֵל, as in 1 Sam. 27 : 10 אֵל-פָּשַׁעְתֶּם הַיּוֹם surely ye have not been making an attack to-day? (c) הֲלֹא (Lat. nonne, Gr. ἀρ' οὐ) expects an affirmative answer. (d) A question, however, may be marked as such without any special sign, but simply by the tone of voice, as in 1 Sam. 16 : 4, 2 Sam. 18 : 29 (cf. v. 32, where the sign is used), Job 2 : 9 &c.

Obs. 2. The addition of הָ (86, Rem. 3) or אִיפֹה (Lat. tandem, Gr. δὴ) imparts animation to questions; thus הָאֵי-נָה where? אִי-כֵּן whence? See also 28 ff. in Exercise.

Exercise 61.

אָמֵנִם truly, really, כָּרֵה lean, poor דָּרֵה drive away (201) אֲרִי balsam, balm
indeed (215, 5) שָׂמֵן fat, fertile קָרָה happen, befall קֹשׁ chaff, straw

1 הֲזֶה אֲחֵיכֶם הַקָּטָן : 2 הֲזֹאת הָעִיר : 3 הֲקִלְךָ זֶה בְּנִי :

4 הַשְׁמַר אֹחִי אֲנִכִּי^a: 5 הֲשִׁכַּחְתֶּם אֶת־רְעוֹת אֲבוֹתֵיכֶם: 6
 הֲלֵעוֹלָם^b תֵּאָנֶפֶּה־בָּנִי: 7 הֲלֹהֶרְגִנִּי אַתָּה אֲמַר פֶּאֶשֶׁר הֲרַגְתָּ אֶת־
 הַמִּצְרִי: 8 הֲלֹא^c תִּדְבְּרוּ עוֹלָה: 9 הֲאֱלֹהִים אֲנִי^d: 10 הֲאִין
 פֶּה נָבִיא לַיהוָה: 11 הֲאֵמַת אַתֶּכֶם: 12 הֲאִמְנָם יֵשֵׁב אֱלֹהִים
 עַל־הָאָרֶץ: 13 הֲחַנֹּם^e יֵרָא אִיּוֹב אֱלֹהִים: 14 הֲעַד אָבִי חִי: 15
 הֲהֵמַת^f הִמָּתְהוּ: 16 הֲמִלֶּךְ תִּמְלֹךְ עָלֵינוּ אִם־מְשׁוֹל תִּמְשָׁל
 בָּנוּ: 17 הֲלָנוּ אַתָּה אִם־לְצָרֵינוּ: 18 הֲמִלֶּךְ אִין־כֶּךָ אִם־יִוָּעֶצֶד
 אֲבָד^g: 19 הֲחֹזֶק הָעַם הִרְפָּה הַמַּעַט הוּא אִם־רַב: הֲשִׁמְנָה
 הָאָרֶץ אִם־רֹזָה הִישׁ בָּהּ עֵין אִם־אֵין^h: 20 הֲאִין עוֹד חֲכָמָהⁱ
 אֲבָדָה עָצָה: 21 הֲיֵד יְהוָה תִּקְצֹר עֲתָה תִּרְאֶה הִיקָרֶךְ רִבְרִי
 אִם־לֹא: 22 הֲלֹא יִרְעַת אִם־לֹא שְׁמַעְתָּ^j: 23 הֲעֵלָה נִדָּף
 הַעֲרוֹץ וְאֶת־קֶשׁ יִבֵּשׁ תִּרְדּוֹף: 24 הֲאֵעֵלָה אֶל־פְּלִשְׁתִּים הִתְתַּנֵּם
 בִּירִי^k: 25 הֲצָרִי אִין בְּגִלְעָד אִם רִפָּא אִין שָׁם: 26 הֲכַתַּנַּת
 בְּנֵךְ הוּא אִם־לֹא: 27 הֲיִהְיֶה אִין בְּצִיּוֹן אִם מְלִכָּה אִין בָּהּ:
 28 אַתָּה זֶה בְּנִי: 29 מִי הָאֲמַר שְׁאוּל^l יִמְלֹךְ עָלֵינוּ: 30 אִי
 זֶה בֵּית הָרֹאֶה: 31 אִי־זֶה הַרְדֵּף הַטּוֹב: 32 אִי־זֶה מְקוֹם
 מְנוּחָתִי: 33 אִי מָזָה אַתָּה^m: 34 אִי־מָזָה בָּאתִי וְאַנָּה תִּלְכִּיⁿ:

^a See 45. ^b See 55. ^c See 80, 3. ^d Jer. 26 : 19. ^e See 123, 2.
^f Mic. 4 : 9. ^g Cf. Num. 13 : 18—20. ^h See 217, 2. ⁱ See 195, II. c, and
 Num. 11 : 23. ^j Job 13 : 25. ^k See 116, Rem. ^l 2 Sam. 5 : 9. ^m Note
 the peculiar pointing of the interrogative particle here. Jer. 8 : 19. ⁿ See 217,
 Obs. 1, d. ^o See 86, Rem. 3. ^p 1 Sam. 11 : 12. ^q See 207, 3. ^r See
 83, 2, and Isa. 66 : 1. ^s Note the significant change in the forms of the verb.

Write in Hebrew

1. Is this the man of God (80, 1)? 2. Is this thy daughter? 3.
 Are these your children? 4. Do ye not see the tower? 5. Do ye
 hear? 6. Is he still (106) alive? 7. Are we fools? 8. Shall we
 speak, or shall we be silent? 9. Is the earth good or bad? 10. Is

their house new? 11. Are their houses new? 12. Shall I return or shall I stand here? 13. Is the river deep or not? 14. Where is the new gate? 15. Whence are they? 16. From what people are ye?

17. I do not know whether he has found his ring or not. Wilt thou go with me that we may see, or wilt thou sit here? 18. Go and see whether the man is tall or not, whether he is rich or poor, whether his children are strong or feeble.

CONJUNCTIONS.

218. A. Simple conjunctions are comparatively few, and may be viewed as primitive, or underived.

Besides **ו**,¹ those most commonly employed are **כִּי** *that, because, for, when-ever, &c.*; **אֲף** and **גַּם** *also, even, (גַּם...גַּם, both...and)*; **או** *or*, **אֲבָ** *but*, **אִם** *if, whenever*, **כִּן** *lest*, **אֲחַל** *nevertheless, however, &c.*

219. B. Compound conjunctions are more numerous and varied. They are formed by making use of other parts of speech, usually prepositions, nouns and adverbs; or by combining two different conjunctions.

Sometimes the components are fused into one word, as **לָכֵן** *therefore*, **בְּפָנֶיךָ** *before that, before*, **כַּאֲשֶׁר** *when, as, &c.*, **לִּוְלִי** *unless*: in other instances, they still remain apart, as in **לֹא** *neither*, **גַּם** *even though*, **כִּי** *much more* (after affirmations), *much less* (after negations); or they may be connected by Maqqeph, as in **עַל-כֵּן** *therefore*, **כִּי-עַל-כֵּן** *forasmuch as, because*.

Obs. Specially noteworthy and important are (a) combinations of certain prepositions with **כִּי** or—still more frequently—**אֲשֶׁר**, either of which changes the whole into a conjunction, requiring a finite verb to follow. Examples are **עַד אֲשֶׁר עָבְרָנוּ** *because they did not hear*, 2 Kings 18: 12; **עַד אֲשֶׁר עָבְרָנוּ** *until we passed over*, Deut. 2: 14; **אַחֲרֵי אֲשֶׁר הִקְטָה הָעִיר** *after the city was smitten*, Ezekiel 40: 1; **לְמַעַן אֲשֶׁר אֶרְאֶה** *in order that I may see*, 2 Samuel 13: 5; **בְּחַת אֲשֶׁר עָזַבְנִי** *because they have forsaken me*, 2 Kings 22: 17, cf. also Deut. 21: 14; **יָעַן אֲשֶׁר לֹא הָלַכְנוּ עִמִּי** *because they went not with me*, 1 Sam. 30: 22. Other illustrations are **כִּי אֵין אֱלֹהֵי בְּקִרְבֵּנוּ** *because our God is not among us*, Deut. 31: 17; **עַקֵּב כִּי בִזְתִּנִּי** *because thou hast despised me*, 2 Sam. 12: 10 (cf. also **כִּי אֶפְסָם** *because*, in v. 14); **בְּחַת כִּי אָהֵב** *because*

¹ Revision should be made of what has been already stated regarding Waw, both Copulative (69 ff.) and Conversive (158 ff., 161 ff.).

² We also find **עַד אֲשֶׁר אִם** in Gen. 28: 15 and other passages.

he loved, Deut. 4 : 37; *כִּי כִאֵם יֵעַן* because he has rejected, Isa. 8 : 6; *עַד כִּי אֵרָל מְאֹד* until he became very great, Gen. 26 : 13.

(b) But sometimes the properly conjunctive element (*אֲשֶׁר* or *כִּי*) is omitted: in such cases, only the context—especially the finite verb following—can show that the remaining word is really a conjunction, and not a preposition. Thus *יֵעַן אָמַר* because he said, Ezek. 29 : 9; *עַל לֹא שָׁמְרוּ* because they did not keep, Ps. 119 : 136; *עַד שָׁבוּ* until they returned, Josh. 2 : 22; *אַחֲרֵי שִׁלְחָה* after he had sent, Jer. 40 : 1; *אַחֲרֵי נִמְכַּר* after he has been sold, Lev. 25 : 48; *לְמַעַן יֵרָאוּ* in order that they may see, Isa. 41 : 20.¹

(c) Sometimes, on the other hand, the more specific (prepositional) portion may be dropped: in this case, it may be difficult at first to determine the precise force that should be assigned to words of such varied meaning and use as *אֲשֶׁר* and *כִּי*, especially the former (see also 223 &c.), but here again the context must determine. Thus, in Deut. 4 : 40 *לְךָ יֵיטֵב* *אֲשֶׁר* signifies in order that it may be well with thee, *לְמַעַן* being understood (cf. also Exodus 20 : 26, Joshua 3 : 7); 1 Kings 15 : 5 *עָשָׂה אֶת־יִשְׂרָאֵל* means because David did what was right, *וְעַתָּה* or another similar preposition being understood. See excellent illustrations also in Josh. 4 : 21, 23.

Note. Even the simple subordinating *כִּי* (*that*) may be omitted, just as in English; thus Zech. 8 : 23 *שָׁמְעוּ אֱלֹהִים עִמָּכֶם* we have heard [that] God is with you.

Rem. When we bear in mind that the prepositions used to form compound conjunctions were originally construct nouns (99), it is easy to see, after what has just been indicated (*Obs. b*)—considering also what was stated in 207, 2—how any noun of time or place, in the construct state, whether with or without *אֲשֶׁר*, and with or without a preposition, may be used as a conjunction to introduce a relative clause. Thus Jer. 6 : 15 *בְּעֵת בְּפָרֻחַ יָמָיו* at the time that (i. e. when) I visit them; Ex. 6 : 28 *בְּיוֹם דִּבְרַי יְהוָה* in the day on which (i. e. when) Jehovah spake, cf. Job 6 : 17, Zech. 8 : 9; Deut. 4 : 10 *בְּיוֹם אֲשֶׁר עָמַדְתָּ* on the day when thou stoodest. In Ps. 56 : 4, *יּוֹם* simply is employed.² Cf. also Genesis 1 : 1 *בְּרֵאשִׁית בְּרָא אֱלֹהִים* in the beginning when God created; Hosea 1 : 2 *בְּרֵאשִׁית דִּבְרַי יְהוָה* in the beginning when [i. e. when at the first] Jehovah spake.

¹ Compare the employment, in English, of 'that' to give the force of a conjunction to another part of speech, particularly a preposition, and its frequent omission, for the sake of brevity. Thus Gal. 2 : 12 'Before that certain came from James,' and on the other hand, 3 : 23, 'Before faith came;' further, Rom. 1 : 21 'Because that, when they knew God, they glorified him not as God,' but also 8 : 7 'Because the carnal mind is enmity against God.'

² Such a temporal or local connective is sometimes quite omitted, especially in poetry; it may then become necessary to supply an appropriate conjunction in order that the connection of the whole sentence may be clearly expressed in English. Hence Ps. 27 : 7 *אֶקְרָא קוֹלִי יְהוָה* *שָׁמַע יְהוָה* should be rendered *Hear, O Jehovah, [when] I cry [with] my voice*; see also 49 : 6; 53 : 6. Other conjunctions also are occasionally omitted; see Ps. 51 : 10; 55 : 7.

אֶת־יְרוּשָׁלַם : ²⁴ יְהוֹשֻׁעַ לֹא הֵשִׁיב יָדוֹ עַד אֲשֶׁר הִחְרִים אֶת
 כָּל־יֹשְׁבֵי הָעִיר : ²⁵ לֹא אָכַל עַד אִם־דִּבַּרְתִּי דְּבָרִי : ²⁶ מָה
 אֹמֵר אַחֲרֵי אֲשֶׁר הִפֵּךְ יִשְׂרָאֵל עָרָף לִפְנֵי אֵיבָיו : ²⁷ אָבָל
 אֲשֶׁמִּים אֲנַחְנוּ עַל אֲחִינוּ אֲשֶׁר רָאִינוּ צָרַת נַפְשׁוֹ בְּהִתְחַנְנוֹ
 אֵלֵינוּ וְלֹא שָׁמַעְנוּ : ²⁸ אֲשָׁמִיעַם אֶת־דְּבָרִי אֲשֶׁר יִלְמְדוּן
 לִירְאָה אֹתִי : ²⁹ עַם חָזָי לֵב הֵם אֲשֶׁר נִשְׁכַּעְתִּי בְּאִפִּי אִם־
 יִבְאוּן אֶל־מְנוּחָתִי : ³⁰ אֲשַׁבֵּיעַךְ בִּיהוָה אֲשֶׁר לֹא־תִקַּח אִשָּׁה
 לְבָנִי מִבְּנוֹת הַכְּנַעֲנִי : ³¹ אֹז יֵשׁוּבוּ אֵיבֵי אַחֲוֹר בְּיוֹם אֶקְרָא :
³² לֹא רֵאִיתָם כָּל־תְּמוּנָה בְּיוֹם דְּבַר יְהוָה אֵלֵיכֶם מִתּוֹךְ הָאֵשׁ :
³³ וַיִּדְּבַר דָּוִד לִיהוָה אֶת־דְּבָרֵי הַשִּׁירָה הַזֹּאת בְּיוֹם הַצִּיל יְהוָה
 אֹתוֹ מִכַּף כָּל־אֵיבָיו : ³⁴ לֹא זָכְרוּ אֶת־יְדֹי יוֹם אֲשֶׁר־פָּדָם : ³⁵
 כָּל־יָמֵי אֲשֶׁר הִנֵּנִע בּוֹ יִטְמָא הָאִישׁ : ³⁶ יוֹם אִירָא אֲנִי אֶלְךָ
 אֲבָטָח : ³⁷ לֹא־פָקַדְנוּ מְאוּמָה כָּל־יָמֵי הִתְהַלֵּכְנוּ אַתָּם :

^a 1 Kings 3 : 26. ^b See 156, 5. ^c See 117, 8. ^d See 154, c. 2 Sam.
 12 : 6. ^e See 185 and 186. ^f See 196. ^g See 162. 2 Kings 22 : 19.
^h Num. 20 : 12. ⁱ See 162, Rem. 1, 4. 1 Sam. 15 : 23. ^k Josh. 3 : 4. ^l See
 195, II. c. ^m See 172, 3. ⁿ See 158, 159. Gen. 27 : 43, 44. ^o See 72, 1.
 Joshua 8 : 26. ^p Gen. 42 : 21. ^q See 18, Obs. 1, and 124. ^r Deut. 4 : 10.
^s Ps. 95 : 10, 11. Compare the renderings of this passage in the Authorised and
 the Revised Versions. ^t Gen. 24 : 3. ^u See 219, Rem. ^v See 213, VI. 2.
^w Ps. 78 : 42. ^x Lev. 13 : 46. ^y Ps. 56 : 4. ^z 1 Sam. 25 : 15.

Write in Hebrew

1. Neither man nor beast was seen till we overtook the host. 2. Because I did not think before I began, therefore I spake as a fool.
3. Think not in thine heart that thou shalt escape, for both the rich [man] and the poor shall stand before Jehovah, that they may be judged, each according to his works. 4. Behold, we chastise the foolish [man], much more the transgressor; and if we do not spare our brethren, much less shall we pity strangers. 5. Whenever (117, 5) thou findest a godly [man], then (160, d) let him become (196, Note 1) thy friend, for the blessing of his God is with him, and thee

also shall Jehovah bless. 6. Even if thine enemy provoke thee, do not smite him, neither do thou answer him hastily (200), lest thou repent after thou hast spoken; but be silent until thine anger cease (*lit.* return : cf. 22 above). Nevertheless thou shalt show him kindness, and be unto him as the messenger of thy gracious God.

CONDITIONAL SENTENCES.¹

220. In conditional propositions, the natural order—protasis, apodosis—though by far the more usual, is occasionally inverted : see 196, *a*.

I. *Protasis*. (*a*) In propositions embodying the notion of contingency—the possibility of an occurrence—אם or כי is employed, mostly with the imperfect, but sometimes with the perfect, or the participle (if a verb be employed at all) : הוּן is found chiefly in late and Aramaising writers. The corresponding negative is אם לא.

Thus ליהוה תעשה עולה אם תעשה עולה *if thou wilt prepare a burnt-offering, to Jehovah shalt thou offer it*, Jud. 13 : 16 ; ונתפשם ונתפשם כי יצאו מן העיר *when-ever (or if) they come out of the city, then we shall capture them*, 2 Kings 7 : 12 ; ירבו לו אם אלהים הוא *if he be a god, let him plead for himself*, Jud. 6 : 31 ; וירשעו אם ירשעו *if (i. e. when, whenever) he slew them, then they sought him*, Ps. 78 : 34 ; ונמכר אם לא *if it is not to be redeemed, then it shall be sold*, Lev. 27 : 27.

(*b*) In propositions more strictly presenting a mere hypothesis—a supposed, but (in the mind of the speaker) unlikely occurrence, or even an actually impossible case—לו (לוא) is the proper introductory particle. The perfect, naturally, is the proper form of the verb when the reference is to the past, while the imperfect is employed when the action is regarded as future.

Thus 1 Sam. 14 : 30 אכל אכל *if the people had really eaten...* Ezek. 14 : 15 בארץ ארץ *if I should cause evil beasts to pass through the land...* But sometimes אם is used with this meaning ; thus Ps. 73 : 15, Job 9 : 15, and אלו in late Hebrew, Est. 7 : 4. The corresponding negative particle—presenting the idea of actual occurrence or existence—is לולי (לולא) : thus 1 Sam. 25 : 34, ומהרץ *If thou hadst not come quickly...* See also Ps. 124 : 1, 2.

¹ For a fuller treatment of this subject, advanced students may with profit consult Driver ('Hebrew Tenses,' chap. x.), and particularly the excellent monograph of Friedrich ('Die hebräischen Conditionalsätze,—Königsberg, 1884).

Obs. 'Virtually hypothetical' sentences have no introductory particle to mark the protasis : their true character must thus be discovered after considering the general drift of the passage, as in Cant. 8 : 1 אֶמְצָאָה כְּחוּץ אֶשְׁקֶה [If] *I should find thee in the streets, I would kiss thee.* Cf. the Interrogative sentences, 217, *Obs.* 1, *d.*

Note. It has already been pointed out that the protasis of a conditional sentence may be employed alone, to express a derived but somewhat different conception ; thus אִם-לֹא (196, *a*, 2), אִם (196, *a*, 1, and 203, *Rem.* 3), and לוֹ (203, *Rem.* 4).

Regarding the 'hypothetical imperative,' see 119, *Obs.* 1.

221. II. *Apodosis.* (*a*) In conditional sentences, properly so called (cf. I. *a*, above), the commencement of the apodosis is (1) often left unmarked, and can be determined only after consideration of the whole sentence ; Zech. 11 : 12 ; Amos 9 : 2. But (2) it may also be introduced by ׀, either the simple copulative, or ׀ conversive, according to circumstances, Josh. 20 : 5, Micah 5 : 8 ; or (3) by הִנֵּה *behold!* Ex. 7 : 27. See also the examples already given.

Obs. As ׀ is used for various other purposes, the point at which the apodosis begins may not be obvious at first : this can be determined only after due consideration of the whole context. See Exod. 23 : 22 ; Isa. 1 : 19, 20 ; Ps. 89 : 31—33.

(*b*) The apodosis in purely hypothetical sentences (220, I. *b*) is occasionally introduced by אִם *then*, more frequently, however, by אִם כִּי *surely then*, or עַתָּה כִּי *certainly now*. But sometimes no introductory sign is used at all.

Thus לֹא הִתְמַהֲמַהֲנוּ כִּי עַתָּה שָׁבְנוּ זֶה פְּעָמִים *if we had not delayed, we should certainly now have already returned twice*, Gen. 43 : 10. See also Ps. 119 : 92 ; Jud. 13 : 23.

Note. The apodosis (as well as the protasis,—cf. *Note* above) of such sentences is sometimes found alone, the protasis being suppressed : as in Ex. 9 : 15. אִם-עַתָּה שְׁלַחְתִּי אֶת-יָדִי *I should certainly now have put forth my hand* ; see also Job 3 : 13 ; 13 : 19.

Exercise 63.

בְּפִיר young lion רָכַם tread, trample קָעַל be faithless שָׂטֵם hate, persecute

1 אִם-אֶרְעֵב לֹא-אֶמַּר לְךָ : 2 אִם-תֵּאָבֹו וְשִׁמְעֶתָם טוֹב הָאָרֶץ תֵּאָבֹו וְאִם תִּמָּאֲנוּ וּמְרִיתָם חָרֵב תֵּאָבֹו : 3 אִם יְהוָה לֹא-יִשְׁמְרֵנוּ יִשְׁמְרֵנוּ יִשְׁמְרֵנוּ יִשְׁמְרֵנוּ : 4 אִם-אֶמְצָא בְּסֶדֶם הַמִּשְׁשִׁים צְדִיקִים וְנִשְׁאֲתִי לְכָל-הַמָּקוֹם בְּעֶבְרוֹם : 5 אִם-נָא מִצָּאתִי חַן

בְּעִינֶיךָ וְלִקְחָתִי מִנַּחְתִּי מִיָּדִי : ⁶ אִם-אֲמַרְנוּ נְבוֹא הָעִיר וְהָרֶעִב
 בְּעִיר וּמִתְנוּ שָׁם וְאִם יִשְׁבְּנוּ פֹה וּמִתְנוּ : ⁷ אִם-אֲמַרְתִּי אֶסְפְּרָה
 כִּמּוֹ הִנֵּה דוֹר בְּנִיךָ בְּגֵדְתִי : ⁸ אִם-רָעִי בְּעִינֶיךָ אֲשׁוּבָה לִי :
⁹ אִם-שָׁכַבְתִּי וְאֲמַרְתִּי מָתִי אָקוּם : ¹⁰ אִם-תִּשְׁכַּב לֹא-תִפְחַד :
¹¹ אִם-מִצּוֹתִי לֹא יִשְׁמְרוּ בָנָיו וּפְקַדְתִּי בִשְׁכַּט פֶּשַׁע : ¹² אִם-
 יֵרָא אֶתָּה לְרֹדֶתִי רַד אֶתָּה וְנִעְרַךְ אֶל-הַמַּחֲנֶה : ¹³ אִם-יֵשׁ
 אַחֲיָנוּ הַקָּטָן אֶתָּנוּ וְיִרְדְּנוּ : ¹⁴ אִם-יִשְׁדָּם מְשַׁלַּח אֶת-אֲחִינוּ
 אֶתָּנוּ נִרְדָּה וְאִם-אֵינֶךָ מְשַׁלַּח לֹא נִרְדָּה : ¹⁵ אִם-צִדְקָתִי לֹא
 אֲעֲנֶה : ¹⁶ אִם-אֲצַדֵּק פִּי יִרְשִׁיעֵנִי : ¹⁷ אִם-אֵב אֲנִי אִיהַ כְּבוֹדִי
 וְאִם-אֲדוֹנִים אֲנִי אִיהַ מוֹרָאִי : ¹⁸ אִם-עֲמֻדוֹ הַנְּבִיאִים בְּסוּדִי
 וְיִשְׁמְעוּ דְּבָרִי אֶת-עַמִּי וְיִשְׁבּוּ מִדְּרָכָם הֲרַע : ¹⁹ אִם-עֶבֶר
 כָּפִיר בְּעִדְרֵי-צֶאֱן וְרֹמֶם וְטָרַף : ²⁰ אִם-תִּלְכִּי עִמִּי וְהִלַּכְתִּי
 וְאִם-לֹא תִלְכִּי עִמִּי לֹא אֵלֶיךָ : ²¹ אֶת-שְׁנֵי בְנֵי תַמִּית אִם-לֹא
 אֲבִיאֵנוּ אֵלֶיךָ : ²² אִם-לֹא יִרְדּוּ אַחֲיָכֶם הַקָּטָן אֶתְכֶם לֹא תִסְפוּן
 לְרֹאוֹת פָּנַי : ²³ אִם-לֹא תִשְׁמְעוּ לִי וְלֹא תַעֲשׂוּ אֶת כָּל-הַמִּצְוֹת
 הָאֵלֶּה אֶף-אֲנִי אֲעֲשֶׂה-זֹאת לָכֶם : ²⁴ לֹא אוֹסִיף לְהִיּוֹת עִמָּכֶם
 אִם-לֹא תִשְׁמְרוּ הַחֹרֶם מִקִּרְבְּכֶם : ²⁵ אֱלוֹ לֵעֲבָדִים וּלְשִׁפְחוֹת
 נִמְכְּרֵנוּ הַחֲרָשִׁתִּי : ²⁶ אַתֶּם תִּמְעְלוּ אֲנִי אֶפְיֵן אֶתְכֶם בְּעַמִּים :
²⁷ לוֹ חֲכָמוֹ יִשְׁכִּילוּ זֹאת : ²⁸ לוֹ חִפְּץ יְהוָה לְהַמִּיתָנוּ לֹא-לִקַּח
 מִידְּנוּ עֲלָה וּמִנַּחָה : ²⁹ לוֹ יִשְׁ-חַרֵּב בֵּימֵי כִי עֲתָה הִרְגֵּתִיךָ :
³⁰ לוֹ אֲבִשְׁלוּם חַי וְכִלְנוּ הַיּוֹם מֵתִים כִּי-אִזּוּ יִשָּׁר בְּעִינֶיךָ : ³¹
 לוֹ אֲנֹכִי שֶׁקֶל עַל-כִּפִּי אֵלֶּף כֶּסֶף לֹא אֲשַׁלַּח יָדִי אֶל-בֶּן-
 הַמֶּלֶךְ : ³² לוֹ יִשְׁטַמְנוּ יוֹסֵף וְהָשֵׁב יִשִּׁיב לָנוּ אֶת כָּל-הָרָעָה
 אֲשֶׁר גָּמְלָנוּ אֹתָנוּ : ³³ לוֹ שֶׁקוֹל יִשְׁקַל בְּעֵשִׂי כִי עֲתָה מַחֲוֹל

יָמִים יִכָּבֵד : ³⁴ לֹא הֵחִיתֶם אֹתָם לֹא הֲרַגְתִּי אֹתְכֶם : ³⁵ לֹא
הִקְשַׁבְתָּ לְמִצְוֹתַי וַיְהִי כִנְהַר שְׁלֹמֹךְ : ³⁶ לֹאִי תוֹרַתְךָ שֶׁעָשִׂיתִי
אֶזְכְּרָתִי בְּעַנְיִי : ³⁷ לֹאִי יִהְיֶה צָבָאוֹת הוֹתִיר לָנוּ שָׂרִיד
כְּמַעֲט כֶסֶד הֵינּוּ לַעֲמֶרָה דְּמִינוּ : ³⁸ לֹאִי חֲרָשְׁתָּם בְּעֹגְלֹתַי
לֹא מִצְאָתָם חִדְתִּי : ³⁹ לֹאִי דִבְרַת כִּי אֶזְכָּר נִעְלָה
הָעַם : ⁴⁰ לֹאִי אֱלֹהֵי אָבִי הִיא לִי כִי עָתָה רִיקָם שְׁלַחְתִּנִּי :

^a See 185, 186. ^b See 208, *b*. Isa. 1 : 20. ^c See 208, *b*. Ps. 127 : 1.
^d See 24, 5, 6. ^e See 160, *d*. ^f See 208, 1. ^g Psalm 73 : 15. ^h See 205,
3, 2, *b*. Num. 22 : 34. ⁱ See 188, III. ^j See 129. ^k Job 9 : 20. ^m See
143, 2, *d*. ⁿ Jer. 23 : 22. See the renderings of this passage in the Authorised
and the Revised Versions. ^o See p. 157. ^p Esther 7 : 4. ^q See 220, *Obs*.
Nehem. 1 : 8. ^r 2 Sam. 19 : 7. ^s See 153, *Obs*. 3. 2 Sam. 18 : 12. ^t Gen.
50 : 15. ^u See 125, 1, *Obs*. *b*. Job 6 : 1, 2. ^v Jud. 8 : 19. ^w Isa. 48 : 15.
^x See Exercise 26, Note *b*. Isa. 1 : 9. ^y Jud. 14 : 18. ^z 2 Sam. 2 : 27.

Write in Hebrew

1. If ye were wise for yourselves, ye would fear Jehovah. 2. If we had been wise, we assuredly would have listened to his voice. 3. If I were thirsty, I would not drink wine. 4. If we had known, certainly we would not have gone. 5. Unless you had told us, we would not have known. 6. Unless you had helped us, we certainly would have perished. 7. Believe and live (119, *Obs*. 1). 8. Be just and fear not. 9. If thou hast deceived thy friend, thou hast done evil to thyself. 10. If Jehovah be with thee, then thou shalt prosper. 11. If thou wilt give me this field, then I shall give thee two hundred pieces of silver (153, *Obs*. 3). 12. If ye will go up with us, then we shall go up ; but if ye will not go up, we shall not go up. 13. If you were to ask him, he would not tell. 14. If we have found favour in your sight, then let us pass through your land.

15. After these things came a messenger from the king of Babylon to the captain of our host saying, If thou wilt deliver the city into my hand, I shall give thee a thousand pieces of silver, and to each of thy soldiers, five shekels. And the captain answered and said, Even if thou wert to give me the half of thy kingdom, I would not deliver it unto thee. And again the king sent his messenger and said, As I live, if thou hadst not answered thus, then certainly I would have had compassion on thee when I take the city, but now I shall certainly kill thee.

THE RELATIVE.

a. Complete Construction.

222. The Hebrew 'relative' $\text{וְ$ is not, in truth, a pronoun ; it is rather a conjunction, a connecting sign or particle (219) : as such, it marks the point in a main sentence where a secondary clause is introduced.¹

1. It must be remembered that in the English language (as in Latin, Greek, &c.), the relative pronoun is really a compound, formed through the fusion of (a) a conjunction and (b) a pronoun,—personal or demonstrative.² Thus, in the compound sentence, 'We met a man who showed us the road,' 'who' is essentially the same as 'and he,'—'We met a man, and he showed ...': the difference between the two is merely formal,—the second or additional proposition, introduced by the more refined and elegant relative pronoun, being made subordinate to the first ; whereas, in the other and more primitive construction, both members are co-ordinate. Similarly : 'He went to London, where [i. e. and there] he remained.' In like manner, 'of which' is obviously equivalent to 'and of it' (or 'them') ; 'whose' may be rendered by 'and his (her, their, etc.)' ; 'whom' by 'and him (her, them, etc.)' The simple co-ordination of the different members in a compound sentence, as being more easy, is precisely the mode of construction most naturally adopted in the earlier stages of all languages, and by the less educated everywhere : more refined and subtle distinctions, as well as nice balancing of the various constituents, are found only in languages which have reached the higher stages of development, especially in syntax.

¹ Attention may be called to a monograph on $\text{וְ$ by A. G. Sperling (*Die Nota Relationis im Hebräischen*, Leipzig, 1876), to the remarks of Ewald (see the English translation of his *Syntax*, Edinburgh, 1879, pp. 207 ff.), and to a very full discussion by Windisch (*Untersuchungen über den Ursprung des Relativ-pronomens in den indogermanischen Sprachen*, Leipzig, 1869).

² Thus : *qui, quæ, quod, cujus, cui*, etc. are formed by the union of the conjunctive sign or particle (represented by the hard *q* or *qu*) and *is, ea, id, ejus*, etc.,—the final *s* being dropped from the nominative masculine to distinguish the form from the interrogative *quis*. In Homer's time, ὅς, ἥ , etc. were also used as demonstrative pronouns (ὅςτε who , originally ὅς τε and he) : they were further employed as possessives.

2. In Hebrew, the fusion of the conjunctive and the pronominal elements into a single 'relative pronoun' (or adverb) is, for the most part, still incomplete (but see 223, *b*). Accordingly, (*a*) in translating, from Hebrew, relative clauses which are fully expressed (cf. 223, 224), we must *combine* the two elements into the single word employed in English; and (*b*) conversely, the English relative pronoun or adverb must be analysed into its proper constituents, before being rendered fully and explicitly in Hebrew. In all this, it will be noted that **אֲשֶׁר**—and the same applies to **וְ** and **וּ** (225, *Note 2*), though these are originally pronouns—true to its peculiar character as a conjunction, stands at the head of its own proposition,¹ and is absolutely indeclinable, although a complementary personal pronoun (suffix, or affix), like the 'relative pronoun' in Latin, Greek, etc., agrees with the antecedent in gender, number, and (usually) person.²

3. The complement of the relative may be (*a*) the pronominal suffix of a noun: the combination is then equivalent to *whose*. Thus **הָאִשָּׁה אֲשֶׁר בְּנָהּ הָחַי** *the woman whose son [was] the living [one]*, 1 Kings 3: 26; **אֶרֶץ אֲשֶׁר אֲבָנֶיהָ בְּרִזָּל** *a land whose stones [are] iron*, Deut. 8: 9; **הָאִישׁ אֲשֶׁר-נִמְצָא הַגִּבֵּעַ בְּיָדוֹ** *the man in whose hand the cup has been found*, Gen. 44: 17; **הַכְּנַעֲנִי אֲשֶׁר אֲנֹכִי** *the Canaanite in whose land I [am] dwelling*, Gen. 24: 37.

(*b*) The complement may also be the pronominal suffix of an inseparable preposition,³ as **אֱלֹהֶיךָ אֲשֶׁר אִתָּה בָּטַח בּוֹ** *thy God in whom thou [art] trusting*, 2 Kings 19: 10; **הָרָעָה אֲשֶׁר אֲנַחְנִי בָּהּ** *the trouble in which we are*, Neh. 2: 17; **יָשַׁב בָּהֶן לֹט** *the cities in which Lot had dwelt*, Gen. 19: 29; **הַנְּעִמָּה אֲשֶׁר אָמַר אֵלַיָּה** *the damsel to whom I shall say*, Gen. 24: 14; **מֹשֶׁה וְאַהֲרֹן אֲשֶׁר אָמַר יְהוָה לָהֶם** *Moses and Aaron, to whom Jehovah said*, Ex. 6: 26; **בְּהֶמָּה אֲשֶׁר לֹא יִקְרִיבוּ מִמֶּנָּה קָרְבָּן** *cattle from which they do not offer an offering*, Leviticus 27: 11; **כְּזִבְיָהֶם אֲשֶׁר הָלְכוּ אֲבוֹתָם אַחֲרֵיהֶם** *their lies, after which their fathers went*, Amos 2: 4; **לְמוֹעֵד אֲשֶׁר-דִּבֶּר אֱלֹהִים** *at the appointed time which God spake*, Gen. 21: 2.

(*c*) The complement may be the affix of a verb, as **הַגּוֹיִם אֲשֶׁר לֹא יָדְעוּם** *the nations whom they have not known*, Zech. 7: 14; **שָׂדֵה אֲשֶׁר בֵּרַכְוּ יְהוָה** *a field which Jehovah hath blessed*, Gen. 27: 27.

(*d*) The complement may be a local adverb, as **הַמָּקוֹם אֲשֶׁר עָמַד שָׁם** *the place where he stood*, Gen. 19: 27; **מְקוֹם אֲשֶׁר יָנוּס שָׁמָּה** *a place whither (or to which) he may flee*, Ex. 21: 13; **הָאֲדָמָה אֲשֶׁר לָקַח מִשָּׁם** *the ground from which (or whence) he was taken*, Gen. 3: 23.

Note. That **אֲשֶׁר** is really a conjunction is not merely evident from (*a*) what has now been stated, and (*b*) the remarks already made in 219, but also (*c*) from the fact that the simple conjunction **וְ** is used in a similar manner and under like conditions; this will be evident after consideration of the following passages. Isa. 57: 15 **וְקָדוֹשׁ שְׁמוֹ עַד וְקָדוֹשׁ שְׁמוֹ עַד** can be properly

¹ It will be remembered, however, that in compound conjunctions **אֲשֶׁר** is preceded by the determining element (219, *Obs.*).

² Instances of the normal agreement with the first or second person are found in Gen. 45: 4, Num. 22: 30, Hos. 14: 4, and exceptions in Isa. 44: 2, etc.

³ But see also 225, 2, foot-note 1.

rendered only by employing the relative pronoun : *Thus saith the high and lofty [One] inhabiting eternity, whose name is holy.* Similarly, Isaiah 10 : 10 *my hand hath reached to the idolatrous kingdoms [83, 1] whose idols exceeded [those of] Jerusalem and Samaria ;* Isaiah 48 : 6 *וְלֹא יָדַעְתָּם* signifies *hidden things* (63, Obs.) *which thou knewest not ;* Isa. 5 : 4 *עֹד בּוֹ* *what is yet to be done* (196, Note 2, c) *to my vineyard which I have not done in it ?* Ps. 78 : 45 *וַיִּשְׁחָדוּ וַיִּפְרְדּוּ וַיִּשְׁחָדוּ* *he sent the gadfly which devoured them, and the frogs which destroyed them ;* 2 Kings 4 : 8 *וַיַּעֲבֵר עָלֶיהָ וַיִּשְׁמָר וַיִּשְׁמָר* *and Elisha passed on to Shunem, where was a great woman, who constrained him to eat bread ;* Numbers 35 : 11 *וְנָס שָׁם רֹצֵחַ* *ye shall have cities of refuge, to which (or whither) a manslayer may flee* (cf. the illustrations in 222, 3, c). With these may be associated instances which some might prefer to regard as examples of the 'circumstantial clause' (226), such as 2 Sam. 17 : 25 *וַיְהִי כִּי יָצָא אִישׁ וַיִּשְׁמָר* *Amasa [was the] son of a man whose name [was] Jithrah ;* Gen. 24 : 29 *לְרֵבְקָה אִשׁ וַיִּשְׁמָר* *Rebekah had a brother, whose name was Laban ;* cf. Gen. 16 : 1, Est. 2 : 5 ; also Gen. 11 : 4 *וְהָיָה כִּי יִבְנֶה מִגְדָּל וְרֹאשׁוֹ בַּשָּׁמַיִם* *a tower whose top [shall be] in the heavens ;* cf. Zech. 2 : 5 ; further Lev. 22 : 4 *וְהָיָה אִשׁ מִזֶּרַע אַהֲרֹן וְהָיָה צֶרֶעַר* *every one of the seed of Aaron who is a leper ;* cf. Num. 33 : 40. Instances in which the connecting ו is omitted (in the same manner as אִשְׁרֵי, 224) occur in Zech. 6 : 12 *וַיִּבְרָא אִישׁ וְהָיָה הָגָה* *behold a man whose name is Sprout* (cf. 2 Sam. 20 : 21, Job 1 : 1) ; Amos 5 : 27 *וַיִּבְרָא אֱלֹהֵי צְבָאוֹת* *saith Jehovah, whose name is the God of hosts*, Isa. 48 : 2, Jer. 46 : 18.

Exercise 64.

אֲרִז (1) cedar נְשָׁמָה breath, spirit קָנָה wait, expect מוֹם spot, stain, blemish

1 אֲנֹכִי הַשְׁמַדְתִּי אֶת-הָאֱמֹלִי אֲשֶׁר בְּנִבְיָה אֲרָנִים גְּבָהוּ : 2
 חָדְלוּ לָכֶם מִן-הָאָדָם אֲשֶׁר נִשְׁמָה בְּאָפוֹ : 3 יֵשָׁא יְהוָה עָלֶיךָ
 גּוֹי אֲשֶׁר לֹא-תִשְׁמַע לְשׁוֹנֵי : 4 הַמֶּלֶךְ הַפְּקִיד אֶת-הַשְּׁלִישׁ
 אֲשֶׁר-נִשְׁעַן עַל-יָדוֹ עַל-הַשָּׁעַר : 5 אֲנִי יְהוָה אֲשֶׁר לֹא יִבְשׁוּ
 קִיּוֹ : 6 יְדִי-יְהוָה עָשְׂתָה זֹאת אֲשֶׁר בִּידוֹ נִפְשׁ בְּלִי-חַי : 7 אֵל
 גָּדוֹל יְהוָה אֲשֶׁר בִּידוֹ מַחְקֵי-אֶרֶץ : 8 כֹּה יַעֲשֶׂה יְהוָה לְכָל-
 הָעַמִּים אֲשֶׁר-אֵתָה יֵרָא מִפְּנֵיהֶם : 9 אִבְרָם תִּאֲבָדוֹן אֶת-כָּל-
 הַמְּקוֹמוֹת אֲשֶׁר עָבְדוּ-שָׁם הַגּוֹיִם אֲשֶׁר אֵתָם יִרְשִׁים אֵתָם אֶת-

אֱלֹהֵיהֶם : ¹⁰ אֲנִי יוֹסֵף אֲשֶׁר מְבָרְכֶם אֹתִי מִצְרֵימָה : ¹¹ הֲלֹא
 אֲנִכִּי אֶתְנֶדֶךָ אֲשֶׁר רָכַבְתָּ עָלַי מֵעוֹדֶךָ עַד-הַיּוֹם הַזֶּה : ¹² עַבְדִּי
 אֶתְהָאֵל יִשְׂרָאֵל אֲשֶׁר-בָּךְ אֶתְפָּאֵר : ¹³ הַמָּקוֹם אֲשֶׁר אֶתָּה עוֹמֵד
 עָלָיו אֲדַמֶּת-קִדְשׁ הוּא : ¹⁴ הָאֱלֹהִים אֲשֶׁר הִתְהַלְכְּנוּ אֲבֹתַי
 לִפְנֵי יְבָרֶךְ אֶת-הַנְּעָרִים : ¹⁵ הַחֶרֶב אֲשֶׁר אַתָּם יֹרְאִים מִמֶּנָּה
 שָׁם תִּשְׁיֵג אֶתְכֶם : ¹⁶ נִשְׁבַּע יְהוָה אִם-יִשְׁתּוּ בְנֵי-נֹכַח תִּירוּשָׁךְ
 אֲשֶׁר יִנְעֲתָ בּוֹ : ¹⁷ הַשִּׁיב עָלֶיךָ יְהוָה כָּל דְּמֵי בֵּית-שְׂאוּל
 אֲשֶׁר מָלַכְתָּ תַּחְתּוֹ : ¹⁸ חִי-יְהוָה אֲשֶׁר עֲמַדְתִּי לִפְנֵי אִם-
 אֶקַּח : ¹⁹ הָאָרֶץ אֲשֶׁר אֶתָּה שֹׁכֵב עָלֶיהָ לָךְ אֶתְנַנֶּה : ²⁰ תִּדְרֹעַ
 אֶת-הַדֶּרֶךְ אֲשֶׁר תֵּלְכּוּ-בָּהּ : ²¹ כָּל-אִישׁ אֲשֶׁר-בּוֹ מוֹם לֹא
 יִקְרַב אֶל-הַמִּזְבֵּחַ : ²² אֶל-יִשְׂאֵף אֱלֹהֶיךָ אֲשֶׁר אֶתָּה בֹטַח בּוֹ :
²³ אַרְוֹר הַיּוֹם אֲשֶׁר יִלְדְּתִי בּוֹ : ²⁴ מִי מִנְּשֵׁי אֲשֶׁר-מְבָרְכִי
 אֶתְכֶם לוֹ : ²⁵ אֵיכָה נִדְּעָ אֵת דְּבַר יְהוָה אֲשֶׁר לֹא דִבְרוּ
 יְהוָה : ²⁶ אֶתָּה יִשְׂרָאֵל עַבְדִּי יַעֲקֹב אֲשֶׁר בַּחֲרִיתִּךָ : ²⁷ הִשְׁבַּט
 אֲשֶׁר-יִלְכְּדֶנּוּ יְהוָה יִקְרַב לְמִשְׁפְּחוֹת וְהַמִּשְׁפָּחָה אֲשֶׁר-יִלְכְּדָנָהּ
 יְהוָה תִּקְרַב לְבָתִּים : ²⁸ מִי הוּא זֶה וְאִי-זֶה אֲשֶׁר מְלֹא
 לְבָבוֹ לַעֲשׂוֹת בֵּן : ²⁹ אֵלֶּה מוֹעֲדֵי יְהוָה אֲשֶׁר תִּקְרְאוּ אֹתָם
 בְּמוֹעֲדָם : ³⁰ לוֹ אֶתֵּן אֶת-הָאָרֶץ אֲשֶׁר דָּרְךָ-בָּהּ : ³¹ הַמָּקוֹם
 אֲשֶׁר אֲנִיחֶנּוּ יֹשְׁבִים שָׁם צָר מִמֶּנּוּ : ³² אֵין בֵּית אֲשֶׁר אֵין-שָׁם
 מֵת : ³³ אֲנִכִּי הָאֵל בֵּית-אֵל אֲשֶׁר מִשְׁחַת שָׁם מִצְבֵּה אֲשֶׁר
 נִדְרָת לִי שָׁם נָדָר : ³⁴ הִהְשִׁיב אֲשִׁיב אֶת-בְּנֶךָ אֶל-הָאָרֶץ
 אֲשֶׁר-יֵצְאָתָ מִשָּׁם : ³⁵ הַמָּטָה אֲשֶׁר עָלִיתָ שָׁם לֹא תִרֵד מִמֶּנָּה :
³⁶ הָאָרֶץ אֲשֶׁר אֶתָּה בָּא-שָׁמָּה לְרִשְׁתָּהּ לֹא כְּאָרֶץ מִצְרַיִם הוּא
 אֲשֶׁר יֵצְאָתָם מִשָּׁם :

^a Amos 2 : 9.^b See 114, Obs. 1.^c Deut. 28 : 49.^d 2 Kings 7 : 17.

^c Isaiah 49 : 23. ^f See page 219, foot-note 2. ^g See 19, 4. ^h Dent. 12 : 2.
ⁱ See 209, c. ^k See 173, Note 1. ^l See 83, 1. ^m See 196. ⁿ See 184,
 Note. ^o See 143, 3. ^p See 213, VI. 1. ^q Isa. 50 : 1. ^r Joshua 7 : 14.
^s See 87, Obs. Esther 7 : 5. ^t See 155, Obs. ^u 'the God of Bethel...' See
 80, 3, c. ^v See 217.

Write in Hebrew

1. This young man, whose father is rich, loves a young woman whose mother is poor. 2. I am a poor [man] whose adversaries (p. 219, foot-note 2) are near, whose friends are far off. 3. Good is the land which we have seen, and strong are the cities which we found in it. 4. Better is the word which thou hast spoken, than the deeds which thou hast done. 5. The people whom you know are not men from whom you will receive much. 6. More blessed is the man from whom much has been received, than the man to whom much has been given. 7. Trust not those strangers whom thou knowest not, but trust us, with whom thou hast dwelt from thy youth. 8. Stronger is the king to whom we are fleeing than the prince from whom we have escaped. 9. Better is heaven, whither we are going, than this earth where we are. 10. The land to which (whither) ye shall go is not like the land from which (whence) ye have come.

THE RELATIVE.

b. Omission of the Relative or its Complement.

223. I. Omission of the Complement. When the relative sign has attached to it (a) the *subject* of the subordinate proposition, the complement (1) does not really need to be separately expressed when the clause contains a finite verb, inasmuch as the latter already contains the personal pronoun required (112, 2 : accordingly, such a pronoun is rarely added, as in 2 Kings 22 : 13. (2) The complement is occasionally expressed, however, when the secondary clause does *not* contain a finite verb (though in this case also it is very frequently omitted), the reference to the antecedent being regarded as sufficiently obvious.

Illustrations of the first remark occur in Jer. 7 : 28 *זֶה הַגּוֹי אֲשֶׁר לֹא שָׁמְעוּ* *this is the nation that have not obeyed*; 17 : 5 *אָרֹר הַנָּדָר אֲשֶׁר יִבְטַח בְּאָדָם* *cursed is the man that trusteth in man*.¹

Examples of the second class of propositions, with the complement expressed, are Num. 9 : 13 *הָאִישׁ אֲשֶׁר־הוּא טָהוֹר* *the man who is clean*; Haggai 1 : 9 *בֵּיתִי אֲשֶׁר־הוּא חֲרָב* *my house which is desolate*; see also Deut. 17 : 15; Gen. 17 : 12. Instances in which the complement is not expressed are Gen. 14 : 17 *הַמֶּלְכִּים הָיוּ עִמָּו* *the kings that were with him*; Ex. 29 : 32 *הַלֶּחֶם אֲשֶׁר בַּסֵּל* *the bread that is in the basket*.¹

(b) Moreover also, when it (1) forms the *direct object* of a finite verb, in its own clause, the pronominal complement is often left unexpressed, inasmuch as it can readily be supplied mentally. More rarely (2) is the complement omitted when it would be an indirect object, or (3) the local adverb *שָׁם* or either of its derivatives.

Examples of the first kind of omission are *זֶה הַדָּבָר אֲשֶׁר צִוָּה יְהוָה* *this is the thing that Jehovah hath commanded*, Ex. 16 : 16 (see also 18 : 17; 29 : 1); *זֶה הַבְּרִית אֲשֶׁר אֶכְרֵת* *this is the covenant which I will make*, Jer. 31 : 33; *זֵאת הַדְּבָרִים אֲשֶׁר תִּדְבֹּר* *these are the words which thou shalt speak*, Exod. 19 : 6.¹ Illustrations of the second case are *מָה הַבְּטָחוֹן הַזֶּה אֲשֶׁר בְּטַחְתָּ* *what is this confidence [in] which thou trustest?* Isaiah 36 : 4, 2 Kings 18 : 19; *הִנֵּה הַיּוֹם אֲשֶׁר אָמַר יְהוָה אֵלֶיךָ* *behold the day [concerning] which Jehovah said unto thee*, 1 Sam. 24 : 5; Ex. 13 : 3. Omission of a local adverb is made in Isa. 51 : 1.

224. II. Omission of the relative sign. The relative sign itself is frequently omitted, and the complement alone remains : the nature of the clause must then be discovered by considering the whole context.

An example is found in Ex. 18 : 20 *הַדֶּרֶךְ יֵלְכוּ בָּהּ* *the way in which they shall go*. Possibly also, in Isa. 10 : 5, *וְעֵקֶב הָיָה בְּיָדָם הַמֶּדֶבֶר* *the rod which is in their hand is mine indignation*; cf. 1 Kings 11 : 14.

III. Omission of both relative and complement. In poetry especially, both the relative sign and its complement are frequently omitted, whether the latter is the subject or the direct object in its own clause,—more rarely when it would be an indirect object, or a local adverb.

Examples are Psalm 118 : 24 *זֶה הַיּוֹם עָשָׂה יְהוָה* *this [is] the day [which] Jehovah made*; Jer. 15 : 14 *אֵשׁ קָרָחָה בְּאַפִּי עָלֵיכֶם תִּוְסַד* *a fire is kindled in mine anger [which] shall burn against you*, and *לֹא יָדַעְתָּ* *in a land [that] thou knowest not*; see also Isa. 42 : 16; 54 : 1.

¹ Obviously, cases such as these have given rise to the plausible opinion that *אֲשֶׁר* is really a 'relative pronoun.'

Rem. The like suppression in English is admissible only when the relative pronoun forms the direct object in its own clause, as 'I know the man [whom] you mean;' 'This is the book [which] we bought.'

Note a. The combination **אֲשֶׁר לְ** is chiefly employed as a circumlocution for the construct state (80, 3 and Note), when there might otherwise be a long and intricate series of construct words, or when the last member is a proper name to which the preceding group is related as one united whole. Examples are **מִסְפַּר הַגִּבּוֹרִים אֲשֶׁר לְדָוִיד** *the number of the mighty men of David*, 1 Chr. 11:10; **שִׁיר הַשִּׁירִים אֲשֶׁר לְשִׁלְמֹה** *the song of songs of Solomon*, Cant. 1:1; and in a less definite form **שֶׁר צָבָא אֲשֶׁר לְשָׂאִיל** 2 Sam. 2:8. In Rabbinical literature, this combination has been shortened into **שֶׁל**, which is now employed merely as the mark of the genitival relation; advance in this direction is already visible in Cant. 3:7; 1:6.

b. But the relative sign is also very frequently omitted, so that we find such expressions as **שָׁנַת רְצוֹן לַיהוָה וַיּוֹם נָקָם לְאַלְהֵינוּ** *the year of the good pleasure of Jehovah, and the day of vengeance of our God*, Isaiah 61:2; also the common designation **סֵפֶר דְּבָרֵי הַמְּמָלְכִי יְהוּדָה** *the book of the chronicles of the kings of Judah*, &c. This construction is especially employed for indicating dates (see 153, Note).

Exercise 65.

רֶמֶשׁ creeping thing [נָהַל] *Pi.* lead; protect רָצָה be pleased, עָנָה be afflicted,
טָבַע to sink תָּמַךְ take hold, support delighted *Pi.* afflict
שָׁחַת pit, grave בָּחַר chosen, elect [נָבַט] *H²*. look חָצַב cut, hew

1 שֵׁם עוֹלָם אֶתֶּן-לוֹ אֲשֶׁר לֹא יִכָּרֵת: 2 הַגּוֹי וְהַמְּמָלָכָה
אֲשֶׁר לֹא-יַעֲבֹדוּךָ יֹאבְדוּ: 3 אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי
אֶתְכֶם מֵאֶרֶץ מִצְרַיִם: 4 לָכֵן דִּרְשׁוּ אֶת-יְהוָה עַל-דִּבְרֵי הַסֵּפֶר
אֲשֶׁר נִמְצָא בִּי גְדוּלָה חֶמֶת יְהוָה אֲשֶׁר נִתְּנָה בְּנִי: 5 גְּדוּלָה
חֶמֶת יְהוָה אֲשֶׁר הִיא נִצָּתָה בְּנִי: 6 בְּזֹאת דִּבְרָה הַנִּעֲרָה
אֲשֶׁר מֵאֶרֶץ יִשְׂרָאֵל: 7 יִתֵּן-לִי אֶת-מַעֲרַת הַמְּכַפֶּלֶה אֲשֶׁר-לוֹ
אֲשֶׁר בִּקְצֵה שְׂדֵהוּ: 8 הִנֵּה אֲנִכִּי מִבֵּה בַּמִּטָּה אֲשֶׁר-בִּידִי עַל-
הַמֵּים אֲשֶׁר בִּיאָר וְהִדְגָה אֲשֶׁר-בִּיאָר תִּמּוֹת: 9 מֵאִסְתֶּם אֶת-
אֱלֹהֵיכֶם אֲשֶׁר הוּא מוֹשִׁיעַ לָכֶם מִבְּלָדָעוֹתֵיכֶם: 10 כָּל-דִּרְמֵשׁ
אֲשֶׁר הוּא-חִי לָכֶם יִהְיֶה לְאַכְלָה: 11 לֹא יִקְרַב אִישׁ זֶר אֲשֶׁר
לֹא מִדָּע אֲהָרֹן הוּא: 12 יִרְאוּךָ כָּל-הַמֵּים אֲשֶׁר-הֵם חַיִּים

על־פְּנֵי הָאָדָמָה : 13 מֵה הַדָּבָר אֲשֶׁר דִּבֶּר יְהוָה : 14 מֵה
הַמַּעֲשֵׂה הַזֶּה אֲשֶׁר עָשִׂיתֶם : 15 הִנֵּה הַמֶּלֶךְ אֲשֶׁר בָּחַרְתֶּם
אֲשֶׁר שָׂאֲלֶתֶם : 16 שִׁמְעוּ־נָא הַחֲלוֹם הַזֶּה אֲשֶׁר חֲלַמְתִּי : 17
רוּחִי אֲשֶׁר עָלִיךָ וּדְבַרִי אֲשֶׁר־שָׁמַעְתִּי בְּפִיךָ לֹא־יִמּוּשׁוּ מִפִּיךָ :
18 זְכוּר־^a אֶת־הַיּוֹם הַזֶּה אֲשֶׁר יֵצְאֶתֶם מִמִּצְרַיִם : 19 מִי אֶתֶּה
קָרָאתָ אֶל־הַמֶּלֶךְ : 20 אֶתֶּה עָמַל תִּשְׁכַּח כַּפַּיִם עֲבָרוּ תוֹפֵר :
21 כָּל־כְּלִי יוֹצֵר עָלֶיךָ לֹא יֵצֵא : 22 אֲשֶׁר־י אָדָם מֵצֵא
חֲכָמָה : 23 אֲשֶׁר־י אֱנוֹשׁ יַעֲשֶׂה־זֹאת וּבֶן־אָדָם יַחְזִיק בָּהּ : 24
גֵּר יִהְיֶה וְרַעַף בְּאֶרֶץ לֹא לָהֶם : 25 אֶת אֶרֶץ לֹא מִטְהַרֶּה
הִיא : 26 אֲנִידָה לָךְ גְּדֻלוֹת לֹא יִרְעֶתֶם : 27 זֶה צוּם אֲבַחֲרֶהוּ :
28 הַדִּעָתָה לָהֶם אֶת־הַדֶּרֶךְ יִלְכוּ בָּהּ : 29 יֹאבֵד יוֹם אֹגֵל־^b
בוֹ : 30 אֲשֶׁר־י אָדָם לֹא־יִחַשֵׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ
רְמִיָּה : 31 אֲשֶׁר־י אָדָם עוֹל־לוֹ בָּךְ : 32 אִיהַ יְהוָה הַמּוֹלִיךְ אֶתְּנוּ
בְּאֶרֶץ לֹא עֹבֵר בָּהּ אִישׁ וְלֹא יֹשֵׁב אָדָם שָׁם : 33 שִׁמְעֵי יִשְׂרָאֵל
בַּחֲרַתִּי בּוֹ^c : 34 טוֹב הַדָּבָר שִׁמְעֵתִי : 35 מֵה הַדָּבָר הַזֶּה עָשִׂיתָ
לָנוּ : 36 הֵם זָרַע בְּרֶךְ יְהוָה : 37 עַם לֹא־יִרְעָתִי יַעֲבֹדוּנִי : 38
מִי חָרַשׁ כְּמִלְאָכִי אֲשַׁלַּח : 39 אִיהַ חֲסִדֶּיךָ הָרִאשֹׁנִים נִשְׁבַּעְתָּ
לְדָוִד : 40 טַבְעוּ גוֹיִם בְּשַׁחַת עָשׂוּ : 41 אִין־מִנְהַל לָהּ מִכָּל־
בָּנִים יִלְדָה וְאִין מַחְזִיק בִּידָה מִכָּל־בָּנִים גְּדֻלָּה : 42 אֵלֶּה
הַדְּבָרִים עָשִׂיתֶם : 43 אִין־הַ הַדָּרֶךְ הַלֵּךְ : 44 אֲנִי יְהוָה מְדַרְכֶּיךָ
בְּדֶרֶךְ תֵּלֶךְ : 45 הֵן עֲבָדִי אֶתְמַךְ־בּוֹ^d בַּחֲרִירִי רָצִיתָ נַפְשִׁי : 46
שִׁמְחֵנוּ בִּימּוֹת עֲנִיתֵנוּ שְׁנוֹת רֵעֵה : 47 אִין־הַ הַדָּרֶךְ
יִשְׁכֵּן־אוֹר : 48 הִבִּיטוּ אֶל־צוּר חֲצִבְתֶּם וְאֶל־מַקְבַּת בּוֹר נִקְרָתֶם :

^a See 83, 1. ^b Note the difference between this sentence and the preceding (2 Kings 22 : 13, and the parallel passage in 2 Chr. 34 : 21). ^c 'Thus (*לֵא*

like this)...’ See 215, 8, also 63, *Obs.*, and 103, 4. ^d Gen. 23 : 9. ^e See 43, *Obs.* 2. Gen. 9 : 3, and 1 Kings 8 : 40. ^f Num. 17 : 5. ^g Isa. 59 : 21. ^h See 125, 4, *a*. ⁱ Supply the relative in these sentences, and, where necessary, in others following. ^k See 213, VI. 2. ^l See 137, *Note* 1. ^m Job 3 : 3. ⁿ See 73, 4. ^o See 213, VI. 1. ^p See page 219, foot-note 2. ^q Ps. 9 : 16. ^r Isa. 51 : 18. ^s See 217, *Obs.* 2. ^t Isa. 42 : 1. ^u See 207, 2. Ps. 90 : 15. ^v Isa. 51 : 1.

Write in Hebrew

1. The God whom we serve will judge the people who do not keep his commandments. 2. Jehovah whom our fathers obeyed, will certainly bless their children who fear his name. 3. The deeds which thou hast done are like the words which thou hast spoken. 4. The God who [is] in the heavens seeth all the things that [are] upon the earth. 2. Let each woman who is a widow dwell with her children who are alive in the land. 6. Take the silver that is on the table, and give [it] to my servants who are in the field, in return for the work that they have done. 7. These are my laws [which] I commanded, and behold the deeds [which] ye have done! 8. Despise not men [whom] ye do not know, strangers [whom] ye have not seen. 9. Who is the king [that] will save you, and where is the arm [that] will deliver you? 10. Teach us the way [in which] we shall walk, and lead us to the place [in which] we shall dwell.

THE RELATIVE.

c. The Relative with General Antecedent understood.

225. 1. Sometimes **אֲשֶׁר** includes a general antecedent, and may accordingly signify *he* (or *him*) *who* (or *whom*), *those who* (or *whom*), *that which*, &c.

Thus, **אֲשֶׁר דִּבֶּר לָהֶם** *this is what* (i. e. that which) *he spake to them*, Gen. 49 : 28 ; **רָאִיתִם אֲשֶׁר עָשִׂיתִי** *ye have seen what I have done*, Ex. 19 : 4 ; **אֲשֶׁר יֹאמַר לָכֶם תַּעֲשׂוּ** *that which he shall command you, ye shall do*, Gen. 41 : 55 ; **זֶה חֹרֶת אֲשֶׁר בּוֹ נֹגַע צָרַעַת** *this is the law of [him] in whom is the plague of leprosy*, Lev. 14 : 32. Cf. the similar use of *qui* &c. in Latin, and of *who* in the condensed style of our own writers ; ‘Who steals my purse steals trash.’

Obs. 1. The simple **אֲשֶׁר**, as appears from the examples given, may indicate the general antecedent in the accusative case as well as in the nominative, although that meaning is more properly marked by **אֲתֵּן-אֲשֶׁר** (see 2, below).

Obs. 2. When this comprehensive **אֲשֶׁר** is itself suppressed, both antecedent and relative must of course be supplied: the context determines where this is necessary. Thus Num. 23 : 8 **וְעַם יְהוָה לֹא נִקְחָה אֶת-אֲשֶׁר** *how shall I curse [those whom] God hath not cursed, or how shall I be wroth against [those with whom] Jehovah is not wroth?* In such condensed language, a construct word may seem to stand strangely alone, as Ps. 65 : 5 **אֲשֶׁר יִבְחָר** *blessed [is he, or, are they whom] thou dost choose*; see also 10--12 in Exercise.

2. When a preposition or similar particle immediately precedes the relative, this indefinite antecedent—and not the relative—must be regarded as the proper object of the prefix.¹

Accordingly, **וְאֶתְּחַבֵּא אַחֲרֵי אֲשֶׁר אֶמְצֵא בְּעֵינָיו** Ruth 2 : 2, means *let me glean after [him] in whose eyes I shall find favour*. Similarly **לְאֲשֶׁר** does not mean *to whom*, but *to him who (or whom), to that which, to those who, &c.*, as in Isa. 49 : 9 ; 2 : 8 ; 1 Sam. 30 : 27—31 ; and we must in like manner render **בְּאֲשֶׁר**, **מֵאֲשֶׁר**, **אֶת-אֲשֶׁר**, **וּמֵאֲשֶׁר**, **אֶל אֲשֶׁר** (Ex. 32 : 34).

3. But **אֲשֶׁר** may also be omitted from the combination described in the preceding remarks; the inseparable preposition then coalesces with another particle following, especially a negative; and it becomes necessary to supply both an appropriate antecedent and its relative at the proper intervening point.

Hence **כִּלְאֵי** may signify *in (or with, or for) [that which is] not, &c.*, Isa. 55 : 2 ; 2 Chr. 30 : 18 ; Jer. 2 : 11 ; **לִלְאֵי** may mean *to (for, or by) [him who does] not, &c.*, Isa. 65 : 1. In like manner, **אֲשֶׁר** may be omitted after a separate preposition, as **אֶחָדִי** in Jer. 2 : 8 ; see very condensed constructions in Job 26 : 2, 3.

Note 1. In later Hebrew especially, **אֲשֶׁר** is shortened into **שֶׁ** and prefixed to another word. (a) This fragment regularly keeps its proper vowel, while Dagesh (19) is placed in ordinary consonants succeeding it, as in **שֶׁלֵּא** Eccles. 7 : 14 ; (b) sometimes = is the vowel-point, as in **שֶׁמֶטֶי** Jud. 5 : 7. (c) Before the aspirates, the common form is **שֶׁ** alone, as **שֶׁאֲנִי** in Cant. 1 : 6 ; but (d) it is once **שֶׁ**, in Jud. 6 : 17 **שֶׁאֲתָה**. We also (e) find the form **שֶׁ** in Eccl. 3 : 18. This short form constantly occurs in Canticles ; in Ecclesiastes, it is very frequently employed ; in Judges, the later Psalms, and other works, its use is but occasional.

¹ Exceptions are exceedingly rare : Gen. 31 : 32 **עִם אֲשֶׁר** *with whomsoever* ; Isa. 47 : 12 **בְּאֲשֶׁר** *with which [or, wherein]*.

² This combination is sometimes best rendered by 'how,' as in Deut. 9 : 7 ; Joshua 2 : 10 ; Gen. 30 : 29 **יָדַעְתָּ אֵת אֲשֶׁר עָבַדְתִּיךָ** *thou thyself knowest how I have served thee*. But the same meaning may also be conveyed even by the simple relative, as Gen. 6 : 15 *this is how thou shalt make it*. So also, **וּמֵאֲשֶׁר** may mean *and how*, as in 2 Kings 14 : 15 (both forms in v. 28).

Note 2. In poetry, *זה* (more rarely *זו*, or *זו*) is occasionally used for the more common relative; as *אֶל-מָסוֹם זֶה יָסְדָהּ* *to the place which* (207, 2) *thou hast founded*, Ps. 104: 8; *הָרֶזָה קָנָתָהּ יְמִינוֹ* *the mountain which his right hand purchased*, Ps. 78: 54. See also Ex. 15: 13.

Exercise 66.

הָרָם pull down, de-	הוֹן substance, wealth	נָפַץ break, scatter	מְחִיר price
stroy	שָׂבַע satisfaction	נָמַל work, recompense	רֶשֶׁת net
יָגִיעַ labour; riches	שָׂדָה lay waste, destroy	עוֹלָל boy, child	טָמַן hide

1 אֵתָה אֲשֶׁר יוֹדֶה אַחִיד: 2 זֶה אֲשֶׁר לֹא תֹאכְלוּ מֵהֶם:
 3 אֵלֶּה אֲשֶׁר שָׁלַח יְהוָה: 4 אֲשֶׁר לֹא שְׁאַלְתָּ נְתַתִּי לָךְ:
 5 עָתָה תִּרְאֶה אֲשֶׁר אֶעֱשֶׂה 6 תִּדְבֹּר אֵת כָּל-אֲשֶׁר אֶצְוֶה: 7
 הַמִּכְפָּה אֲנִי מֵאַבְרָהָם אֲשֶׁר אֲנִי עֹשֶׂה: 8 אֲשֶׁר לֹא-סָפַר לָהֶם
 רָאוּ וְאֲשֶׁר לֹא שָׁמְעוּ הַתְּבוֹנָנוּ: 9 אֲשֶׁר שָׁמַעְתִּי מֵאֵת יְהוָה
 הַגִּדְתִּי לָכֶם: 10 אֲשֶׁר־יִדְרְכִי וְיִשְׁמְרוּ: 11 שְׁלַח בִּידְךָ תִּשְׁלַח:
 12 שְׁפַתְךָ לֹא יִדְעֵתִי אֲשַׁמֵּעַ: 13 אֵת אֲשֶׁר יֵאָהֵב יְהוָה יוֹכִיחַ:
 14 אֵת אֲשֶׁר-בָּעִיר וְאֵת-אֲשֶׁר בַּשָּׂדֶה לִקְחוּ בְּנֵי יַעֲקֹב: 15 אֵת
 אֲשֶׁר-תִּתֵּן עָלַי אֵשָׁא: 16 אֲדִיעֶךָ אֵת אֲשֶׁר-תַּעֲשֶׂה וּמִשְׁחַתְךָ
 לִי אֵת אֲשֶׁר אָמַר אֵלֶיךָ: 17 הִנֵּה אֲשֶׁר בְּנִיתִי אֲנִי הִרֵם וְאֵת
 אֲשֶׁר-נִטַּעְתִּי אֲנִי נִתֵּשׁ: 18 לֹא אֶעֱזֹבְךָ עַד אֲשֶׁר אֶם-עֲשִׂיתִי
 אֵת אֲשֶׁר דִּבַּרְתִּי לָךְ: 19 הִנֵּה אֵתָה שָׁמַעְתָּ אֵת אֲשֶׁר עָשׂוּ
 מַלְכֵי אַשּׁוּר: 20 זָכַרְנָא אֵת אֲשֶׁר הִתְהַלַּכְתִּי לְפָנֶיךָ: 21
 אֶל-תִּשְׁכַּח אֵת אֲשֶׁר-הִקְצַפְתָּ אֶת-יְהוָה: 22 זֶה אֲשֶׁר תַּעֲשֶׂה:
 23 הִגֵּד לְמֶלֶךְ אֲשֶׁר רִאִיתָה: 24 שָׁמַע-נָא לְאֲשֶׁר אֲנִי דֹבֵר
 אֵלֶיךָ: 25 יוֹסֵף אָמַר לְאֲשֶׁר עַל-בֵּיתוֹ קוֹם רֹדֵף אַחֲרֵי הָאֲנָשִׁים:
 26 אֶסְלַח לְאֲשֶׁר אֲשָׁאִיר: 27 בְּאִשְׁרִי לֹא חָפַצְתִּי בַּחֲרָתָם:
 28 רַבִּים אֲשֶׁר אֶתְּנוּ מֵאֲשֶׁר אוֹתָם: 29 רַבִּים אֲשֶׁר מֵתוּ
 בְּאִבְנֵי הַבֶּרֶד מֵאֲשֶׁר הִרְגוּ בְּנֵי יִשְׂרָאֵל: 30 לָכֵן קָחוּ לָכֶם

תָּבֵן מֵאִשֶּׁר תִּמְצְאוּ: ³¹ אֲמַצְאֶחֶן בְּעִינֵיכֶם וְאִשֶּׁר תֹּאמְרוּ
 אֵלַי אֲתָן: ³² הִי בַל-עָמָא לָכֹו לַמִּים וְאִשֶּׁר אֵין-לֹו בָסָף לָכֹו
 שִׁבְרוּ וְאָכְלוּ וּלְכֹו שִׁבְרוּ בַלֹּא-בָסָף וּבַלֹּא מַחִיר יִין וְחֶלֶב:
 לָמָּה תִשְׁקַלְדוּ-בָסָף ³³ בַּלֹּא-לֶחֶם וַיִּגִּיעַכֶם בַּלֹּא לְשִׁבְעָה:
 תִּמְכַּר עֶמְקָךָ ³⁴ בַּלֹּא-הֶוֶן: ³⁴ נִדְרָשְׁתִּי לֹאֹא שְׂאֵלֹו נִמְצְאֵתִי לֹאֹא
 בְּקִשְׁנִי: ³⁵ מִה-עֲזַרְתִּי לֹאֹא-כָח הַחֲשֵׁעֶת זְרוּעַ לֹא עֵז: מִה-
 יַעֲצָתִי לֹאֹא חֲכָמָה: ³⁶ רַבַּת מַאֲפְרִים אָכְלוּ אֶת-הַפֶּסֶח בַּלֹּא
 כִּבְתֹּוב: ³⁷ אַחֲרֵי לֹאֹא-יֹועִילוּ הִלְכֹו הַנְּבִיאִים: ³⁸ בְּרוּךְ יְהוָה
 שְׂלֹא נִתְּנֵנוּ טָרֶף לְשִׁנֵּיהֶם: ³⁹ רָאִיתִי אֶת-כָּל-הַמַּעֲשִׂים שֶׁנַּעֲשׂוּ
 תַּחַת הַשָּׁמֶשׁ: ⁴⁰ בַּת-בָּבֶל הַשְׂדֵּדָה אֲשֶׁרִי שִׁישְׁלֶם-לָךְ אֶת-
 גְּמוּלָךְ שֶׁגִּמַּלְתָּ לָנוּ: אֲשֶׁרִי שִׁיאֲחֹו וְנִפֵּץ אֶת-עוֹלָלְךָ עַל-
 הַפֶּלֶע: ⁴¹ מִה-נִשְׁהִיָּה הוּא שִׁיְהִיָּה וּמִה-שֶׁנַּעֲשֶׂה הוּא שִׁיעֲשֶׂה:
⁴² מִי מִשְׁלָנוּ אֶל-מֶלֶךְ יִשְׂרָאֵל: ⁴³ בְּמַעַט שֶׁעֲבַרְתִּי מֵהֶם עַד
 שֶׁמִּצְאֵתִי אֶת שְׂאֵהָבָה נִפְשִׁי אַחֲזֵתִי וְלֹא אֶרְפָּנוּ עַד-שֶׁהִבִּיאֲתִיו
 אֶל-בֵּית אִמִּי: ⁴⁴ אֲשֶׁרִי שְׂאֵל יַעֲקֹב בְּעֶזְרוֹ: ⁴⁵ עַם-זֶו יִצְרָתִי
 לִי תִהְיֶה יִסְפְּרוּ: ⁴⁶ בְּרֶשֶׁת זֶו טָמְנִי גִלְבָּדָה רִגְלָם: ⁴⁷ מִי
 נָתַן יִשְׂרָאֵל לְבָזִים הֵלֹא יְהוָה זֶו חֲמָאנוּ לוֹ: ⁴⁸ הוֹדִיעֵנִי
 דְּרָךְ-זֶו אֵלְךָ: ⁴⁹ אִם-יִשְׁמְרוּ בְּנֵיךָ בְּרִיתִי וְעֲדָתִי זֶו אֶלְמָרָם
 גַּם-בְּנֵיהֶם עַד-עַד יֵשְׁבוּ לְכִפְאֵלְךָ: ⁵⁰ שְׁמַע לְאֲבִיךָ זֶה יִלְדֶךָ:
⁵¹ זָכַר עֲדָתְךָ קִנִּית קָדֶם הִרְצִינִי זֶה שִׁכְנָתִי בּוֹ: ⁵² זֶה אֲהַבְתִּי
 נְהַכְרִי:

^a Deut. 14: 12. ^b See 195, II. c, and 180. ^c See 217. ^d See 24, 7, Obs. 1. ^e Isa. 52: 15. ^f See 225, Obs. 2. ^g Exodus 4: 13. ^h See 117, 4. ⁱ See 159. ^j See p. 210, foot-note 2. ^k See p. 227, foot-note 2. ^l Jer. 50: 20. ^m Isaiah 65: 12. ⁿ See 155, A. ^o See 104, Obs. ^p Ex. 5: 11. ^q Isa. 55: 1, 2. ^r See 167, Note. ^s Job 26: 2, 3. ^t See 68, Obs. 6, and 207, 1. ^u Chr. 30: 18. ^v See 225, 3. ^w Vocative. Ps. 137: 8, 9. ^x See 213, VII. 2. ^y 2 Kings 6: 11. ^z Cant. 3: 4. ¹ Ps. 74: 2. ² Job 19: 19.

Write in Hebrew

1. This is [she] who spoke. 2. These are [they] who rebelled. 3. This is [he] whose daughter is dead. 4. This is [that] which I spake. 5. We have received what we did not ask. 6. Jehovah will hear [those] who cry unto him, and hearken to [those] who seek his face. 7. Take not from [that] which I have written, neither add to [that] which I have spoken. 8. We know how thou hast laboured. 9. Let us dwell with [those] whom we know, and trust in [those] whom we love. 10. Pity [those] who are in distress, and aid [those] who are oppressed. 11. O the happiness of [him who] keepeth the commandments of Jehovah! 12. O the happiness of [those who] delight in the law of God! 13. These are the deeds of [those who] do not know Jehovah. 14. These are the ways of [one whom] God has forsaken. 15. Why dost thou believe in [that which is] not truth? 16. Thou hast given to [him who] laboured not, and hast trusted in [him who] understood not.

CIRCUMSTANTIAL CLAUSES.¹

226. A 'Circumstantial Clause' is a subordinate proposition—frequently very brief—in a compound sentence, added with the view of further elucidating some point connected with one of the members forming the leading proposition. Mainly from the deficiency of specific and appropriate conjunctions—especially words signifying *while, whilst, whereas, although, inasmuch as*, &c.—various methods have been adopted in Hebrew for the purpose of indicating the particular relation of the circumstantial clause to the principal proposition.

1. Only the simple copulative **ו** (cf. 2, below) may be used to introduce the secondary clause; but even this sign is often omitted, especially in very brief clauses, or when the clause precedes the main proposition.

Thus, Gen. 24 : 45 **וַיָּצֵאת רֵבֶקָה עַל-שִׁקְקָהּ** *behold, Rebekah came out, and her pitcher was* (or, *with her pitcher*) *upon her shoulder*; Gen. 19 : 1

¹ On this subject, see also Driver on the Hebrew Tenses, Appendix I.

וַיָּבֹאוּ שְׁנֵי מַלְאָכִים סֹדְמָה בָּעֶרֶב וְלוֹט יֹשֵׁב בְּשַׁעַר־סֹדְמָה *and the two angels came to Sodom in the evening, while Lot was sitting in the gate of Sodom*; 1 Sam. 17:23 עָמָּה וְהָגָה אִישׁ הַבָּנִים עִלָּהּ *while he was speaking with them, behold the champion came up*; Ps. 50:22 מִצֵּיל וְאֵין מִצִּיל *I shall tear in pieces, without any one delivering*; Isa. 34:10 אֵין תִּהְיֶה לְדֹר תִּהְיֶה *it shall be desolate, no one passing through it*; 2 Samuel 13:30 אֶל־דָּוִד בָּאָה וְהִשְׁמָעָה בְּדַרְכָּהּ *and it came to pass that while they were in the way, the report came to David*. Other illustrations occur in Gen. 12:4, 'Abram being seventy-five years old...'; v. 6, the Canaanite being then in the land; v. 8, 'Bethel being on the west and Ai on the east.' See further a large number of brief descriptive clauses in 1 Sam. 3:2, 3.

2. In these accessory propositions, (a) the *subject regularly comes first* (cf. 55):¹ this arrangement obviously renders the use of 'Waw Conversive' impossible (158, 162). (b) The nominative, even when it has already been mentioned in the main proposition, is either itself expressly repeated in the subordinate clause, or its personal pronoun is employed instead; in neither case, however, does this arrangement give any special emphasis to the repeated term.

Thus, Gen. 44:34 אֵיךְ אֵלְכָה אֶל־אָבִי וְהַנֶּשֶׁר אֵינֶנּוּ אִתִּי *how can I go up to my father, when the lad is not (or, the lad not being) with me?* 1 Kings 8:14 וַיִּבָּרֶךְ הַמֶּלֶךְ אֶת בְּלִקְהָל יִשְׂרָאֵל וְכָל־קְהָל יִשְׂרָאֵל עִמָּו *and the king blessed the whole congregation of Israel as (or, while) they stood*; Jud. 13:9 וַיָּבֹא מֶלֶאךָ הָאֱלֹהִים עֹד אֶל־הָאִשָּׁה וְהִיא יוֹשֶׁבֶת בְּשָׂדָה וְכַנּוּחַ אִשָּׁה אֵין עִמָּה *and the angel of God came again to the woman, while she was sitting in the field, Manoah her husband not being with her*.

Note 1. It is sometimes necessary to repeat the same word at the beginning of several successive clauses, in each of which it forms the subject, as 'David' in 2 Sam. 6:14, 15 ('...dancing before the Lord...').

Note 2. Examples of circumstantial clauses in which some other member than the subject stands first are found in Josh. 2:15, Isa. 6:6, &c.

3. In these 'descriptive clauses,' which usually indicate something *contemporaneous* with what is stated in the leading proposition, the verb, if any be required, is mostly in the participial form.

See the illustrations already given, also 2 Sam. 17:2 יָנַע וְהוּא *he is weary*. *I shall come upon him while he is weary*.

Obs. A descriptive clause is sometimes but the outcome of an effort to express, by circumlocution, what might be more concisely indicated by means of a

¹ Though the fact that the subject stands at the head of its own proposition generally indicates either that the latter is a circumstantial clause, or that the nominative is to receive special emphasis, the unusual arrangement may also be merely due to a desire for variety. Job 1:16, 17; 2 Sam. 12:1; 2 Kings 14:9.

simple adjective, if it existed (83, 1), or by a prepositional phrase; as in Psalm 72:12 יציל אֶבְיוֹן וְעָנִי וְאִין עֹז לּוֹ *he shall deliver the poor, and the distressed, and the helpless* (but more literally, *him to whom there is no helper*); Ps. 104:25 מְסֻפָּר וְאִין מְסֻפָּר שָׁם *there are creeping things without number*, (or *innumerable*); Cant. 6:8 אִין מְסֻפָּר עַלְמוֹת *countless maidens*.

4. In another leading class of circumstantial clauses, there is frequently assigned a ground or reason for what is stated in the leading proposition, or the latter is otherwise modified. In the accessory clause, the verb, if any be required, is usually in the perfect, but may be in another form.

Thus, Ps. 95:10 לֹא־דָעוּ דַרְכֵי הֵם וְהָמָּה לֹא־דָעוּ דַרְכֵי הֵם *they are a people erring in heart, in that (seeing that) they do not know my ways*; Jer. 11:10 מִזָּנִי לְשִׁמוֹעַ אֶת־דְּבָרֵי וְהָמָּה הִלְכוּ אַחֲרֵי אֱלֹהִים אֲחֵרִים לְעִבְדָם *they refused to hear my words, by their going (in that they went) after other gods, to serve them*; 2 Sam. 7:1 יָשָׁב הַמֶּלֶךְ בְּבֵיתוֹ וַיְהִי הַנִּיחִלּוֹ מִסָּבִיב מִכָּל־אֲיָבָיו *the king sat in his house, after that Jehovah had given (or, Jehovah having given) him rest from all his enemies round about*; Jud. 4:1 וַיִּסְפּוּ בְנֵי יִשְׂרָאֵל *and the children of Israel again did evil in the eyes of Jehovah, Ehud having died (after Ehud was dead)*; Ex. 33:12 רָאָה אֶתָּה אֲמַר אֵלַי הֵעַל הָעָם הַזֶּה וְאֶתָּה לֹא הוֹרַעְתָּנִי אֶת אִשְׁרֵתִּי שְׁלַח עִמִּי *see, thou art saying unto me, Bring up this people, yet thou hast not (or, without having) told me whom thou wilt send with me*.

Exercise 67.

פְּתָה be open-minded,	סֵף threshold;	רָמָה a height;	שֵׂיבָה hoary hair,
simple, foolish	בַּסִּין basin, bowl	רָמָה Ramah	זָקָה old age
עֲרִירִי childless	אֶשֶׁל tamarisk	סַעְרָה whirlwind	חֵבֶל cord, rope

1 נִבְנְהָ-לָנוּ עִיר וּמִגְדָּל וְרֹאשׁוֹ בַשָּׁמַיִם: 2 הִנֵּה אִישׁ וּבָיָדוֹ
חָבֵל מֵדָה: 3 הִנֵּה אִישׁ בָּא מִן־הַמַּחֲנֶה וּבְגָדָיו קְרוּעִים וְאֶדְמָה
עַל־רֹאשׁוֹ: 4 הֵעִת׃ לָכֵם אַתֶּם׃ לְשֹׁבֶת בְּבִתְיֵכֶם סְפוּגִים וְהַבִּית׃
הַזֶּה חָרֵב: 5 אֶת־אֵיזֶבֶל יֹאכְלוּ הַכְּלָבִים וְאִין קָבֵר: 6 יִשְׁבּוּ
כָל־הָעַמִּים אִישׁ׃ תַּחַת נַפְגּוֹ וְתַחַת תְּאֵנָתוֹ וְאִין מַחְרִיד: 7 אִם־
עָבַר בְּפִיר בְּעֶדְרֵי־צֹאן וּרְמִם׃ וְטָרַף וְאִין מִצִּיל: 8 זָמִים רַבִּים
יִשְׁבּוּ בְנֵי יִשְׂרָאֵל אִין מֶלֶךְ וְאִין שָׂר: 9 אֶפְרַיִם בֵּינוֹנָה פּוֹתָה
אִין לֵב: 10 עַמִּי שִׁכְחוּנִי יָמִים אִין מְסֻפָּר: 11 לֹא נוֹכַל לְרֹאוֹת

פְּנֵי הָאִישׁ וְאֶחָיוֹ¹² הִקְטִין אֵינָנו אֲהַנּוּ : 12 אִיךָ תֹאמַר אֶהְבֵּתִיךָ
וְלִבְךָ¹³ אֵין אֲתִי : 13 אִיךָ יִשְׁמַעֲנִי פִרְעָה וְאֵנִי עָרַל שְׁפָתַיִם :
14 לָמָּה תִשְׁאַלְנִי וַיהוָה סֵר מֵעֲלִיךָ : 15 אֶת־יְהוָה אֱלֹהֵיכֶם
תִּירָאוּ וְהוּא יִצִּיל אֶתְכֶם מִד־כָּל־אִיְבֵיכֶם : 16 הִנֵּה־נָא הוֹאֵלְתִּי
לְדַבֵּר אֶל־אַרְנִי וְאֶנְכִי עֹפֵר וְאֹפֵר : 17 הִנֵּה הַסֶּנֶה בְּעַר בְּאֵשׁ
וְהַסֶּנֶה אֵינָנו אֶכֶל : 18 מִה־תֵּתֶן־לִי וְאֶנְכִי הוֹלֵךְ עֲרִירִי : 19
הִנֵּה־אִישׁ עֹמֵד וְחִרְבּוֹ שְׁלוּפָה בְּיָדוֹ : 20 הִנֵּה הַמֶּלֶךְ הַדְּבָר
בִּי יֵצֵא וּמֶלֶךְ אַחֵר יֵצֵא לִקְרֹאתוֹ : 21 וְאֶרֶד מִן־הַהָר וְהַהָר
בְּעַר בְּאֵשׁ וְשָׁנִי לִוְחַת הַבְּרִית עַל־שְׁתֵּי יָדַי : 22 וְתָהִי רוּחַ
יְהוָה רָעָה אֶל־שְׂאוּל וְהוּא בְּבֵיתוֹ יֵשֵׁב וְחֲנִיתוֹ בְּיָדוֹ וְדוֹד
מִנֶּגֶן בְּיָד : 23 הִיא בָּאָה בְּסֶף־הַיָּבֵּית וְהִנֵּער מֵת : 24 הִמָּה
יּוֹרְדִים בְּקִצָּה הָעֵיר וְשִׁמּוֹאֵל אָמַר אֶל־שְׂאוּל אָמַר לְנֹעַר
וַיַּעֲבֹר²⁵ לְפָנָיו : 25 וַיִּשְׁמַע שְׂאוּל כִּי נֹדַע דָּוִד וְאֶנְשָׁיו אֲשֶׁר
אָתוֹ וְשְׂאוּל יֹשֵׁב בְּגִבְעָה תַּחַת הָאֵשׁל בְּרָמָה וְחֲנִיתוֹ בְּיָדוֹ
וְכָל־עַבְדָּיו נֹצְבִים עָלָיו : 26 בָּכָה תֹאכְלוּ אֶת הַפֶּסֶח מִתְנִיכֶם
חֲגוּרִים נֹעְלִיכֶם בְּרִגְלֵיכֶם וּמִקְלָכֶם בְּיָדְכֶם : 27 הֲאֵפֶּה אֲמַנֶּם
אֶלֶד וְאֵנִי זִקְנָתִי : 28 מִדּוּעַ בָּאתֶם אֵלַי וְאַתֶּם שֹׁנְאֹתֶם אֹתִי
וְתִשְׁלַחְנִי מֵאַתְכֶם : 29 אֲכֵן יֵשׁ יְהוָה בְּמָקוֹם הַזֶּה וְאֶנְכִי לֹא
יִדְעָתִי : 30 אֲכָלוּ זֵרִים כָּחוֹ וְהוּא לֹא יָדַע גַּם־שִׁיבָה וְרָקָה כֹּו
וְהוּא לֹא יָדַע : 31 הִחֲלוּ הַכְּהֵנִים לְהַעֲלוֹת עֲלוֹת וְהַהִיכָל לֹא
יִסֹּד : 32 הַמִּכְסָּה אֲנִי מֵאַבְרָהָם אֲשֶׁר אֲנִי עֹשֶׂה וְאַבְרָהָם הָיָה
יְהוָה לְגֹי גָדוֹל : 33 בְּאַלֹהִים נַעֲשֶׂה חֵיל וְהוּא יְבוֹם צָרִינוּ :
34 עַד־מָתִי אֶתָּה מֵתָאכֵל אֶל־שְׂאוּל וְאֵנִי מֵאַסְתִּיו מִמֶּלֶךְ עַל־
יִשְׂרָאֵל : 35 אֲמַרְתָּם לִי כִּי־מֶלֶךְ יִמְלֹךְ עָלֵינוּ וַיהוָה מְלַכְכֶם :

לֹא־שָׁחַלְתִּי אֶת־הַנְּבִיאִים וְהֵם רָצוּ לֹא־דַבְּרֵתִי אֵלֵיהֶם וְהֵם
 נִבְּאוּ : 37 אֶל־תַּנְחֻמוֹ אֹתִי וַיהוָה הִצְלִיחַ דְּרָכִי : 38 וַיְהִי הֵמָּה
 הַלְכִים הַלֹּךְ וְדָבָר וְהִנֵּה רֶכֶב־אִשׁ וְסוּסִים אִשׁ וּפָרָדִים בֵּין
 שְׁנֵיהֶם וַיַּעַל אֵלֵיהֶם בַּמַּעְרָה הַשְּׁמַיִם : וְאֵלִישָׁע רָאָה וְהוּא
 מִצֵּעַק אָבִי אָבִי רֶכֶב "יִשְׂרָאֵל וּפָרָשָׁיו וְלֹא רָאָהוּ עוֹד :

^a See middle of page 220. ^b See above, *Note* 2. *Zech.* 2:5. ^c See 217.
^d See 213, 4. ^e 'while...' ^f See 213, I. 2. ^g See 221, *Obs.* ^h See 208, 5.
 'In Hebrew, 'heart' is used more comprehensively than in English, and em-
 braces the region of thought or understanding; *Gen.* 17:17; 24:45, &c. This
 expression (*Hosea* 7:11) thus signifies 'without understanding;' cf. *Jer.* 5:21;
Prov. 10:13; 17:16, &c. ⁱ 'when (since, seeing that)...' ^j See p. 63, foot-
 note 2. ^m 'though...' ⁿ See 169, 1. ^o 'Just as she...' *1 Kings* 14:17.
^p See 161. ^q Cf. *Exer.* 44, note *f*. ^r See 125, 1, also 195, 4, and 196, *Note* 1.
^s See 125, 2, *Obs.* *2 Kings* 2:11, 12. ^t See 79, 3. ^u See 71, 2. ^v See
 208, 1. ^w See 98.

Write in Hebrew

1. In the beginning of that year, our old king died, after having reigned twenty-five years, and his eldest daughter ruled in his stead, being thirty-two years of age when she began to reign. 2. Let us smite them while they are eating and drinking, and we shall find in their camp countless vessels of gold and silver. 3. Behold, there appeared unto her, in a dream, an angel with a crown in his hand, while she was sleeping under an oak. 4. In the evening there came to the city three men with their garments rent, and their shoes worn out. 5. We did not send them, although they have spoken in our name. 6. Why dost thou command me to go, without having told me what I shall speak? 7. We have come to you, without knowing what we are to do. 8. How shall I speak to them, seeing that I am a stranger? 9. Why should not I forgive my brother, seeing that the Lord in his mercy hath forgiven me?

P A R A D I G M S
OF
VERBS, NOUNS, NUMERALS,
PREPOSITIONS.

		Qal (163, 164)		(166) Niphal	
PERF. Sing.	3. m.	קָטַל*	כָּבַד*	קָטַן*	
	3. f.	קָטְלָה*	כָּבְדָה*	קָטְנָה*	
	2. m.	קָטַלְתָּ*	כָּבַדְתָּ*	קָטַנְתָּ*	
	2. f.	קָטַלְתְּ	כָּבַדְתְּ	קָטַנְתְּ	
	1. c.	קָטַלְתִּי	כָּבַדְתִּי	קָטַנְתִּי	
	Plur.	3. c.	קָטַלוּ	כָּבְדוּ	קָטַנוּ
		2. m.	קָטַלְתֶּם*	כָּבַדְתֶּם*	קָטַנְתֶּם
		2. f.	קָטַלְתֶּן	כָּבַדְתֶּן	קָטַנְתֶּן
		1. c.	קָטַלְנוּ	כָּבַדְנוּ	קָטַנְנוּ
See 108—113.					
IMPF. Sing.	3. m.	יִקְטַל*	יִכְבֹּד*	יִקְטֵן*	
	3. f.	תִּקְטַל	תִּכְבֹּד	תִּקְטֵל	
	2. m.	תִּקְטַל	תִּכְבֹּד	תִּקְטֵל	
	2. f.	תִּקְטְלִי*	תִּכְבְּדִי	תִּקְטְלִי	
	1. c.	אֶקְטַל	אֶכְבֹּד	אֶקְטֵן	
	Plur.	3. m.	יִקְטְלוּ	יִכְבְּדוּ	יִקְטְנוּ
		3. f.	תִּקְטְלֶנָה*	תִּכְבְּדֶנָה	תִּקְטְלֶנָה
		2. m.	תִּקְטְלוּ	תִּכְבְּדוּ	תִּקְטְלוּ
		2. f.	תִּקְטְלֶנָה	תִּכְבְּדֶנָה	תִּקְטְלֶנָה
1. c.	נִקְטַל	נִכְבֹּד	נִקְטֵן		
JUSSIVE (120, b.)					
COHORT. (120, a.)					
		אֶקְטְלָה*	אֶכְבֹּדָה*	אֶקְטֵלָה*	
IMP. Sing.	2. m.	קְטַל*	כְּבֹד*	קְטֵן*	
	2. f.	קְטְלִי*	כְּבֹדִי	קְטְלִי	
	Plur.	2. m.	קְטְלוּ	כְּבֹדוּ	קְטְלוּ
		2. f.	קְטְלֶנָה*	כְּבֹדֶנָה	קְטְלֶנָה*
INF.	Absolute	קָטַל	כָּבַד, כָּבַדְהָ	קָטַן*	
		קָטוּל	כָּבוּד	קָטוּן	
PART. act.	pass.	קָטֵל	כָּבֵד	קָטֵן	
		קָטוּל		קָטֻן*	
See 122 ff. See 126 ff.					

[illegible]

		SINGULAR AFFIXES.				
		1 com.	2 masc.	2 fem.	3 masc.	3 fem.
<i>PERF. Hiph.</i>	<i>S. 3. m.</i>					
	177.	הִקְטִילָהּ	הִקְטִילָהּ	הִקְטִילָהּ	הִקְטִילָהּ	הִקְטִילָהּ
<i>PERF. Piel.</i>	<i>S. 3. m.</i>					
	178, 1.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
<i>PERF. Qal.</i>	<i>S. 3. m.</i>					
	179.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	3. f.	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
	2. m.	קָטַלְתָּ	—	—	קָטַלְתָּ	קָטַלְתָּ
	2. f.	קָטַלְתְּ	—	—	קָטַלְתְּ	קָטַלְתְּ
	1. c.	—	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
<i>Plur.</i>	3. c.	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	2. m.	קָטַלְתָּ	—	—	קָטַלְתָּ	קָטַלְתָּ
	1. c.	—	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
<i>Inf. Qal</i>		קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	178, 2.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
<i>Inf. Qal.</i>	<i>S. 2. m.</i>					
	178, 2.	קָטַלְתָּ	—	—	קָטַלְתָּ	קָטַלְתָּ
<i>Inf. Qal.</i>	<i>S. 3. m.</i>					
	178, 3.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	{with Nun demon- strative, 180. }	קָטַלְתָּ	קָטַלְתָּ	—	קָטַלְתָּ	קָטַלְתָּ
<i>Plur. 3. m.</i>		קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ

[illegible]

	Qal		Niphal	Hiphil	Hophal
<i>PERF. S. 3. m.</i>	עָמַד	הָיָה	*נָעַמַד	הָעִמִּיד	*הָעִמַּד
3. <i>f.</i>	עָמְדָה		*נָעַמְדָה	הָעִמִּידָה	*הָעִמַּדָה
2. <i>m.</i>	עָמַדְתָּ		נָעַמַדְתָּ	הָעִמִּידְתָּ	הָעִמַּדְתָּ
2. <i>f.</i>	עָמַדְתְּ		נָעַמַדְתְּ	הָעִמִּידְתְּ	הָעִמַּדְתְּ
1. <i>c.</i>	עָמַדְתִּי		נָעַמַדְתִּי	הָעִמִּידְתִּי	הָעִמַּדְתִּי
<i>Plur. 3. c.</i>	עָמְדוּ		נָעַמְדוּ	הָעִמִּידוּ	הָעִמַּדוּ
2. <i>m.</i>	*עָמַדְתֶּם		נָעַמַדְתֶּם	הָעִמִּידְתֶּם	הָעִמַּדְתֶּם
2. <i>f.</i>	עָמַדְתֶּן		נָעַמַדְתֶּן	הָעִמִּידְתֶּן	הָעִמַּדְתֶּן
1. <i>c.</i>	עָמַדְנוּ		נָעַמַדְנוּ	הָעִמִּידְנוּ	הָעִמַּדְנוּ
<i>IMPF. S. 3. m.</i>	*יַעֲמֹד	*יִהְיוּ	*יַעֲמֹד	יַעֲמִיד	יַעֲמֹד
3. <i>f.</i>	תַּעֲמֹד	תִּהְיוּ	תַּעֲמֹד	תַּעֲמִיד	תַּעֲמֹד
2. <i>m.</i>	תַּעֲמֹד	תִּהְיוּ	תַּעֲמֹד	תַּעֲמִיד	תַּעֲמֹד
2. <i>f.</i>	*תַּעֲמֹדִי	*תִּהְיוּ	תַּעֲמֹדִי	תַּעֲמִידִי	*תַּעֲמֹדִי
1. <i>c.</i>	*אֶעֱמֹד	אֶהְיוּ	אֶעֱמֹד	אֶעֱמִיד	אֶעֱמֹד
<i>Plur. 3. m.</i>	*יַעֲמְדוּ	*יִהְיוּ	יַעֲמְדוּ	יַעֲמִידוּ	יַעֲמְדוּ
3. <i>f.</i>	תַּעֲמֹדְנָה	תִּהְיוּ	תַּעֲמֹדְנָה	תַּעֲמִידְנָה	תַּעֲמֹדְנָה
2. <i>m.</i>	תַּעֲמֹדוּ	תִּהְיוּ	תַּעֲמֹדוּ	תַּעֲמִידוּ	תַּעֲמֹדוּ
2. <i>f.</i>	תַּעֲמֹדְנָה	תִּהְיוּ	תַּעֲמֹדְנָה	תַּעֲמִידְנָה	תַּעֲמֹדְנָה
1. <i>c.</i>	נָעֲמַד	נִהְיוּ	נָעֲמַד	נָעֲמִיד	נָעֲמַד
<i>Juss.</i>				יַעֲמֹד	
<i>COHORT.</i>	אֶעֱמִידָה			אֶעֱמִידָה	
<i>IMP. S. 2. m.</i>	*עֲמֹד	*הָיָה	הָעִמַּד	הָעִמַּד	
2. <i>f.</i>	עֲמִידִי	הָיָה	הָעִמַּדִי	הָעִמַּדִי	
<i>Pl. 2. m.</i>	עֲמְדוּ	הָיָה	הָעִמַּדוּ	הָעִמַּדוּ	wanting
2. <i>f.</i>	עֲמֹדְנָה	הָיָה	הָעִמַּדְנָה	הָעִמַּדְנָה	
<i>INF.</i>	עֲמֹד		הָעִמַּד	הָעִמַּד	
<i>absol.</i>	עֲמֹד		נָעֲמֹד	הָעִמַּד	הָעִמַּד
<i>PART. act.</i>	עֹמֵד (126, b)	הָיָה		מְעִמִּיד	
<i>pass.</i>	עֹבֵד		נָעֲמֵד		הָעִמַּד

	<i>Qal</i>	<i>Niphal</i>	<i>Piël</i>	<i>Pual</i>	<i>Hithpaël</i>
<i>PERF. S. 3. m.</i>	שָׁחַט	נִשְׁחַט	יִבְרַח, רָחַם	*יִבְרַח, רָחַם*	*הִתְבַּרַּח*
3. <i>f.</i>	*שָׁחַטָה	*נִשְׁחַטָה	בִּרְכָה	בִּרְכָה	הִתְבַּרְכָה
2. <i>m.</i>	שָׁחַטָתָּ	נִשְׁחַטָתָּ	בִּרְכָתָּ	בִּרְכָתָּ	הִתְבַּרְכָתָּ
2. <i>f.</i>	שָׁחַטְתָּ	נִשְׁחַטְתָּ	בִּרְכָתְּ	בִּרְכָתְּ	הִתְבַּרְכְתְּ
1. <i>c.</i>	שָׁחַטְתִּי	נִשְׁחַטְתִּי	בִּרְכָתִי	בִּרְכָתִי	הִתְבַּרְכָתִי
<i>Plur. 3. c.</i>	*שָׁחַטוּ	*נִשְׁחַטוּ	בִּרְכוּ	בִּרְכוּ	הִתְבַּרְכוּ
2. <i>m.</i>	שָׁחַטְתֶּם	נִשְׁחַטְתֶּם	בִּרְכֶּם	בִּרְכֶּם	הִתְבַּרְכֶּם
2. <i>f.</i>	שָׁחַטְתֶּן	נִשְׁחַטְתֶּן	בִּרְכֵיכֶן	בִּרְכֵיכֶן	הִתְבַּרְכֵיכֶן
1. <i>c.</i>	שָׁחַטְנוּ	נִשְׁחַטְנוּ	בִּרְכָנוּ	בִּרְכָנוּ	הִתְבַּרְכָנוּ
<i>IMPF. S. 3. m.</i>	*יִשְׁחַט	יִשְׁחַט	יִבְרַח, יִרְחַם	*יִבְרַח, יִרְחַם*	*יִתְבַּרַּח*
3. <i>f.</i>	תִּשְׁחַט	תִּשְׁחַט	תְּבַרַּח	תְּבַרַּח	תִּתְבַּרַּח
2. <i>m.</i>	תִּשְׁחַטְתָּ	תִּשְׁחַטְתָּ	תְּבַרַּחְתָּ	תְּבַרַּחְתָּ	תִּתְבַּרַּחְתָּ
2. <i>f.</i>	*תִּשְׁחַטִּי	*תִּשְׁחַטִּי	תְּבַרְכִי	תְּבַרְכִי	תִּתְבַּרְכִי
1. <i>c.</i>	אִשְׁחַט	אִשְׁחַט	אִבְרַח	אִבְרַח	אִתְבַּרַּח
<i>Plur. 3. m.</i>	יִשְׁחַטוּ	יִשְׁחַטוּ	יִבְרְכוּ	יִבְרְכוּ	יִתְבַּרְכוּ
3. <i>f.</i>	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תְּבַרְכְנָה	תְּבַרְכְנָה	תִּתְבַּרְכְנָה
2. <i>m.</i>	תִּשְׁחַטְתֶּם	תִּשְׁחַטְתֶּם	תְּבַרְכוּ	תְּבַרְכוּ	תִּתְבַּרְכוּ
2. <i>f.</i>	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תְּבַרְכְנָה	תְּבַרְכְנָה	תִּתְבַּרְכְנָה
1. <i>c.</i>	נִשְׁחַט	נִשְׁחַט	נִבְרַח	נִבְרַח	נִתְבַּרַּח
<i>COHORT.</i>	אִשְׁחַטָה	אִשְׁחַטָה	אִבְרַכָה		
<i>IMPF. with Aff.</i>	יִשְׁחַטְהוּ		אִרְחַמְנוּ		
<i>IMP. S. 2. m.</i>	*שָׁחַט	הִשְׁחַט	בִּרַח, רָחַם		הִתְבַּרַּח
2. <i>f.</i>	*שָׁחַטִי	הִשְׁחַטִי	בִּרְכִי	wanting	הִתְבַּרְכִי
<i>Pl. 2. m.</i>	שָׁחַטוּ	הִשְׁחַטוּ	בִּרְכוּ		הִתְבַּרְכוּ
2. <i>f.</i>	שָׁחַטְנָה	הִשְׁחַטְנָה	בִּרְכְנָה		הִתְבַּרְכְנָה
<i>INF.</i>	שָׁחַט	הִשְׁחַט	בִּרַח, רָחַם		הִתְבַּרַּח
<i>absol.</i>	שָׁחוּט	נִשְׁחוּט	בִּרַח	wanting	
<i>PART. act.</i>	שֹׁחֵט		מִבְרַח, מִרְחָם		מִתְבַּרַּח
<i>pass.</i>	שָׁחוּט	נִשְׁחָט		מִבְרַח	

	<i>Qal</i>	<i>Niphal</i>	<i>Piël</i>	<i>Pual</i>
<i>PERF. S. 3. m.</i>	שָׁלַח	נִשְׁלַח	שִׁלַּח*	שִׁלַּח
3. <i>f.</i>	שָׁלְחָה	נִשְׁלַחָה	שִׁלְּחָה	שִׁלְּחָה
2. <i>m.</i>	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ	שִׁלַּחְתָּ
2. <i>f.</i>	שָׁלַחְתָּ*	נִשְׁלַחְתָּ*	שִׁלַּחְתָּ*	שִׁלַּחְתָּ*
1. <i>c.</i>	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי	שִׁלַּחְתִּי
<i>Plur. 3. c.</i>	שָׁלְחוּ	נִשְׁלַחוּ	שִׁלְּחוּ	שִׁלְּחוּ
2. <i>m.</i>	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם	שִׁלַּחְתֶּם
2. <i>f.</i>	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן	שִׁלַּחְתֶּן
1. <i>c.</i>	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ	שִׁלַּחְנוּ
<i>IMPF. S. 3. m.</i>	יִשְׁלַח*	יִשְׁלַח*	יִשְׁלַח*	יִשְׁלַח
3. <i>f.</i>	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2. <i>m.</i>	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2. <i>f.</i>	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי
1. <i>c.</i>	אֲשַׁלַּח	אֲשַׁלַּח	אֲשַׁלַּח	אֲשַׁלַּח
<i>Plur. 3. c.</i>	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ
3. <i>f.</i>	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
2. <i>m.</i>	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ
2. <i>f.</i>	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
1. <i>c.</i>	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח
<i>Juss.</i>				
<i>PAUSE-FORM</i>	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
<i>IMP. S. 2. m.</i>	שִׁלַּח*	הִשְׁלַח*	שִׁלַּח	wanting
2. <i>f.</i>	שִׁלַּחִי	הִשְׁלַחִי	שִׁלַּחִי	
<i>Plur. 2. m.</i>	שִׁלְּחוּ	הִשְׁלְּחוּ	שִׁלְּחוּ	
2. <i>f.</i>	שִׁלְּחָנָה	הִשְׁלְּחָנָה	שִׁלְּחָנָה	
<i>INF.</i>	שִׁלַּח*	הִשְׁלַח	שִׁלַּח	
<i>absol.</i>	שִׁלְּחִי	נִשְׁלַח	שִׁלַּח	
<i>PART. act.</i>	שֹׁלֵחַ*		מְשַׁלֵּחַ*	
<i>pass.</i>	שֹׁלֵחַ*	נִשְׁלָח		מְשֻׁלָּח

<i>Hithpaël</i>	<i>Hiphil</i>	<i>Hophal</i>	<i>Qal</i>	<i>Hiphil</i>
הִשְׁתַּלַּח	*הִשְׁלִיחַ	הִשְׁלַח	אָכַל	הִאָּכִיל
הִשְׁתַּלַּחַה	הִשְׁלִיחַה	הִשְׁלַחַה	אָכְלָה	הִאָּכִילָה
הִשְׁתַּלַּחְתָּ	הִשְׁלִיחְתָּ	הִשְׁלַחְתָּ		
*הִשְׁתַּלַּחְתִּי	*הִשְׁלִיחְתִּי	*הִשְׁלַחְתִּי	(As in the Verbs 'Pe Aspirate'; see Paradigm III.)	
הִשְׁתַּלַּחְתִּי	הִשְׁלִיחְתִּי	הִשְׁלַחְתִּי		
הִשְׁתַּלַּחְתֶּם	הִשְׁלִיחְתֶּם	הִשְׁלַחְתֶּם		
הִשְׁתַּלַּחְתֶּן	הִשְׁלִיחְתֶּן	הִשְׁלַחְתֶּן		
הִשְׁתַּלַּחְנוּ	הִשְׁלִיחְנוּ	הִשְׁלַחְנוּ		
יִשְׁתַּלַּח	*יִשְׁלִיחַ	יִשְׁלַח	יֹאכֵל, יֹאכִיל	*יֹאכֵל, יֹאכִיל
תִּשְׁתַּלַּח	תִּשְׁלִיחַ	תִּשְׁלַח	תֹּאכַל, תֹּאכֵל	תֹּאכַל, תֹּאכֵל
תִּשְׁתַּלַּח	תִּשְׁלִיחַ	תִּשְׁלַח	תֹּאכַל	תֹּאכַל
תִּשְׁתַּלַּחִי	תִּשְׁלִיחִי	תִּשְׁלַחִי	תֹּאכְלִי	תֹּאכְלִי
אִשְׁתַּלַּח	אִשְׁלִיחַ	אִשְׁלַח	*אֹכַל, אֹכֵל	אֹאכֵל, אֹכִיל
יִשְׁתַּלַּחְו	יִשְׁלִיחְו	יִשְׁלַחְו	יֹאכְלוּ	יֹאכְלוּ
תִּשְׁתַּלַּחְנָה	תִּשְׁלִיחְנָה	תִּשְׁלַחְנָה	תֹּאכְלֶנָה	תֹּאכְלֶנָה
תִּשְׁתַּלַּחְו	תִּשְׁלִיחְו	תִּשְׁלַחְו	תֹּאכְלוּ	תֹּאכְלוּ
תִּשְׁתַּלַּחְנָה	תִּשְׁלִיחְנָה	תִּשְׁלַחְנָה	תֹּאכְלֶנָה	תֹּאכְלֶנָה
נִשְׁתַּלַּח	נִשְׁלִיחַ	נִשְׁלַח	נֹאכַל	נֹאכַל
יִשְׁתַּלַּח	יִשְׁלִיחַ	יִשְׁלַח		
הִשְׁתַּלַּח	*הִשְׁלַח		אָכַל	הִאָּכִיל
הִשְׁתַּלַּחִי	הִשְׁלִיחִי	wanting	אָכְלִי	
הִשְׁתַּלַּחְו	הִשְׁלִיחְו		אָכְלוּ	
הִשְׁתַּלַּחְנָה	הִשְׁלִיחְנָה		אָכְלֶנָה	
הִשְׁתַּלַּח	*הִשְׁלִיחַ		אָכַל	הִאָּכִיל
	*הִשְׁלַח	הִשְׁלַח	אָכְלוּ	
מִשְׁתַּלַּח	מִשְׁלִיחַ	מִשְׁלַח	אָכַל	מִאָּכִיל
		מִשְׁלַח	אָכְלוּ	

X PARADIGM VII. VERB 'PE YOD,' PROPERLY 'PE WAW': 188.

	Qal		Niphal	Hiphil	Hophal
<i>PEEF. S.</i> 3. m.	יָשַׁב	יָרַשׁ	*נָשַׁב	*הוֹשִׁיב	*הוֹשַׁב
3. f.			נִשְׁבָּה	הוֹשִׁיבָה	הוֹשַׁבָה
2. m.			נִשְׁבַּתְּ	הוֹשִׁיבְתָּ	הוֹשַׁבְתָּ
2. f.			נִשְׁבַּתְּ	הוֹשִׁיבְתְּ	הוֹשַׁבְתְּ
1. c.	(both regular)		נִשְׁבַּתִּי	הוֹשִׁיבִי	הוֹשַׁבִּי
<i>Plur.</i> 3. c.			נִשְׁבּוּ	הוֹשִׁיבוּ	הוֹשַׁבוּ
2. m.			נִשְׁבַּתְּם	הוֹשִׁיבְתֶּם	הוֹשַׁבְתֶּם
2. f.			נִשְׁבַּתְּןָ	הוֹשִׁיבְתֶּן	הוֹשַׁבְתֶּן
1. c.			נִשְׁבַּנּוּ	הוֹשִׁיבֻּהוּ	הוֹשַׁבֻּהוּ
<i>IMPF. S.</i> 3. m.	*יֹשֵׁב	*יֹרֵשׁ	*יֹשֵׁב	יֹשִׁיב	*יֹשַׁב
3. f.	תֹּשֵׁב	תִּירֵשׁ	תֹּשֵׁב	תוֹשִׁיב	תֹּשַׁב
2. m.	תֹּשֵׁב	תִּירֵשׁ	תֹּשֵׁב	תוֹשִׁיב	תֹּשַׁב
2. f.	תֹּשְׁבִי	תִּירְשִׁי	תֹּשְׁבִי	תוֹשִׁיבִי	תֹּשַׁבִּי
1. c.	אֹשֵׁב	אִירֵשׁ	אֹשֵׁב	אוֹשִׁיב	אֹשַׁב
<i>Plur.</i> 3. m.	יֹשְׁבוּ	יִירְשׁוּ	יֹשְׁבוּ	יוֹשִׁיבוּ	יֹשַׁבוּ
3. f.	תֹּשְׁבָנָה	תִּירְשְׁנָה	תֹּשְׁבָנָה	תוֹשִׁיבָנָה	תֹּשַׁבָנָה
2. m.	תֹּשְׁבוּ	תִירְשׁוּ	תֹּשְׁבוּ	תוֹשִׁיבוּ	תֹּשַׁבוּ
2. f.	תֹּשְׁבָנָה	תִירְשְׁנָה	תֹּשְׁבָנָה	תוֹשִׁיבָנָה	תֹּשַׁבָנָה
1. c.	נֹשֵׁב	נִירֵשׁ	נֹשֵׁב	נוֹשִׁיב	נֹשַׁב
<i>Juss.</i>				*יֹשֵׁב	
<i>IMPF. with Waw Conv.</i>	*וַיֹּשֵׁב	וַיִּירֵשׁ		*וַיֹּשֵׁב	
<i>IMP. S.</i> 2. m.	שֶׁב, שְׁבָה	רֵשׁ, רֵשׁ	הִשָּׁב	*הוֹשֵׁב	
2. f.	שְׁבִי	רֵשִׁי	הִשְׁבִּי	הוֹשִׁיבִי	
<i>Plur.</i> 2. m.	שְׁבוּ	רֵשׁוּ	הִשְׁבּוּ	הוֹשִׁיבוּ	wanting
2. f.	שְׁבָנָה	רֵשְׁנָה	הִשְׁבָּנָה	הוֹשִׁיבָנָה	
<i>Inf.</i>	שִׁבַּת	יָסַד	הִשָּׁב	הוֹשִׁיב	הוֹשַׁב
<i>absol.</i>	יֹשֹׁב	יָבוֹשׁ		הוֹשֵׁב	
<i>PART. act.</i>	יֹשֵׁב	יֹרֵשׁ		מוֹשִׁיב	
<i>pass.</i>	יֹשֻׁב	יִרְשָׁה	נֹשֵׁב		מוֹשַׁב

<i>Qal Hiphil</i>		<i>Qal Niphal Hiphil Hophal</i>			
[נָסַב]	*הִנָּסִיב	נָצַק	*הִנָּצִיב	הִנָּצַב	
	הִנָּסִיבָה		הִנָּצִיבָה		
	הִנָּסִיבְתָּ		הִנָּצִיבְתָּ		
	הִנָּסִיבְתָּ				
	הִנָּסִיבְתִּי				
	הִנָּסִיבוּ				
	הִנָּסִיבְתֶּם				
	הִנָּסִיבְתָּן				
	הִנָּסִיבֵנוּ				
	יִנָּסֵב	*יִנָּצֵק, נִצָּת	יִנָּצִיב	יִנָּצַב	
	תִּנָּסֵב	תִּנָּצֵק	תִּנָּצִיב	תִּנָּצַב	
	תִּנָּסֵב				
	תִּנָּסֵבִי				
	אִנָּסֵב	אִנָּצֵק	אִנָּצִיב		
	יִנָּסֵבוּ				
	תִּנָּסֵבְנָה				
	תִּנָּסֵבוּ				
	תִּנָּסֵבְנָה				
	נִינָּסֵב			יִנָּצַב	
	יִנָּסֵב			יִנָּצַב	
	נִינָּסֵב, נִינָּצֵק				
	הִנָּסֵב	*נָצַק, יִנָּצֵק	הִנָּצַב		
	הִנָּסֵבִי	נָצַקְי	הִנָּצִיבִי		
	הִנָּסֵבוּ	נָצַקוּ	הִנָּצִיבוּ		
	הִנָּסֵבְנָה	נָצַקְנָה	הִנָּצִיבְנָה		
	הִנָּסִיב	נָצַחַת	הִנָּצִיב		
	הִנָּסֵב	נָצַחַת	הִנָּצַב		
	מִינָּסֵב	יִנָּצַק	מִינָּצִיב	מִינָּצַב	
		יִנָּצֵק	נָצַב		מִינָּצַב

		Qal			Qal	
<i>PERF. Sing.</i>	3. m.	קָם*	מָת*	בַּשׁ*	בָּן*	בִּין*
	3. f.	קָמָה*	מָתָה*	בַּשָּׁה*	בָּנָה*	בִּינָה*
	2. m.	קָמַת*	מָתָה*	בַּשְׁתַּ*	בָּנַת*	בִּינֹת*
	2. f.	קָמַת	מָת	בַּשְׁתַּ	בָּנַת	בִּינֹת
	1. c.	קָמַתִּי	מָתִי	בַּשְׁתִּי	בָּנַתִּי	בִּינֹתִי
<i>Plur.</i>	3. c.	קָמוּ	מָתוּ	בָּשׁוּ	בָּנוּ	בִּינוּ
	2. m.	קָמְתֶם	מָתֶם	בַּשְׁתֶּם	בָּנַתֶם	בִּינֹתֶם
	2. f.	קָמַתְן	מָתְן	בַּשְׁתֶּן	בָּנַתְן	בִּינֹתְן
	1. c.	קָמְנוּ	מָתְנוּ	בַּשְׁתְּנוּ	בָּנוּ	בִּינוּ
<i>IMPF. Sing.</i>	3. m.	יִקּוּם*		יִבּוֹשׁ*		יִבִּין*
	3. f.	תִּקּוּם		תִּבּוֹשׁ		תִּבִּין
	2. m.	תִּקּוּם		תִּבּוֹשׁ		תִּבִּין
	2. f.	תִּקְוִי		תִּבְוִשִׁי		תִּבִּי
	1. c.	אִקּוּם		אִבּוֹשׁ		אִבִּין
<i>Plur.</i>	3. m.	יִקְוּמוּ		יִבְוֹשׁוּ		יִבִּינוּ
	3. f.	תִּקְוִינָה*		תִּבְוֹשְׁנָה		תִּבִּינָה
	2. m.	תִּקְוִמוּ		תִּבְוֹשׁוּ		תִּבִּינוּ
	2. f.	תִּקְוִינָה		תִּבְוֹשְׁנָה		תִּבִּינָה
	1. c.	נִקּוּם		נִבּוֹשׁ		נִבִּין
<i>JUSSIVE</i>		יִקֹּם				יִבֵּן
<i>IMPF. with Waw Conv.</i>		וַיִּקֹּם, וַיִּבֹּשׁ				וַיִּבֵּן
<i>IMP. Sing.</i>	2. m.	קֹם*		בּוֹשׁ		בִּין
	2. f.	קְוִי*		בְּוִשִׁי		בִּי
<i>Plur.</i>	2. m.	קֹמוּ		בּוֹשׁוּ		בִּינוּ
	2. f.	קְוִינָה*		בְּוֹשְׁנָה		—
<i>INF.</i>		קֹם*		בּוֹשׁ		בִּין
<i>Absolute</i>		קֹם*		בּוֹשׁ		בֹּן
<i>PART. act.</i>		קֹם	מֵת	בּוֹשׁ		בֹּן
<i>pass.</i>		קֹמֵם				בֹּן

<i>Niphal</i>	<i>Hiphil</i>	<i>Hophal</i>	<i>Pilel</i>	<i>Pulal</i>
*נָקוּם	*הִקִּים	*הוּקַם	*קוּמִים	*קוּמִים
*נָקוּמָה	*הִקִּימָה	*הוּקְמָה	קוּמִימָה	קוּמִימָה
*נָקוּמוֹת	*הִקִּימוֹת	*הוּקְמוֹת	קוּמִימוֹת	קוּמִימוֹת
נָקוּמוֹת	הִקִּימוֹת	הוּקְמוֹת	קוּמִימוֹת	קוּמִימוֹת
נָקוּמוֹתַי	הִקִּימוֹתַי	הוּקְמוֹתַי	קוּמִימוֹתַי	קוּמִימוֹתַי
נָקוּמוּ	הִקִּימוּ	הוּקְמוּ	קוּמִימוּ	קוּמִימוּ
נָקוּמוֹתָם	הִקִּימוֹתָם	הוּקְמוֹתָם	קוּמִימוֹתָם	קוּמִימוֹתָם
נָקוּמוֹתָן	הִקִּימוֹתָן	הוּקְמוֹתָן	קוּמִימוֹתָן	קוּמִימוֹתָן
נָקוּמוּנִי	הִקִּימוּנִי	הוּקְמוּנִי	קוּמִימוּנִי	קוּמִימוּנִי
*יָקוּם	*יִקְיִם	*יְהוּקַם	יָקוּמִים	יָקוּמִים
יָקוּם	יִקְיִם	יְהוּקַם	יָקוּמִים	יָקוּמִים
יָקוּם	יִקְיִם	יְהוּקַם	יָקוּמִים	יָקוּמִים
*יָקוּמִי	*יִקְיָמִי	*יְהוּקָמִי	יָקוּמִימִי	יָקוּמִימִי
אָקוּם	אִקְיִם	אְהוּקַם	אָקוּמִים	אָקוּמִים
יָקוּמוּ	יִקְיִמוּ	יְהוּקְמוּ	יָקוּמִימוּ	יָקוּמִימוּ
יָקוּמוּנָה	יִקְיִמוּנָה	יְהוּקְמוּנָה	יָקוּמִימוּנָה	יָקוּמִימוּנָה
יָקוּמוּ	יִקְיִמוּ	יְהוּקְמוּ	יָקוּמִימוּ	יָקוּמִימוּ
יָקוּמוּנָה	יִקְיִמוּנָה	יְהוּקְמוּנָה	יָקוּמִימוּנָה	יָקוּמִימוּנָה
נָקוּם	נָקִים	נָקִים	נָקוּמִים	נָקוּמִים
	*יָקִים			
	*יָקִים			
*הִקִּים	*הִקִּימִי	wanting	קוּמִים	wanting
הִקִּימִי	הִקִּימוּ		קוּמִימִי	
הִקִּימוּ	הִקִּימוּ		קוּמִימוּ	
הִקִּימוּנָה	הִקִּימוּנָה		קוּמִימוּנָה	
הִקִּים	הִקִּים	הִקִּים	קוּמִים	
הִקִּים	הִקִּים			
	מִקִּים		מִקִּימִים	
נָקוּם		מִקִּים		מִקִּימִים

	<i>Qal</i>		<i>Niphal</i>	<i>Piël</i>
<i>PERF. Sing.</i> 3. m.	מָצָא	מָלֵא	נִמְצָא	מִצָּא
3. f.	מָצְאָה	מָלְאָה	נִמְצְאָה	מִצָּאָה
2. m.	מָצַאתָ*	מָלֵאתָ	נִמְצַאתָ*	מִצָּאתָ*
2. f.	מָצַאתְּ	מָלֵאתְּ	נִמְצַאתְּ	מִצָּאתְּ
1. c.	מָצַאתִי	מָלֵאתִי	נִמְצַאתִי	מִצָּאתִי
<i>Plur.</i> 3. c.	מָצְאוּ	מָלְאוּ	נִמְצְאוּ	מִצָּאוּ
2. m.	מָצַאתֶם	מָלַאתֶם	נִמְצַאתֶם	מִצָּאתֶם
2. f.	מָצַאתֶן	מָלַאתֶן	נִמְצַאתֶן	מִצָּאתֶן
1. c.	מָצַאתִנִּי	מָלַאתִנִּי	נִמְצַאתִנִּי	מִצָּאתִנִּי
<i>IMPF. Sing.</i> 3. m.	יִמְצָא*		יִמְצָא	יִמְצָא
3. f.	תִּמְצָא		תִּמְצָא	תִּמְצָא
2. m.	תִּמְצָא		תִּמְצָא	תִּמְצָא
2. f.	תִּמְצָאִי		תִּמְצָאִי	תִּמְצָאִי
1. c.	אֶמְצָא		אֶמְצָא	אֶמְצָא
<i>Plur.</i> 3. m.	יִמְצְאוּ		יִמְצְאוּ	יִמְצְאוּ
3. f.	תִּמְצַאנָה*		תִּמְצַאנָה*	תִּמְצַאנָה*
2. m.	תִּמְצְאוּ		תִּמְצְאוּ	תִּמְצְאוּ
2. f.	תִּמְצַאנָה		תִּמְצַאנָה	תִּמְצַאנָה
1. c.	נִמְצָא		נִמְצָא	נִמְצָא
<i>JUSSIVE</i>				
<i>IMPF. with Affix</i>	יִמְצָאֵנִי			יִמְצָאֵנִי
<i>IMP. Sing.</i> 2. m.	מִצָּא		הִמְצָא	מִצָּא
2. f.	מִצָּאִי		הִמְצָאִי	מִצָּאִי
<i>Plur.</i> 2. m.	מִצָּאוּ		הִמְצָאוּ	מִצָּאוּ
2. f.	מִצָּאנָה*		הִמְצָאנָה*	מִצָּאנָה*
<i>INF.</i>	מִצָּא	מָלֵא	הִמְצָא	מִצָּא
<i>absolute</i>	מִצְּאוֹ		נִמְצָא	מִצָּא
<i>PART. active</i>	מִצֵּא	מָלֵא		מִמְצָא
<i>passive</i>	מִצְּוֵא		נִמְצָא	

	<i>Qal</i>	<i>Niphal</i>	<i>Piel</i>
<i>VERB. Sing.</i> 3. <i>m.</i>	פָּלָה*	נִפְלָה*	פָּלָה*
3. <i>f.</i>	פָּלְתָה*	נִפְלְתָה*	פָּלְתָה*
2. <i>m.</i>	פָּלִית*	נִפְלִית* (נִפְלִיתָ)	פָּלִית* (פָּלִיתָ)
2. <i>f.</i>	פָּלִית	נִפְלִית	פָּלִית
1. <i>c.</i>	פָּלִיתִי	נִפְלִיתִי	פָּלִיתִי
<i>Plur.</i> 3. <i>c.</i>	פָּלּוּ*	נִפְּלוּ	פָּלּוּ
2. <i>m.</i>	פָּלִיתֶם	נִפְּלִיתֶם	פָּלִיתֶם
2. <i>f.</i>	פָּלִיתְנָן	נִפְּלִיתְנָן	פָּלִיתְנָן
1. <i>c.</i>	פָּלִינוּ	נִפְּלִינוּ	פָּלִינוּ
<i>IMPF. Sing.</i> 3. <i>m.</i>	יִפְּלָה*	יִפְּלָה*	יִפְּלָה*
3. <i>f.</i>	תִּפְּלָה	תִּפְּלָה	תִּפְּלָה
2. <i>m.</i>	תִּפְּלֶה	תִּפְּלֶה	תִּפְּלֶה
2. <i>f.</i>	תִּפְּלִי	תִּפְּלִי	תִּפְּלִי
1. <i>c.</i>	אִפְּלֶה	אִפְּלֶה	אִפְּלֶה
<i>Plur.</i> 3. <i>m.</i>	יִפְּלוּ	יִפְּלוּ	יִפְּלוּ
3. <i>f.</i>	תִּפְּלִינָה*	תִּפְּלִינָה*	תִּפְּלִינָה*
2. <i>m.</i>	תִּפְּלוּ	תִּפְּלוּ	תִּפְּלוּ
2. <i>f.</i>	תִּפְּלִינָה	תִּפְּלִינָה	תִּפְּלִינָה
1. <i>c.</i>	נִפְּלָה	נִפְּלָה	נִפְּלָה
<i>JUSSIVE</i>	יִפְּלֵ*	יִפְּלֵ*	יִפְּלֵ*
<i>IMPF. with Affix</i>	יִפְּלִי		יִפְּלִי
<i>IMP. Sing.</i> 2. <i>m.</i>	פָּלֵה*	הִפְּלֵה*	פָּלֵה*
2. <i>f.</i>	פָּלִי	הִפְּלִי	פָּלִי
<i>Plur.</i> 2. <i>m.</i>	פָּלוּ	הִפְּלוּ	פָּלוּ
2. <i>f.</i>	פָּלִינָה*	הִפְּלִינָה	פָּלִינָה
<i>INF.</i>	פָּלוֹת*	הִפְּלוֹת*	פָּלוֹת*
<i>absolute</i>	פָּלָה	נִפְּלָה	פָּלָה, פָּלָה
<i>PART. active</i>	פָּלֵה*		יִפְּלֵה*
<i>passive</i>	פָּלוּ*	נִפְּלָה*	

<i>Pual</i>	<i>Hithpaël</i>	<i>Hiphil</i>	<i>Hophal</i>
*גָּלָה	*הִתְגַּלָּה	*הִגְלָה	*הִגְלָה
*גָּלְתָה	*הִתְגַּלְתָּה	*הִגְלִיתָה	*הִגְלִיתָה
*גָּלִית	*הִתְגַּלִּית	*הִגְלִיתָ, הִגְלִיתָ	*הִגְלִיתָ
גָּלִית	הִתְגַּלִּית	הִגְלִית, הִגְלִית	הִגְלִית
גָּלִיתִי	הִתְגַּלִּיתִי	הִגְלִיתִי, הִגְלִיתִי	הִגְלִיתִי
גָּלוּ	הִתְגַּלוּ	הִגְלוּ	הִגְלוּ
גָּלִיתָם	הִתְגַּלִּיתָם	*הִגְלִיתָם, הִגְלִיתָם	הִגְלִיתָם
גָּלִיתָן	הִתְגַּלִּיתָן	הִגְלִיתָן, הִגְלִיתָן	הִגְלִיתָן
גָּלִינוּ	הִתְגַּלִּינוּ	הִגְלִינוּ	הִגְלִינוּ
*יִגְלָה	*יִתְגַּלָּה	*יִגְלָה	*יִגְלָה
יִגְלָה	יִתְגַּלָּה	יִגְלָה	יִגְלָה
יִגְלָה	יִתְגַּלָּה	יִגְלָה	יִגְלָה
יִגְלִי	יִתְגַּלִּי	יִגְלִי	יִגְלִי
אִגְלָה	אִתְגַּלָּה	אִגְלָה	אִגְלָה
יִגְלוּ	יִתְגַּלוּ	יִגְלוּ	יִגְלוּ
יִגְלִינָה	*יִתְגַּלִּינָה	*יִגְלִינָה	*יִגְלִינָה
יִגְלוּ	יִתְגַּלוּ	יִגְלוּ	יִגְלוּ
יִגְלִינָה	יִתְגַּלִּינָה	יִגְלִינָה	יִגְלִינָה
נִגְלָה	נִתְגַּלָּה	נִגְלָה	נִגְלָה
	*יִתְגַּלֵּל	יִגְלֵל	
		יִגְלִי	
wanting	*הִתְגַּלָּה הִתְגַּלִּי הִתְגַּלוּ הִתְגַּלִּינָה	*הִגְלָה הִגְלִי הִגְלוּ הִגְלִינָה	wanting
*גָּלוּת	*הִתְגַּלוּת	*הִגְלוּת	*הִגְלוּת
		הִגְלוּת	הִגְלוּת
	*מִתְגַּלָּה	*מִגְלָה	
*מִגְלָה			*מִגְלָה

<i>Qal</i>			
<i>PERF. Sing.</i>	3. m.	[נָגַשׁ]	נָתַן
	3. f.	Not used in Perfect <i>Qal.</i>	נָתְנָה
	2. m.		נָתַתָּ*
	2. f.		נָתַתְּ
	1. c.		נָתַתִּי*
<i>Plur.</i>	3. c.		נָתְנוּ
	2. m.	regular	נָתַתֶּם*
	2. f.		נָתַתְּ
	1. c.		נָתַנּוּ*
<i>IMPF. Sing.</i>	3. m.	יִגֹּשׁ*	יִתֵּן*
	3. f.	תִּגֹּשׁ	תִּתֵּן
	2. m.	תִּגֹּשׁ	תִּתֵּן
	2. f.	תִּגֹּשִׁי	תִּתִּי
	1. c.	אֶגֶשׁ	אֶתֵּן
<i>Plur.</i>	3. m.	יִגֹּשׁוּ	יִתְּנוּ
	3. f.	תִּגֹּשְׁנָה	תִּתְּנֶה
	2. m.	תִּגֹּשׁוּ	תִּתְּנוּ
	2. f.	תִּגֹּשְׁנָה	תִּתְּנֶה
	1. c.	נִגֹּשׁ	נִתֵּן
<i>Juss.</i>			
<i>COHORT.</i>		אֶגֶשְׁהָ	אֶתְּנֶה
<i>IMP. Sing.</i>	2. m.	גֹּשׁ, גֹּשְׁהָ*	תֵּן, תִּתְּנֶה*
	2. f.	גֹּשִׁי	תִּי
<i>Plur.</i>	2. m.	גֹּשׁוּ	תְּנוּ
	2. f.	גֹּשְׁנָה	תְּנֶה
<i>INF.</i>		גֹּשׁ*	תֵּת*
<i>absolute</i>		גֹּשׁ	נָתַן
<i>PART. active</i>		גֹּשֵׁשׁ	נָתַן
<i>passive</i>		גֹּשֵׁשׁ	נָתַן

		Qal	Niphal		
<i>PERF. Sing.</i>	3. m.	סָבַב, סָבַב*	קָל	דָּם	נָסַב*
	3. f.	סָבְבָה, סָבְבָה	קָלָה	דָּמָה	נָסְבָה
	2. m.	סָבַוְתָּ	קָלֹוְתָּ	etc.	נָסְבֹוְתָּ
	2. f.	סָבֹוְתָּ	etc.		נָסְבֹוְתָּ
	1. c.	סָבֹוְתִי			נָסְבֹוְתִי
<i>Plur.</i>	3. c.	סָבֹוּ, סָבְבוּ			נָסְבֹוּ
	2. m.	סָבַחְם			נָסְבֹוּחֶם
	2. f.	סָבַחְן			נָסְבֹוּחֶן
	1. c.	סָבֹונוּ			נָסְבֹונוּ
<i>IMPF. Sing.</i>	3. m.	יָסַב*	יִקַּל*	יָדָם*	יָסַב*
	3. f.	תָּסַב	תִּקַּל	תִּדָּם	תָּסַב
	2. m.	תָּסַב	תִּקַּל	תִּדָּם	תָּסַב
	2. f.	תָּסַבִּי	תִּקַּלִּי	תִּדָּמִי	תָּסַבִּי
	1. c.	אָסַב	אִקַּל	אִדָּם	אָסַב
<i>Plur.</i>	3. m.	יָסְבוּ	יִקַּלוּ	יִדָּמוּ	יָסְבוּ
	3. f.	תָּסַבְינָה	תִּקַּלְינָה	תִּדָּמְנָה	תָּסַבְינָה
	2. m.	תָּסַבוּ	תִּקַּלוּ	תִּדָּמוּ	תָּסַבוּ
	2. f.	תָּסַבְינָה	תִּקַּלְינָה	תִּדָּמְנָה	תָּסַבְינָה
	1. c.	נָסַב	נִקַּל	נִדָּם	נָסַב
<i>IMPF. with affix</i>		יָסְבִּילִי			
<i>with Waw Conv.</i>		וַיָּסַב	וַיִּקַּל	וַיִּדָּם	וַיָּסַב
<i>IMP. Sing.</i>	2. m.	סַב*		דָּם*	תָּסַב*
	2. f.	סַבִּי		דָּמִי	תָּסַבִּי
<i>Plur.</i>	2. m.	סַבוּ		דָּמוּ	תָּסַבוּ
	2. f.	סַבְינָה		דָּמְינָה	תָּסַבְינָה
<i>INF.</i>		סָבַב, סָבַב*	קָל, קָל	דָּם*	תָּסַב*
<i>absolute</i>		סָבוּב	קָלוּל	דָּמוּם	תָּסֻב
<i>PART. active</i>		סָבֵב	קָל, קָלִים		
<i>passive</i>		סָבוּב			נָסַב, נָסְבָה

<i>Hiphil</i>	<i>Hophal</i>	<i>Poël</i>	<i>Pool</i>	<i>Hithpoël</i>
הָסִיב*	הוֹסִיב*	סוֹיֵב*	סוֹיֵב*	הִסְתוֹיֵב
הִסְבָּה	הוֹסְבָה	סוֹיְבָה	סוֹיְבָה	הִסְתוֹיְבָה
הִסְבֹּת	הוֹסְבֹת	סוֹיְבֹת	סוֹיְבֹת	הִסְתוֹיְבֹת
הִסְבֹּת	הוֹסְבֹת	סוֹיְבֹת	סוֹיְבֹת	הִסְתוֹיְבֹת
הִסְבִּיתִי	הוֹסְבִיתִי	סוֹיְבִיתִי	סוֹיְבִיתִי	הִסְתוֹיְבִיתִי
הִסְבִּי	הוֹסְבִי	סוֹיְבִי	סוֹיְבִי	הִסְתוֹיְבִי
הִסְבִּיתֶם	הוֹסְבִיתֶם	סוֹיְבִיתֶם	סוֹיְבִיתֶם	הִסְתוֹיְבִיתֶם
הִסְבִּיתֶן	הוֹסְבִיתֶן	סוֹיְבִיתֶן	סוֹיְבִיתֶן	הִסְתוֹיְבִיתֶן
הִסְבִּינוּ	הוֹסְבִינוּ	סוֹיְבִינוּ	סוֹיְבִינוּ	הִסְתוֹיְבִינוּ
יָסַב, יָסֵב*	יָוַסַב, יָוַסֵב*	יְסוֹיֵב	יְסוֹיֵב	יְסוֹיֵב
יָסַב	יָוַסַב	יְסוֹיֵב	יְסוֹיֵב	יְסוֹיֵב
יָסַב	יָוַסַב	יְסוֹיֵב	יְסוֹיֵב	יְסוֹיֵב
יָסַבְי	יָוַסַבְי	יְסוֹיְבִי	יְסוֹיְבִי	יְסוֹיְבִי
יָסַב	יָוַסַב	יְסוֹיֵב	יְסוֹיֵב	יְסוֹיֵב
יָסַבּוּ, יָסַבּוּ	יָוַסַבּוּ	יְסוֹיְבּוּ	יְסוֹיְבּוּ	יְסוֹיְבּוּ
יָסַבְיָה	יָוַסַבְיָה	יְסוֹיְבָה	יְסוֹיְבָה	יְסוֹיְבָה
יָסַבּוּ	יָוַסַבּוּ	יְסוֹיְבּוּ	יְסוֹיְבּוּ	יְסוֹיְבּוּ
יָסַבְיָה	יָוַסַבְיָה	יְסוֹיְבָה	יְסוֹיְבָה	יְסוֹיְבָה
יָסַב	יָוַסַב	יְסוֹיֵב	יְסוֹיֵב	יְסוֹיֵב
יָסַבְי		יְסוֹיְבִי		
יָסַב, יָסַבְי				
יָסַב*		סוֹיֵב		הִסְתוֹיֵב
יָסַבְי		סוֹיְבִי		הִסְתוֹיְבִי
יָסַבּוּ	wanting	סוֹיְבּוּ	wanting	הִסְתוֹיְבּוּ
יָסַבְיָה		סוֹיְבָה		הִסְתוֹיְבָה
יָסַב		סוֹיֵב	סוֹיֵב	הִסְתוֹיֵב
יָסַב	הוֹיֵסַב	סוֹיֵב		
יָסַב, מָסַבְיָה		מָסוֹיֵב		מָסוֹיֵב
	מָוִיֵסַב		מָסוֹיֵב	

Masculine Noun.

	<i>Singular.</i>	<i>Plural.</i>
<i>Absol. st.</i>	סֵם a horse	סָמִים horses
<i>Constr. st.</i>	סֵם horse-of	סָמֵי horses-of
<i>Suff. sing. 1. c.</i>	סָמִי my horse	סָמִי my horses
2. m.	סָמְךָ thy horse	סָמְךָ thy horses
2. f.	סָמְךָ thy horse	סָמְךָ thy horses
3. m.	סָמוֹ his horse	סָמָיו his horses
3. f.	סָמָהּ her horse	סָמָיהָ her horses
<i>plur. 1. c.</i>	סָמֵנוּ our horse	סָמֵינוּ our horses
2. m.	סָמְכֶם your horse	סָמֵיכֶם your horses
2. f.	סָמְכֶן your horse	סָמֵיכֶן your horses
3. m.	סָמָם their horse	סָמֵיהֶם their horses
3. f.	סָמָן their horse	סָמֵיהֶן their horses.

Feminine Noun.

	<i>Singular.</i>	<i>Plural.</i>
<i>Absol. st.</i>	סִמָּה a mare	סִמּוֹת mares
<i>Constr. st.</i>	סִמָּה mare-of	סִמּוֹת mares-of
<i>Suff. sing. 1. c.</i>	סִמָּתִי my mare	סִמּוֹתִי my mares
2. m.	סִמָּתְךָ thy mare	סִמּוֹתְךָ thy mares
2. f.	סִמָּתְךָ thy mare	סִמּוֹתְךָ thy mares
3. m.	סִמָּתוֹ his mare	סִמּוֹתָיו his mares
3. f.	סִמָּתָהּ her mare	סִמּוֹתָיהָ her mares
<i>plur. 1. c.</i>	סִמָּתֵנוּ our mare	סִמּוֹתֵנוּ our mares
2. m.	סִמָּתֶכֶם your mare	סִמּוֹתֵיכֶם your mares
2. f.	סִמָּתֶכֶן your mare	סִמּוֹתֵיכֶן your mares
3. m.	סִמָּתָם their mare	סִמּוֹתֵיהֶם their mares
3. f.	סִמָּתָן their mare	סִמּוֹתֵיהֶן their mares.

PARADIGM XVI.—NOUNS; FIRST DECLENSION: 130, 131. XXIII

Masculine Nouns.

	a.	b.	c.
<i>Sing. absolute</i>	יָצַר	אֹיֵב	פֹּאֵל
	(maker) ✓	(enemy) ✓	(redeemer)
" <i>construct</i>	יָצַר	אֹיֵב	פֹּאֵל
" <i>with conson. addition</i>	יָצַרְךָ	אֹיְבֶךָ	פֹּאֲלֶכֶם
<i>Forms (sing. or plur.) with</i>	יָצַרִים	אֹיְבֵי	פֹּאֲלִים
<i>vowel-additions</i> {	יָצַרְנִי	אֹיְבֶךָ	פֹּאֲלִנִי
	d.	e.	f.
<i>Sing. absolute</i>	שָׁלַח	שֵׁם	בֵּן
	(sending) ✓	(name) ✓	(son)
" <i>construct</i>	שָׁלַח	שֵׁם	בֵּן, בֶּן
" <i>with conson. addition</i>	שָׁלַחְךָ	שֵׁמְךָ	בְּנֶךָ
<i>Forms (sing. or plur.) with</i>	שָׁלַחִי	שֵׁמָה	בְּנֶה
<i>vowel-additions</i> {	שָׁלַחְתִּי	שֵׁמוֹתֶם	בְּנֵיכֶם
	g.	h.	i.
<i>Sing. absolute</i>	מִקֵּל	אֵלֶם	כִּסֵּא
	(staff) ✓	(dumb) ✓	(throne)
" <i>construct</i>	מִקֵּל	אֵלֶם	כִּסֵּא
" <i>with conson. addition</i>	מִקְלֶכֶם	אֵלְמֶכֶם	כִּסְאֶךָ
<i>Forms (sing. or plur.) with</i>	מִקְלוֹת	אֵלְמִים	כִּסְאֵי
<i>vowel-additions</i> {	מִקְלִי		כִּסְאוֹתֶם
	k.	l.	m.
<i>Sing. absolute</i>	מִסְפָּר	מִזְבֵּחַ	מְקַדֵּשׁ
	(lamentation) ✓	(altar)	(sanctifier)
" <i>construct</i>	מִסְפָּר	מִזְבֵּחַ	מְקַדֵּשׁ
" <i>with conson. addition</i>	מִסְפָּרְכֶם	מִזְבֵּחְךָ	מְקַדֵּשְׁכֶם
<i>Forms (sing. or plur.) with</i>	מִסְפָּרֵי	מִזְבְּחוֹת	מְקַדְּשִׁים
<i>vowel-additions</i> {		מִזְבְּחוֹתֶיךָ	מְקַדְּשֵׁיכֶם

For cognate Feminines, see pages XXV, XXVIII.

I. Regular Forms.

	a.	b.	c.	
<i>S. absol.</i>	מֶלֶךְ ✓ (king)	נָדָר, נָדָר (vow) (thrashing-floor)	בֹּקֶר (morning)	בֹּקֶר
<i>„ constr.</i>	מֶלֶךְ	נָדָר, נָדָר	בֹּקֶר	בֹּקֶר
<i>„ suffixed form</i>	מֶלְכְּכֶם, מֶלְכִּי	נָדָרוֹ, נָדָרְכֶם	בֹּקְרָה	בֹּקְרוֹ
<i>Pl. absol.</i>	מַלְכִּים	נָדָרִים	בֹּקְרוֹת	בֹּקְרִים
<i>„ with light suff.</i>	מַלְכֵיךְ	נָדָרֶיךָ	בֹּקְרוֹתֶיךָ	בֹּקְרֵיךָ
<i>„ constr.</i>	מַלְכֵי	נָדָרֵי	בֹּקְרוֹת	בֹּקְרֵי
<i>„ with heavy suff.</i>	מַלְכֵיהֶם	נָדָרֵיהֶם	בֹּקְרוֹתֵיהֶם	בֹּקְרֵיהֶם

II. 'Third Aspirate' Forms. III. Middle Aspirates.

	d.	e.	f.	g.	h.
<i>S. absol.</i>	סֶלֶע (rock)	זָבַח, שְׁמִיעַ (rumour) (sacrifice)	אֶרֶח (way)	לָחֶם (bread)	לָדָר ✓ (lad)
<i>„ constr.</i>	סֶלֶע	זָבַח	אֶרֶח	לָחֶם	לָדָר
<i>„ suffixed form</i>	סֶלְעִי	זָבַחִי, שְׁמִיעָה	אֶרְחוֹ	לָחֶמִי	לָדָרִי
<i>Pl. absol.</i>	סֶלְעִים	זָבָחִים	אֶרְחוֹת	לָחֶמִים	לָדָרִים
<i>„ with light suff.</i>	סֶלְעֵי	זָבָחֶיךָ	אֶרְחוֹתֶיךָ	לָחֶמֶיךָ	לָדָרֶיךָ
<i>„ constr.</i>	סֶלְעֵי	זָבָחֵי	אֶרְחוֹת	לָחֶמֶי	לָדָרֵי
<i>„ with heavy suff.</i>	סֶלְעֵיהֶם	זָבָחֵיהֶם	אֶרְחוֹתֵיהֶם	לָחֶמֵיהֶם	לָדָרֵיהֶם

(No instance of Second-Class aspirate)

IV. 'First-aspirate' Forms.

	i.	k.	l.	m.
<i>Sg. absol.</i>	פָּעַל (deed)	עֲבָד, חֲסֵד (kindness) (servant)	חָרַם, חָרָם (thing devoted)	חֹדֶשׁ (month)
<i>„ const.</i>	פָּעַל	עֲבָד, חֲסֵד	חָרַם, חָרָם	חֹדֶשׁ
<i>„ suffixed form</i>	פָּעַלְךָ, פָּעַלִּי	עֲבָדִי, חֲסִידָה	חָרַמִּי	חֹדֶשִׁי
<i>Pl. absol.</i>	פָּעַלִּים	עֲבָדִים, חֲסִידִים	חָרַמִּים	חֹדֶשִׁים
<i>„ with light suff.</i>	פָּעַלְיָה	עֲבָדֵיךָ, חֲסִידֵיךָ	חָרַמֵיךָ	חֹדֶשֶׁיךָ
<i>„ constr.</i>	פָּעַלֵי	עֲבָדֵי, חֲסִידֵי	חָרַמֵי	חֹדֶשֶׁי
<i>„ with heavy suff.</i>	פָּעַלְיָהֶם	עֲבָדֵיהֶם	חָרַמֵיהֶם	חֹדֶשֶׁיהֶם

Dual Number.

	1st Class.		2nd Class.	3rd Class.
<i>Dual absol.</i>	דְּלָתַיִם (folding doors)	קַרְנִים, קַרְנִים (horns)	בְּרָכַיִם (knees)	מַחְזִיזִים (loins)
" <i>constr.</i>	דְּלָתִי	קַרְנִי	בְּרָכִי	מַחְזִיזִי
" <i>with suffixes</i>	דְּלָתַיָּה	קַרְנֵי, קַרְנֵי	בְּרָכָיו	מַחְזִיזָיו

On irregular Segolate nouns (masculine) see 210—212.

Feminine Nouns.

	1st Class.			2nd Class.	
<i>S. absol.</i>	מַלְכָּה (queen)	נַעֲרָה (maiden)	חֶרֶב (sword)	שְׂמֹלָה (garment)	עֲבָרָה (anger)
" <i>constr.</i>	מַלְכָּת	נַעֲרָת	חֶרֶב	שְׂמֹלָת	עֲבָרָת
" <i>with light suff.</i>	מַלְכָּתִי	נַעֲרָתִי	חֶרְבִּי	שְׂמֹלָתִי	עֲבָרָתָם
" " <i>heavy</i> "	מַלְכָּתְכֶם	נַעֲרָתְכֶם	חֶרְבְּכֶם	שְׂמֹלָתְכֶם	עֲבָרָתְכֶם
<i>Pl. absol.</i>	מַלְכוֹת	נַעֲרוֹת	חֲרָבוֹת	שְׂמֹלוֹת	עֲבָרוֹת
" <i>constr.</i>	מַלְכוֹת	נַעֲרוֹת	חֲרָבוֹת	עֲבָרוֹת, עֲבָ' שְׂמֹלוֹת	עֲבָרוֹתָם
" <i>with suffixes</i>	{ מַלְכוֹתַי	{ נַעֲרוֹתַי	{ חֲרָבוֹתָם	{ שְׂמֹלָתָם	{ עֲבָרוֹתָם
" (<i>light or heavy</i>)					

	3rd Class.	1st Class.		2nd Class.	3rd Class.
<i>S. absol.</i>	חֲרָבָה (desolation)	יולָדָת (mother)	שְׁמִיעָה (hearing)	גְּבִירָה (mistress)	כְּתָנִית (garment)
" <i>constr.</i>	חֲרָבָת	יולָדָת	שְׁמִיעָה	גְּבִירָה	(כְּתָנִית)
" <i>with light suff.</i>	חֲרָבָתִי	יולָדָתִי	שְׁמִיעָתִי	גְּבִירָתִי	כְּתָנִיתִי
" " <i>heavy</i> "	חֲרָבָתְכֶם	יולָדָתְכֶם	שְׁמִיעָתְכֶם	גְּבִירָתְכֶם	
<i>Pl. absol.</i>	חֲרָבוֹת	יולָדוֹת	שְׁמִיעוֹת	אֲגָרוֹת	כְּתָנוֹת
" <i>constr.</i>	חֲרָבוֹת	יולָדוֹת	שְׁמִיעוֹת	אֲגָרוֹת	(כְּתָנוֹת)
" <i>with suffixes</i>	{ חֲרָבוֹתַי	{ יולָדוֹתַי	{ שְׁמִיעוֹתִי	{ (letters)	{ כְּתָנוֹתָם
" (<i>light or heavy</i>)					

I.

*Monosyllabic**Noun.*

II.

*Dissyllables, with pretone**unchangeable.*

		a.	b.	c.	d.	e.
<i>Sing. absol.</i>	דָּם	עוֹלָם	הַיִּכְל	מִקְדָּשׁ	טָבַח	אוֹפֶן
	(blood)	(age)	(temple)	(sanctuary)	(executioner)	(wheel)
" <i>constr.</i>	דָּם	עוֹלָם	הַיִּכְל	מִקְדָּשׁ	טָבַח	אוֹפֶן
" <i>light suff.</i>	דָּמִי	עוֹלָמוֹ	הַיִּכְלוֹ	מִקְדָּשָׁנוֹ	טָבַחִי	אוֹפְנוֹ
" <i>heavy suff.</i>	דָּמָם	עוֹלָמָם	הַיִּכְלָם	מִקְדָּשָׁם	טָבַחָם	
<i>Plur. absol.</i>	דָּמִים	עוֹלָמִים	הַיִּכְלִים	מִקְדָּשִׁים	טָבַחִים	אוֹפְנִים
" <i>constr.</i>	דָּמִי	עוֹלָמִי	הַיִּכְלִי	מִקְדָּשִׁי	טָבַחִי	אוֹפְנִי
" <i>light suff.</i>	דָּמִיו	עוֹלָמֵיהֶּ	הַיִּכְלֵיהֶּ	מִקְדָּשֵׁיהֶּ	טָבַחֵיהֶּ	אוֹפְנֵיהֶּ
" <i>heavy suff.</i>	דָּמֵיהֶם	עוֹלָמֵיהֶם	הַיִּכְלֵיהֶם	מִקְדָּשֵׁיהֶם	טָבַחֵיהֶם	

III.

Words with pretone (—) changeable.

	a.	b.	c.	d.	e.	f.
<i>Sing. absol.</i>	גָּדוֹל	זָכְרוֹן	אָדָם	לְבוּשׁ	שְׁלֵחָה	עָשׂוּי
	(great)	(memorial)	(red)	(clothed)	(sent)	(done)
" <i>constr.</i>	גָּדוֹל	זָכְרוֹן	אָדָם	לְבוּשׁ	שְׁלֵחָה	עָשׂוּי
" <i>light suff.</i>	גָּדוֹלָם	זָכְרוֹנָהּ	אָדָמִי	לְבוּשׁוֹ	שְׁלֵחָתָהּ	עָשׂוּיָם
" <i>heavy suff.</i>	גָּדֻלָּם			לְבוּשָׁם	שְׁלֵחָתָם	
<i>Plur. absol.</i>	גָּדוֹלִים	זָכְרוֹנִים	אָדָמִים	לְבוּשִׁים	שְׁלֵחָהִים	עָשׂוּיִם
" <i>constr.</i>	גָּדֻלִּי	זָכְרוֹנִי	אָדָמִי	לְבוּשִׁי	שְׁלֵחָהִי	עָשׂוּיִי
" <i>light suff.</i>	גָּדֻלֵּיהֶם	זָכְרוֹנֵיהֶם	אָדָמֵיהֶם	לְבוּשֵׁיהֶם	שְׁלֵחָתֵיהֶם	
" <i>heavy suff.</i>	גָּדֻלֵּיהֶם	זָכְרוֹנֵיהֶם	אָדָמֵיהֶם	לְבוּשֵׁיהֶם	שְׁלֵחָתֵיהֶם	

III.

Pretone (־) changeable.

IV.

Both vowels (־) changeable.

	g.	h.	i.	a.	b.	c.
<i>Sing. absol.</i>	חֲסִיד	מְשִׁיחַ	עֲנִי	דְּבַר	חָכֵם	גִּמְלָה
	(godly)	(anointed)	(distressed)	(word)	(wise)	(camel)
" <i>constr.</i>	חֲסִיד	מְשִׁיחַ	עֲנִי	דְּבַר	חָכֵם	גִּמְלָה
" <i>light suff.</i>	חֲסִידָה	מְשִׁיחוֹ	עֲנִיו	דְּבָרִים	חֲכָמִי	גִּמְלָיו
" <i>heavy suff.</i>	חֲסִידָכֶם	מְשִׁיחְכֶם		דְּבָרְכֶם	חֲכָמְכֶם	
<i>Plur. absol.</i>	חֲסִידִים	מְשִׁיחִים	עֲנָיִים	דְּבָרִים	חֲכָמִים	גִּמְלִים
" <i>constr.</i>	חֲסִידֵי	מְשִׁיחֵי	עֲנָיו	דְּבָרֵי	חֲכָמֵי	גִּמְלֵי
" <i>light suff.</i>	חֲסִידֵיהֶם	מְשִׁיחֵיהֶם	עֲנִיָּו	דְּבָרֵיהֶם	חֲכָמֵיהֶם	גִּמְלֵיהֶם
" <i>heavy suff.</i>	חֲסִידֵיהֶם	מְשִׁיחֵיהֶם	עֲנִיָּהֶם	דְּבָרֵיהֶם	חֲכָמֵיהֶם	גִּמְלֵיהֶם

V.

Words with both vowels (־ and ־־) changeable.

	a.	b.	c.	d.	e.	f.
<i>Sing. absol.</i>	זָקֵן	חֲנֹף	שְׂמֵחַ	קָשָׁה	לֵבָב	עֲנָב
	(elder)	(apostate)	(glad)	(harsh)	(heart)	(cluster)
" <i>constr.</i>	זָקֵן	חֲנֹף	שְׂמֵחַ	קָשָׁה	לֵבָב	עֲנָב
" <i>light suff.</i>	זָקְנִי	חֲנֹפִי	שְׂמֵחוֹ	קָשָׁהּ	לֵבָבָהּ	עֲנָבִי
" <i>heavy suff.</i>	זָקְנְכֶם	חֲנֹפְכֶם	שְׂמֵחְכֶם		לֵבָבְכֶם	עֲנָבְכֶם
<i>Plur. absol.</i>	זָקֵנִים	חֲנֹפִים	שְׂמֵחִים	קָשִׁים	לֵבָבִים	עֲנָבִים
" <i>constr.</i>	זָקְנֵי	חֲנֹפֵי	שְׂמֵחֵי	קָשֵׁי	לֵבָבֵי	עֲנָבֵי
" <i>light suff.</i>	זָקְנֵיהֶם	חֲנֹפֵיהֶם	שְׂמֵחֵיהֶם	קָשֵׁי	לֵבָבֵיהֶם	עֲנָבֵיהֶם
" <i>heavy suff.</i>	זָקְנֵיהֶם	חֲנֹפֵיהֶם	שְׂמֵחֵיהֶם	קָשֵׁיהֶם	לֵבָבֵיהֶם	עֲנָבֵיהֶם

XXVIII PARAD. XIX: THIRD DECLENSION, FEMININES: 139, III.

	a.	b.	c.	d.	e.
<i>S. absol.</i>	עֹלָה	שָׁנָה	עֲצָה	אֵילָה	מַמְלָכָה
	(burnt-offering)	(year)	(counsel)	(hind)	(kingdom)
<i>„ constr.</i>	עֹלָת	שָׁנַת	עֲצַת	אֵילַח	מַמְלַכַת
<i>„ light suff.</i>	עֹלָתָהּ	שָׁנָתָהּ	עֲצָתָהּ	אֵילָתָהּ	מַמְלַכָתָהּ
<i>„ heavy suff.</i>	עֹלָתָהֶם	שָׁנָתָהֶם	עֲצָתָהֶם	אֵילָתָהֶם	מַמְלַכָתָהֶם
<i>Pl. absol.</i>	עֹלֹת	שָׁנוֹת	עֲצוֹת	אֵילֹת	מַמְלָכוֹת
<i>„ constr.</i>	עֹלוֹת	שָׁנוֹת	עֲצוֹת	אֵילוֹת	מַמְלָכוֹת
<i>„ with suff.</i>	עֹלֹתֵיהֶם	שָׁנוֹתֵיהֶם	עֲצוֹתֵיהֶם	אֵילוֹתֵיהֶם	מַמְלָכוֹתֵיהֶם

	f.	g.	h.	i.	k.
<i>S. absol.</i>	תּוֹעֵבָה	נִבְלָה	בְּהֵמָה	צְדָקָה	חֲכָמָה
	(abomination)	(corpse)	(cattle)	(righteousness)	(wise)
<i>„ constr.</i>	תּוֹעֵבַת	נִבְלַת	בְּהֵמַת	צְדָקַת	חֲכָמַת
<i>„ light suff.</i>	תּוֹעֵבָתָהּ	נִבְלָתָהּ	בְּהֵמָתָהּ	צְדָקָתָהּ	חֲכָמָתָהּ
<i>„ heavy suff.</i>	תּוֹעֵבָתָהֶם	נִבְלָתָהֶם	בְּהֵמָתָהֶם	צְדָקָתָהֶם	חֲכָמָתָהֶם
<i>Pl. absol.</i>	תּוֹעֵבוֹת	נִבְלוֹת	בְּהֵמוֹת	צְדָקוֹת	חֲכָמוֹת
<i>„ constr.</i>	תּוֹעֵבוֹת	נִבְלוֹת	בְּהֵמוֹת	צְדָקוֹת	חֲכָמוֹת
<i>„ with suff.</i>	תּוֹעֵבוֹתֵיהֶם	נִבְלֵיהֶם	בְּהֵמוֹתֵיהֶם	צְדָקָתֵיהֶם	חֲכָמוֹתֵיהֶם

<i>Dual absol.</i>	שְׁפָתַיִם
<i>„ constr.</i>	שְׁפָתַי
<i>„ light suff.</i>	שְׁפָתָהּ
<i>„ heavy suff.</i>	שְׁפָתָהֶם

*With the Masculine.**With the Feminine.*

	<i>Absol.</i>	<i>Constr.</i>		<i>Absol.</i>	<i>Constr.</i>
1	אֶחָד	אֶחָד		אֶחָת	אֶחָת
2	שְׁנַיִם	שְׁנֵי		שְׁתֵּי	שְׁתֵּי
3	שְׁלֹשָׁה	שְׁלֹשָׁת		שְׁלֹשׁ	שְׁלֹשׁ
4	אַרְבָּעָה	אַרְבַּעַת		אַרְבַּע	אַרְבַּע
5	חֲמִשָּׁה	חֲמִשָּׁת		חֲמִשׁ	חֲמִשׁ
6	שֵׁשׁ	שֵׁשֶׁת		שֵׁשׁ	שֵׁשׁ
7	שִׁבְעָה	שִׁבְעַת		שִׁבְעַ	שִׁבְעַ
8	שְׁמֹנֶה	שְׁמֹנֶת		שְׁמֹנֶה	שְׁמֹנֶה
9	תְּשֻׁעָה	תְּשֻׁעַת		תְּשֻׁעַ	תְּשֻׁעַ
10	עֲשָׂרָה	עֲשָׂרַת		עֲשָׂר	עֲשָׂר

*Masc.**Fem.*

11	{ אֶחָד עָשָׂר	אֶחָת עֲשָׂרָה
	{ עֶשְׂתֵּי עָשָׂר	עֶשְׂתֵּי עֲשָׂרָה
12	{ שְׁנַיִם עָשָׂר	שְׁתֵּי עֲשָׂרָה
	{ שְׁנֵי עָשָׂר	שְׁתֵּי עֲשָׂרָה
13	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עֲשָׂרָה

20	עֶשְׂרִים	40	אַרְבָּעִים	60	שִׁשִּׁים	80	שְׁמֹנִים
30	שְׁלֹשִׁים	50	חֲמִשִּׁים	70	שִׁבְעִים	90	תְּשַׁעִים

100 מֵאָה *fem., construct* מֵאָה; *plur.* מֵאוֹת *hundreds.*

200 מֵאָתַיִם *dual* (for מֵאָתַיִם).

300 שְׁלֹשׁ מֵאוֹת 400 אַרְבַּע מֵאוֹת etc.

1000 אֶלֶף 3000 שְׁלֹשָׁת אֶלְפִים

2000 אֶלְפִים *dual.* 4000 אַרְבַּעַת אֶלְפִים etc.

10,000 רַבָּאוֹת, רַבּוֹת, *pl.* רַבּוֹת, רַבּוֹת; also רַבּוֹת, רַבּוֹת *pl.*

20,000 שְׁתֵּי רַבּוֹת, or רַבּוֹתִים 30,000 שְׁלֹשׁ רַבָּאוֹת etc.

	<i>in, with, etc.</i>	<i>to, for, etc.</i>	<i>as, like, etc.</i>	<i>to, towards, etc.</i>
<i>S. 1. c.</i>	בִּי	לִי	בְּמוֹרֵי	אֵלַי, p. אֵלַי
<i>2. m.</i>	בָּךְ, p. בְּךָ	לָךְ, p. לְךָ	בְּמוֹדָה	אֵלֶיךָ
<i>2. f.</i>	בְּךָ	לְךָ	—	אֵלֶיךָ, p. אֵלֶיךָ
<i>3. m.</i>	בוֹ	לוֹ	בְּמוֹדוֹ	אֵלָיו
<i>3. f.</i>	בָּהּ	לָהּ	בְּמוֹדָהּ	אֵלֶיהָ
<i>Pl. 1. c.</i>	בָּנוּ	לָנוּ	בְּמוֹנֵנוּ	אֵלֵינוּ
<i>2. m.</i>	בְּכֶם	לְכֶם	בְּמוֹכֶם, כְּכֶם	אֵלֵיכֶם
<i>2. f.</i>	בְּכֶן	לְכֶנָּה	—	—
<i>3. m.</i>	בָּם, בְּהֶם	לָהֶם, poet. לָמוֹ	בְּהֶם, בְּמוֹכֶם	אֵלֵיהֶם, אֵלֵיהֶם, poet. אֵלֵיהֶם
<i>3. f.</i>	בָּהֶן	לָהֶן	—	—
	<i>את with (103)</i>	<i>עם with</i>	<i>מן from, etc.</i>	<i>עד unto</i>
<i>S. 1. c.</i>	אֹתִי (104, Obs.)	עִמִּי	מִמֶּנִּי, poet. מִנִּי	עָדֵי, p. עָדֵי
<i>2. m.</i>	אֹתְךָ, p. אֹתְךָ	עִמָּךְ, p. עִמָּךְ	מִמֶּךָ, p. מִמֶּךָ	עָדֶיךָ
<i>2. f.</i>	אֹתְךָ	עִמָּךְ	מִמֶּךָ	—
<i>3. m.</i>	אֹתוֹ	עִמּוֹ	מִמֶּנּוּ, poet. מִמֶּנּוּ	עָדָיו
<i>3. f.</i>	אֹתָהּ	עִמָּהּ	מִמֶּנָּהּ	עָדֶיהָ
<i>Pl. 1. c.</i>	אֹתָנוּ	עִמָּנוּ	מִמֶּנּוּ	—
<i>2. m.</i>	אֹתְכֶם	עִמָּכֶם	מִכֶּם	עָדֵיכֶם
<i>3. m.</i>	אֹתָם	עִמָּם, עִמָּהֶם	מִהֶם	—

The ordinary forms of the accusative sign *את*, *אֹתִי* are *אֹתִי*; *אֹתְךָ*, *אֹתוֹ*, *אֹתָהּ*, *אֹתָנוּ*, *אֹתְכֶם*, *אֹתָם*, *אֹתָהֶם*, *אֹתָהֶם*. 105.

The common forms of *הִנֵּה*, *הִנֵּה* *behold!* are *הִנֵּה* (p. *הִנֵּה*); *הִנֵּה* (p. *הִנֵּה*); *הִנֵּה* (p. *הִנֵּה*); *הִנֵּה* (p. *הִנֵּה*). 106.

The negative *אֵין*, *אֵין* becomes *אֵינִי*; *אֵינְךָ*, *אֵינְךָ*; *אֵינָנוּ*, *אֵינָנוּ*; *אֵינְכֶם*, *אֵינְכֶם*.

The affirmative *יֵשׁ*, *יֵשׁ* becomes *יֵשׁ*; *יֵשׁ*; *יֵשׁ*; *יֵשׁ*; *יֵשׁ*; *יֵשׁ*.

The chief forms of the temporal particle *עוֹד* *still, yet*, are *עוֹדִי*, *עוֹדֶיךָ*; *עוֹדֵנוּ*; *עוֹדְכֶם*; *עוֹדָם*.

The interrogative *אֵיזָה*, *אֵיזָה* *where?* becomes *אֵיזָה* p. *אֵיזָה*; *אֵיזָה*.

V O C A B U L A R Y.

VOCABULARY.

HEBREW AND ENGLISH.

Parentheses enclosing the Qal of a verb indicate that this form is rarely used (רָרָה); brackets show that it does not occur [רָרָה].

The class to which doubtful forms of segolates belong is indicated by 1 or 2, enclosed within parentheses after the word, as קָרַב (1), קָרַב (2).

אָב father (144).

אָבַד he perished, failed (186):

Pi., Hi. destroy. אָבַד perish-
ing; destruction. אֲבִדוֹן de-
struction.

אָבָה to be willing (186).

אָבֹט stall, stable.

אָבִיב green ear of corn; first
Jewish month.

אָבִיּוֹן poor.

אָבִימֶלֶךְ Abimelek.

אָבַל to mourn—*Hithpaël*. אָבַל *adj.*

mourning. אָבַל *n.* mourning.

אָבֵל verily, indeed.

אָבֶן (1) *c.* stone.

אָבֵר wing.

אָבְרָם Abram. אַבְרָהָם Abraham.

אָבְשָׁלוֹם Absalom.

אָנֹס pool, pond, marsh.

אָנַף to gather (harvest), collect.

אָנָּה (1) *f.* letter, epistle (67).

אָר mist, vapour.

אָדוֹן lord, master (103, *Obs. a*;
143, 2, *d*).

אָדָם *c.* man, mankind (*L. homo*):
Adam.

אָדָם red, ruddy (212, *Note 3*).

אָדָם Edom. אֶדְוִמִּי Edomite.

אָדָמָה ground, land, soil
(xxviii, k).

אֲדֹנִיָּה Adonijah.

אָהַב he loved, loves (186). אֶהְבָּה
n. love; *inf.* to love (123, 1, *b*).

אָהָה ah! alas!

אָהַל tent (137, *Obs.*). אָהַל to
move a tent.

A

אַהֲרֹן Aaron.
 אֹב bottle; conjuring spirit.
 אֶבֶר fire-brand.
 אֶחָד *n.* desire.
 אֶחָד fool. אֶחָד (1) *f.* folly.
 אִינִי if not, unless; perhaps.
 אִינִי nevertheless, however.
 אִינִי iniquity (211).
 אִינִי *c.* light.
 אִינִי sign, *pl.* אִינִי.
 אִינִי then, at that time.
 אִינִי *f.* ear. [אִינִי] *Hi.* give ear,
 hear, listen to.
 אִינִי native.
 אִינִי brother (144).
 אִינִי ah! alas!
 אִינִי Ahab.
 אִינִי one (XXIX).
 אִינִי sister.
 אִינִי to seize (186).
 אִינִי another: *f.* אִינִי.
 אִינִי *prep.* after, behind
 (100); *conj.* after, after that
 (219). אִינִי afterwards.
 אִינִי latter, last. אִינִי
 latter end. אִינִי *adv.* back,
 backwards. (אִינִי) to delay,
 tarry; *Pi.* retard, defer;
 tarry.
 אִינִי, אִינִי where? (xxx).
 אִינִי to be an enemy. אִינִי enemy.
 אִינִי destruction.
 אִינִי, אִינִי how? how!

אִינִי nothing; אִינִי there is not,
 none (106).
 אִינִי ephah.
 אִינִי man, husband (144).
 אִינִי only, but, quite.
 אִינִי cruel, fierce.
 אִינִי eat, devour (186); *Pi.* con-
 sume. אִינִי, אִינִי food.
 אִינִי surely, certainly.
 אִינִי God.
 אִינִי not (121, a).
 אִינִי *prep.* to, unto, against (101).
 אִינִי oath, curse (XXVIII, c).
 אִינִי, אִינִי oak.
 אִינִי, *pl.* אִינִי God; gods (143,
 2, d; and 103, *Obs.* a).
 אִינִי friend; guide, leader.
 אִינִי Elijah.
 אִינִי *n.* vanity, worthlessness;
 idol. *adj.* vain, empty.
 אִינִי Elisha.
 אִינִי dumb (XXIII, h).
 אִינִי widow (XXVIII). אִינִי
 widowhood (143, 2. a).
 אִינִי (1) thousand; family (XXIV).
 אִינִי (*אלה*) *Pi.* to teach.
 אִינִי mother. *suff.* אִינִי (212).
 אִינִי if, whether (220).
 אִינִי handmaid, female slave
 (144).
 אִינִי cubit (XXVIII).
 אִינִי faithful, trusty (XXV).
 אִינִי faithfulness (XXVIII).

(אָמל) to languish, droop =
Pulal.

אָמֵן to support: *Hi.* believe,
trust: *Ni.* be faithful, trusty
(VI). אָמֵן truth; verily, Amen!
אָמֵן verily, truly, indeed.

אָמֵץ to be strong; *Pi.* streng-
then (VI).

אָמַר to say, think; bid, com-
mand (186).

אָמֹרִי Amorite.

אָנָּה whither?

אָנָּשׁ man (as frail, mortal).

אָנִי, אָנֹכִי I (90).

אָנָּה to be angry; *Hithpaël* show
one's self angry (VI).

אָסַף to gather, collect; take
away (186).

אָסַר to bind, fasten; imprison
(VI). אָסִיר prisoner.

אָף also, even; actually. כִּי
much more, much less (219).

אָף anger, *suff.* אָפִי (212, Note 2).

אָפִים the nose (two nostrils):
face, countenance.

אָפַק to bake, cook (186).

אָפֹד ephod, priest's outer gar-
ment.

אָפֶס end, cessation; nothing.

אָפֵר ashes (XXIV).

אָפֵרִים Ephraim.

אָצל *prep.* near, at the side of
(101).

אָרַב to lie in wait. אָרַב liers
in wait, ambush.

אַרְבַּע four (XXIX).

אָרוֹן ark, chest (XXVI).

אַרְז (1) cedar (XXIV).

אָרִי, אָרִיָּה lion (210).

אָרַךְ *v.* to be long; *Hi.* prolong;
be long (172, 3). אָרַךְ *adj.*
long, slow (139, II, *Obs.* 1).

אָרָךְ length (XXIV).

אַרֻם Syria: the Syrians.

אָרֶץ (1) *c.* earth, land, country;
pl. אָרְצוֹת (135, *Obs.* 3).

אָרַר he cursed (205, 3, 2, *a*).

אֵשׁ *c.* fire, *suff.* אֵשׁוֹ (212).

אִשָּׁה woman; wife (144).

אַשּׁוּר Assyria.

אַשְׁלֵל tamarisk tree (XXIV).

אָשַׁם to be guilty (VI). אָשָׁם guilty.
אָשָׁם guilt; trespass-offering
(XXVI).

אֲשֶׁר *conj.* that, because, &c.
(219); *rel.* who, which, that,
what, &c.

[אֲשֶׁר] happiness, *only used in*
pl. const. (137, Note 1).

אֵת *prep.* with (104; XXX).

אֵת *sign of accusative, &c.* (105;
XXX).

אָתָּה to come (*poetic word*).

אָתָּה thou (90).

אָרוֹן she-ass (XXVI).

אָתָּן gift.

בְּאֵר *f.* well, pit; *pl.* בְּאֵרוֹת.

בָּבֶל Babylon.

בָּגַד to deceive, deal falsely.

בִּגְד (2) garment, covering (XXIV; 32, 3).

בֵּד fine white linen.

בִּדּוּד *n.* separation; *adv.* separately, alone (208, 6, 7 and 215, 1).

[בָּרַךְ] *Hi.* to separate, divide.

בָּרוֹה emptiness (136, *c.*, *Obs.*).

[בָּרַח] *Ni.* be terrified, tremble: *Pi.* terrify (VII).

בְּהֵמָה beast; cattle (XXVIII, g).

בּוֹא to come in, enter; go: *perf.*

בָּא, בָּאָה &c.; *imper.* יָבֹוא or

יָבֵא; *imperat.* בּוֹא; *inf.* בֹּא,

לָבֹוא, *suff.* בֹּאָה &c. *Hi.* הָבִיא

to bring in; הִבְאֵה, הִבְאִיחֵם

and הִבְאִיחֵם; *imperf.* יִבְיֵא,

יָבֵא; *inf.* לְהָבִיא, הָבִיא.

בוֹז *v.* to despise (XII). בּוֹז *n.* contempt.

בֹּטֵם tread, trample (XII).

בּוֹר pit, cistern; sepulchre; *pl.* בּוֹרוֹת.

בוֹשׁ to be ashamed; *perf.* בּוֹשׁ; *imperf.* יָבוֹשׁ (XII).

בָּזָה to despise (XVI).

בָּזָז to spoil, plunder (205, 3, 2).

בָּחִיר young man. בָּחִירִים youth (143, 2, *c.*).

בָּחַן to try, prove (VII).

בָּחַר to choose, desire (VII). בְּחִיר chosen, elect.

בָּטַח to trust, confide (VIII). בְּטָח confidence, security (XXIV).

בְּטָחוֹן confidence (XXVI).

בֶּטֶן (2) womb (XXIV).

בְּטֵרֵם *conj.* before that, before.

בִּי pray! I entreat!

בִּין understand = *Ni.*, *Hithpalel* (XII). בִּינָה *n.* understanding.

בֵּין *prep.* between (101, *Obs.*).

בֵּית house (144). מִבֵּית *adv.* inside, within (215, 4). בֵּית־אֵל Bethel (Gen. 28: 17, 19).

בָּכָה to weep (197).

בְּכוֹר first-born, eldest. בְּכֹרֶה birthright.

בָּלָה worn out (p. 40, foot note 1).

בָּלָק Balak.

בִּלְתִּי not.

בִּמָּה high place (for idolatrous worship).

בֵּן son (144).

בָּנָה to build (XVI).

בִּנְיָמִין Benjamin.

בְּעִבּוֹר because of (108).

בְּעֵד *prep.* behind, after; through, between; for, in behalf of; over (101, 1).

בָּעַל lord, master; Baal (143, 2, *d.*). בַּעֲלָה mistress (XXV).

בָּעַר to burn, burn up, consume, destroy = *Pi.* (VII).

בָּצַר to gather (grapes).

בָּקַע to cleave, divide (VIII).

בָּקַע to empty.

[בָּקַר] *Pi.* to search for, seek.

בָּקָר herd, large cattle, oxen.

בֹּקֶר morning (XXIV).

[בָּקַשׁ] *Pi.* seek, ask for. בִּקְשָׁה
n. request.

בֹּר corn.

בָּרָא to create.

בָּרַד hail.

בָּרֵד spotted, *pl.* בָּרָדִים (212,
Note 3).

בָּרֶזֶל iron.

בָּרַח to flee.

בָּרִיאָה fat cattle.

בָּרִיחַ a bolt, bar.

בָּרַךְ to kneel; bless; *Pi.* bless,
(also, but rarely) curse (VII).

בִּרְכָּה *n.* blessing. בָּרַךְ (2) *f.*

knee (XXV). בִּרְכָּה pool, pond.

בָּרַק Barak.

בָּשָׂר flesh.

בָּשָׁן Bashan.

בֹּשֶׁת shame (XXIV).

בַּת daughter (144).

בְּתוּאֵל Bethuel.

בְּתוּלָה virgin.

בָּאוֹר majesty, pride.

בָּאָל to redeem; avenge.

בָּהָה to be high, proud; *Hi.* exalt.

(194, 2). בָּהָה *adj.* high, proud.

בָּהָה height (XXIV).

גְּבוּל boundary, territory.

גִּבּוֹר mighty man, hero, warrior.

גְּבוּרָה strength; mighty deed.

גִּבְיָע cup, bowl; *pl.* — יָם and
זֶה — (XXVII).

גִּבְעָה hill; Gibeah (XXV).

גָּבַר to grow strong, prevail.

גָּבַר (1) a man. גְּבֵרָה (2)
mistress (XXV).

גַּד coriander seed; Gad.

גִּדּוּד troop, band (of soldiers, &c.).

גְּדוּדָה cutting, incision.

גִּדִּי a kid (210).

גָּדַל to become great, be great;

Pi. nourish, train; *Hi.* mag-
nify; גָּדַל לַעֲשׂוֹת to do great
things (200, a). גָּדוֹל great,
large, tall, eldest (XXVI).

גָּדַע to cut down, break = *Pi.*
(VIII).

גָּדַר he built a wall. גֶּדֶר a wall
(XXVII, V).

גֵּר, גֵּרָה *n.* back.

גּוֹי nation.

גָּנַע to expire, die (VIII).

גִּיר a whelp (211, *Rem.* 1).

גִּירָה to sojourn (XII).

גֹּרֶל lot, portion; *pl.* זֶה.

גֵּיאָה a valley (132, *Obs.* 2).

גִּיל to exult, rejoice (XII).

גֵּל a heap (of stones: 213).

גִּלְגָּל (72, 1) Gilgal (see Josh. 5 : 9).

גָּלָה to reveal (XVI).

גִּלְגָּל fountain, spring; bowl.

גָּלַל to roll (XX).

גִּלְעָד Gilead.

גַּם also, even; לֹא גַם neither, nor; כִּי גַם even though.

גָּמַל work, recompense.

גָּמַל to do good (or evil) to; wean (an infant).

גָּמַל a camel (212, Note 3).

גֶּן a garden (*suff.* גִּנִּי 212).

גָּנַב to steal.

גָּעַר to rebuke, reprove (VII).

גֶּפֶן (1) vine (XXIV).

גֵּר, גָּר stranger, sojourner.

גֶּרֶן threshing-floor; *pl.* גֵּרֹת (XXIV).

גָּרַשׁ to drive out, expel = *Pi.* (VII).

גָּת Gath (209, *Rem.* 3).

גָּבַהּ slander, calumny.

גָּבַע to cleave to.

(דָּבַר) *Pi.* to speak (169, 2); destroy; *Ni.* to converse. דָּבַר word; thing, matter (XXVII, IV).

דְּבַשׁ honey.

דָּג a fish; *coll.* דָּגָה (cf. 66, *Obs.*

6). דָּגוֹן Dagon.

דָּגַל to display a banner.

דָּגָן corn (XXVII).

דָּוִד love; a beloved friend.

דָּוִד David.

דּוֹר a generation (*pl.* usually דֹּרוֹת).

דָּחַק thrusting, overthrow (210).

דָּל poor, weak; *pl.* דָּלִים (66, *Obs.* 2).

דָּלַק to burn, flame; *Hi.* inflame.

דֶּלֶת (1) door, folding-door; *pl.* דֶּלֶת (XXV).

דָּם blood (139, *Obs.* 2; 143, 3).

דָּמָה to be like; *Pi.* liken, compare; think, purpose (XVI). דְּמוּת likeness.

דָּמָם to be silent, dumb, still (205, 3, 2).

דִּמְעָה tears (63, *Obs.*).

דִּמְשֶׁק Damascus.

דָּעָה *n.* knowledge: *inf.* to know.

דָּקַר to thrust through, pierce.

דָּרַךְ to tread; *Hi.* make to walk, lead. דֶּרֶךְ (1) *c.* way, road.

דָּרַשׁ to seek, search after.

דָּשָׁן (2) ashes (of a sacrifice: XXIV).

הָבֵל (1) vanity (XXIV).

הָדָר honour, ornament (XXVII).

הוֹד majesty, splendour.

הוֹי woe! alas! ho!

הוֹן substance, wealth.

הוֹשֵׁעַ Hoshea, Hosea.

הָיָה to be, become (198).

הַיֶּכֶל palace (XXVI).

הָלַךְ he went away, departed, walked. *From a cognate root*

comes imperf. הֵלֵךְ, *imperat.* הֵלֵךְ,

לָכָה, *inf. const.* הֵלֵכָה, *with suff.*

לָקַחְתִּי, *Hi.* הוֹלִיךְ to carry away;

lead, conduct. *Hithpa.* הִתְהַלֵּךְ to go up and down, walk.

(הָלַל) *Pi.* to praise; glory in.

הֵלֹם hither.

הַמֹּחַ multitude (XXVI).

הָמָן Haman.

הִנֵּה behold! lo! here is! (106, 129, xxx).

הֵנָּה *adv.* hither; *pron.* they (*fem.*).

הִפָּךְ to turn, change. *Ni.* הִפְּךָ turn about, turn back (VI).

הָר mountain (71, *Note*; 212, *Note* 1).

הָרַג to kill, slay (VI).

[הָרָה] *f.* הָרָה pregnant, with child.

הָרַס to pull down, destroy (VI).

וְ and, but, so, then, therefore, both, or, &c. (69, 158 ff., 161 ff.).

זָבַח to offer, sacrifice, slay. זֶבֶח (2) an offering, sacrifice (XXIV).

זָדוֹן pride (XXVI).

זָהָב gold (XXVII).

זֹלָתָה besides, except (101).

זֵיתָה olive, olive tree; *pl.* זֵיתִים (211).

זָךְ pure, *pl.* זָכִים (212).

זָכַר to remember; *Hi.* bring to remembrance, make mention.

זִכְרוֹן remembrance, memorial (XXVI).

זָכָר a male (XXVII).

זָמַם to plan, purpose, propose (205, 3, 2).

(זָמַר to prune); *Pi.* to sing.

זִמְרִי Zimri.

זָנָה to commit adultery; זֹנֶה a harlot. זִנְיָוָה whoredom, adultery (143, 2, a).

זָנָה to cast off, reject (VIII).

זָעַם to be angry. זֵעַם indignation, wrath (XXIV).

זָעַק to cry (for help): *Hi.* summon, call together. זִעְקָה a cry, outcry (XXVIII).

זָקֵן *v.* he was old (111, *Obs.*); *Hi.* to grow old (172, 3): זָקֵן *adj.* old, elder. זָקְנִים old age (143, 2, a and c).

זָר strange, a stranger.

זְרוֹעַ arm, *mostly fem.*; *pl.* זְרוֹעֹת.

זָרַם to overflow; *Poël* to pour out.

זָרַע to sow. זֶרַע (1) seed (XXIV).

זָרַק to sprinkle; be scattered.

זָרַח a span.

[חָבֵא] *Ni.* to hide one's self (XIV).

חָבֵל a sailor.

חָבַל pain, pang (XXIV).

חָבַל (1) cord, rope, measuring-line; landed property (XXIV).

חֲבֹק folding (of hands).

חָבַשׁ to bind up; saddle (VI).

חָנַג to dance, keep a feast (205, 3, 2). חָג a feast, festival, *suff.*, חָגִי (212).

חֲנִיּוֹת clefts (of a rock).

חָגַר to gird (VI).

חָד sharp, *fem.* חֲדָה (212).

חָלַל to cease (VI). חֲרַל frail, failing (XXVII).

חֲדָשׁ new (XXVII). חֹדֶשׁ a month (137).

חָיַל, or חִיל to tremble, writhe (in pain: XII).

חֹל sand.

חֹלָה sick, diseased (p. 40, foot note 1).

חוֹמָה wall (of a city: 140, *Obs.* 1).

חֹס to spare (191, *Note*).

חוּץ outside.

חֹר hole, cavern.

חָרַר to become pale.

חֹתָם seal, seal-ring (XXVI).

חָזָה to see (182, *Obs.* 1). חֹזֶה a seer (p. 40, foot note 1).

חָזַק, חֹזֶק to be strong; become strong; *Pi.* strengthen; *Hi.* take hold of, keep hold, constrain (182, *Obs.* 1). חֹזֶק strong.

חֶזְקִיָּהוּ Hezekiah.

חֹךְ hook, ring.

חָטָא to sin, *imperf.* חֹטֵא (XIV).

חָטָא a sinner. חֹטֵא sin, *pl.*

חֲטָאִים (132, *Obs.* 2). חֲטָאָה *f.*

sin, *pl.* חֲטָאוֹת sin.

חֶטֶה wheat (143, 3).

חַי *adj.* living, *pl.* חַיִּים. חַי יְהוָה as Jehovah liveth (196, *c.*).

חַיָּה wild beast, wild beasts.

חָיָה to live (198): *Pi.*, *Hi.* to preserve alive.

חַיִּים life (143, 2).

חֲדָה enigma, riddle.

חֲזָק strength; riches; army, host (211).

חֶסֶם bosom.

חֶפֶץ palate, mouth, *suff.* חֶפְצִי (212, *Note* 2).

חָכַם to be wise, to become wise (VI). חֹכֶם wise (XXVIII). חֲכָמָה wisdom (p. 15, foot note).

חָלָה to be sick; *Hi.* to make sick, make one's self sick (XVI). חֲלִי sickness, disease (210).

חָלָל profane, accursed (196, *c.*: XXVII).

חֲלִיפָה change (of garments).

(חָלַל) *Pi.* to wound; to profane;

Hi. חָלַל to begin (XX). חָלַל slain; profane (XXVII).

חָלַם to dream. חֲלֹם a dream, *pl.* חֲלֹמִים.

חֲלָמִישׁ flint.

חָלַץ to draw off; *Pi.* to deliver.

חֶלֶץ חֶלֶק part, portion, lot; smooth place (XXIV, XXV).

חֵם father-in-law (144).

חָמַד to desire (VI). חֲמֹד, חֲמִידָה delight, pleasure (XXIV, XXV).

חָמָה anger, wrath; poison (XXVIII).

חֲמוֹר ass.

חָמַל to pity, spare (VI; 182, *Obs.* 2).

חָמַם to be warm, hot (205, 3, 2, *c.*).

חָמַס oppression (XXVII).

חֹמֶר clay (XXIV).

חָמָר bitumen, asphalt (XXVII).

חֲמִשׁ, חֲמִישִׁי five (XXIX). חֲמִישִׁי fifth.

חֵן grace, favour; *suff.* חֲנִי (212). חֲנִין gracious.

חֲנִיָּה adj. gratuitously, for nothing: in vain.

חָנָה to encamp (182, *Obs.* 1).

חֲנִית a spear.

חָנַן to pity, compassionate = *Poël*; *Hithpa.* plead for mercy (205, 3, 2).

חָנָה *v.* to apostatise (VI). חָנָה *adj.* ungodly, apostate (XXVII).

חֶסֶד (1) favour, grace, mercy (XXIV). חֲסִיד good, pious (of men); gracious (of God).

חֲסִידָה a stork.

חָסַד to trust, confide (182, *Obs.* 1).

חָסַר to want, lack (VI; 182, *Obs.* 2).

חָמַץ to make haste, hurry (VI).

חָמַץ he delights in, desires (VI).

חֲמִצָּה desire, delight, pleasure (XXIV).

חָפְזִי free (25, 2, A).

חֵץ an arrow; *suff.* חֲצִי (212).

חָצַב to cut, hew out (VI).

חֲצִי, חֲצִי half (210).

חֲצֹצְרָה a trumpet.

חֲצִיר a court; village (XXVII).

חֻק (212), חֻקָּה statute, ordinance.

חָקַק to carve; ordain: *Poël* to decree.

חָקַר to search, investigate.

חָרַב to be dried up, desolate;

Hi. חָרַב (VI). חֹרֵב Horeb.

חֲרָבָה desolation, a ruin (XXV).

חֶרֶב (1) a sword (XXV).

חָרַד to be afraid, timid; *Hi.* to terrify, make afraid (VI).

חָרַד afraid, timid (XXVII).

חָרָה to burn, be kindled; be angry (227, 1). חֲרוֹן heat, burning, anger (XXVI).

(חָרַם) *Hi.* to devote to destruction, destroy utterly

(VI). **חָרֶם** a net; thing devoted (XXIV).

חֶרֶם a sickle.

חִרְפָּה reproach (XXV).

חָרַשׁ I. to cut, fabricate; plough

(VI). **חֲרוּשֶׁת** Harosheth.

חָרַשׁ II. to be deaf, dumb; *Hi.*

to keep silence (VI). **חֲרוּשׁ**

deaf (26, 3).

חֲרוֹשׁ thickwood, forest (XXIV).

חָשַׁב to think, reckon; purpose,

plan, determine (VI).

חֹשֶׁךְ darkness (XXIV).

חָשַׁק to cleave to, love (VI).

חֲהָה terror.

חָתַן to give a daughter in mar-

riage; *Hithpa.* to join affinity

with.

חָתַת to be broken, terrified, con-

founded (205, 3, 2).

חָטַב to sink. **טַבָּעַת** a ring (for the finger: XXV).

טָהַר to be pure, clean; *Pi.*

cleanse, purify (VII); *Hithpa.*

cleanse one's self (173, 2).

טָהוֹר pure (XXVI).

טוֹב *adj.* good. **טוֹב** goodness.

טֵל dew (212).

טָמֵא *v.* to be or become un-

clean, polluted; *Ni.* = *Hithpa.*

pollute self. **טָמֵא** *adj.* un-

clean (XXVII; 111, *Obs.*).

טָמַן to hide.

טֶקֶא (1) a basket (XXIV).

טַעַם (1) taste, judgment (XXIV).

טָף women and children (212).

טָרַף to pluck, tear in pieces.

טָרֶף (1) prey, food (XXIV).

[**רָאָל**] *Hi.* **הוֹאִיל** to be willing, content; undertake (200, c).

רֶאֶר river, canal; the Nile.

רִאשִׁיחִי Josiah.

רִבְמָה brother's widow (135).

רִבֵּשׁ *v.* to be dry, become dried

up; *imperf.* **רִיבֵשׁ**, *inf. const.*

רִבֵּשׁה (188); *Hi.* cause to dry.

רִבֵּשׁ *adj.* dry (111, *Obs.*). **רִבֵּשָׁה**

dry land.

רָגַז afraid, fearing (111, *Obs.*).

רָגַע to labour, toil, be weary, *im-*

perf. **רִיגַע**; *Pi.*, *Hi.* to weary.

רִיגַע labour, toil; riches,

wealth (the result of labour).

יָד *f.* hand (139, II, *Obs.* 2; 140,

Obs. 2).

(**יָדָה**) *Hi.* **הוֹדִיָּה** to praise.

יָדַע he knows, knew; *part.* **יָדָע**

knowing, one who knows;

imperf. **יָדַע**; *imperat.* **יָדַע**; *inf.*

const. **יָדָעָה** (188); *Ni.* be

known; *Hi.* teach, tell; *Hith-*

pa. **הִתְיָדַע** make one's self

known.

יָה Jah,—contracted from the following word.

יְהוָה Jehovah (46, *Note*).

יְהוֹאָחָז Jehoahaz.

יְהוֹאָשׁ Jehoash.

יְהוּדָה Judah; יְהוּדִי a Jew, Jewish (66, *Obs.* 1).

יְהוֹנָתָן Jonathan.

יְהוֹשֻׁעַ Joshua.

יְהוֹשָׁפָט Jehoshaphat.

יֹאב Joab.

יֹאָשׁ Joash.

יוֹם day (144). יוֹמָם by day (215, 5).

יוֹנָה a dove; Jonah.

יוֹסֵף Joseph.

יוֹצֵץ counsellor (XXIII).

יֹרָם Joram.

יֶזְרְעֵאל Jezreel.

יַחְדָּו, יַחְדָּוִי, יַחְדָּו *adv.* together.

[יָחַל] *Pi.* to hope, expect; *Hi.* wait, expect (X).

יָטַב to be good (*only used, in Qal, in imperf.* יֹטֵב); *Hi.* to make good, do good (200).

יַיִן wine (211).

[יָחַן] *Hi.* to convict, convince; chastise, correct; *Ni.* reason, dispute together (167, 3).

יָכַל to be able, *inf. const.* יִכָּלֶה (188, *Obs.* 2), *imperf. used is Hophal* יִכָּלֶה (X).

יָלַד to bear, bring forth, *imperf.*

יָלַד, *inf. const.* יִלְדֶה (188); *Ni.* be born; *Hi.* beget; *Pi.* assist in child-bearing. יָלַד (1, 2), *f.* יִלְדָה child,—boy, girl (XXIV, XXV). יָלִיד born; a son (XXVII).

[יָלַל] *Hi.* יִלְלֶה to howl (189).

יָם *pl.* יָמִים sea; west.

[יָמַן] *Hi.* יִמְיָן to go to the right (189). יָמִין *c.* right hand (XXVII).

יָנַק to suck, *imperf.* יִינֹק; *Hi.* to suckle (189).

יָסַד to found, lay a foundation = *Pi.* (X).

יָסַף to add; *imperf. used is Hi.* יֹסֵף, יוֹסֵף (171, *Obs.* 2), יֹסֵף (48, 2). *See p.* 157.

(יָסַר) *Pi.* to chastise, correct; *Ni.* be admonished, corrected (X). יָעַד to appoint (a time or place); *Ni.* to meet (at an appointed time or place. X).

[יָעַל] *Hi.* יִזְעֶל to profit, be useful (X).

יָעַף to be fatigued, *imperf.* יִיעֹף.

יָעַץ to advise, decree, *imperf.* יִיעֹץ; *Ni.* consult (X).

יַעֲקֹב Jacob.

יָעַר (1) wood, forest (XXIV).

יָפָה beautiful (139, IV). יָפִי beauty (210).

יָצָא to go out, go forth, *imperf.*

- יָצַא**, *imperat.* **צֵא**, *inf. const.* **צֵאת** (for **צֵאתָ**), **לָצֵאת** (103, 4); *Hi.* **הוֹצִיא** to bring out.
[יָצַב] *Ni.* **נָצַב** to stand; *Hi.* **הִצִּיב** to place, set; *Hithpa.* place one's self, stand (203).
[יָצַג] *Hi.* **הִצִּיג** to place, set; leave (203).
יָצָה fresh oil.
יִצְחָק Isaac.
יָצַע to spread out (a cloth &c.); *Hi.* **הִצִּיעַ** (203).
יָצַק to pour out (203, b).
יָצַר to form, make; *part.* **יֹצֵר** a potter (203, b). **יָצַר** form; thought (XXIV).
יָצַח to burn, set on fire; *Hi.* **הִצִּיחַ** (203, a).
יִיקַד to set on fire, *impf.* **יֹקֵד**. **יָקַץ** to awake, *only used in imperf.* **יִיקֹץ** (p. 181, foot note).
יָקָר to be dear, precious, *imperf.* **יֹקֵר**, **יָקָר** *adj.* dear, precious (XXVII).
יָקַשׁ to snare birds, *part.* a fowler.
יָרָא to fear, be afraid, *imperf.* **יֹרֵא**, *inf.* **יִרְאֶה** (123, 1). **יָרָא** *part. and adj.* fearing, afraid (126, b). **יִרְאָה** *n.* fear.
יָרַד he descended, came down, went down, *imperf.* **יֹרֵד**; *Hi.* to bring down (188). **יַרְדֵּן** Jordan (72, 1).
יָרַח to cast, throw; *Hi.* **הוֹרֵחַ** to throw; teach, instruct.
יְרוּשָׁלַם Jerusalem (46, *Obs.* 2).
יְרִיחוֹ Jericho.
יְרִיעָה curtain.
יָרְכָה side (140).
יָרַשׁ to occupy, possess, *imperf.* **יֹרֵשׁ**, *imperat.* **רֵשׁ**, **רֵשׁ**, *inf. const.* **רִשֶׁת**; *Hi.* give possession; occupy; dispossess (188).
יִשְׂרָאֵל Israel.
יֵשׁ, **יֵשׁ** there is (XXX).
יָשַׁב to sit down, sit, dwell, inhabit, be inhabited, *imperf.* **יֹשֵׁב**, *inf. const.* **שָׁבַח**; *Hi.* cause to dwell (188).
יִשְׁמָעֵאל Ishmael.
יָשַׁן to fall asleep, *imperf.* **יֹשֵׁן**, *part.* **יֹשֵׁן** sleeping (126, b).
[יָשַׁע] *Hi.* **הוֹשִׁיעַ** to save, *part.* **מוֹשִׁיעַ** saviour, *Ni.* **נוֹשַׁע** to be saved. **יְשׁוּעָה**, **יֵשַׁע** salvation.
יָשָׁר to be right, *imperf.* *usually* **יֹשֵׁר** (203, b). **יָשָׁר** *adj.* upright, just, straight, right (XXVII).
[יָתַר] *Ni.* **נִתַּר** to be left, remain; *Hi.* **הוֹתִיר** to leave remaining.
כִּאֲשֶׁר when; whenever; as (p. 125, *Vocabulary*).
כָּבֵד *v.* to be heavy, grievous, *Ni.* to be honoured, glorious,

Pi. to honour, glorify. כָּבַד
adj. heavy, hard, severe
(XXVII). כְּבוֹד honour, glory
(XXVI).

(כָּבַשׁ to wash clothes); *Pi.* to
wash, purge (169, 2).

כֶּבֶשׂ a lamb; *fem.* כֶּבֶשֶׂה, כֶּבֶשָׁה
(XXV).

כֹּה thus; yonder.

כְּדֹרְלָאוֹמֶר Chedorlaomer.

כֹּהֵן priest (XXIII).

(כָּלַל) *Pilpel* to contain; sustain
(175, 4).

[כָּוֵן] *Hi.* to set up, establish;

Ni. to be established, pre-
pared, ready (XII).

כּוֹס a cup.

כּוֹשֵׁת Ethiopia.

כֹּזֵב lying; false, deceitful (XXIII).

כֶּזֶב falsehood, a lie (XXVII).

כֹּחַ strength (12, 2).

[כָּחַד] *Pi.* to hide, deny; *Ni.* to
be concealed (VII).

כִּי *conj.* for, because; that;
when, whenever; but (*after*
a negative, p. 72); assuredly
(196, b).

כֶּכֶח thus.

כֶּכֶךְ a talent; round cake; sur-
rounding country (143, 4).

כָּל all, every (49, 1; 213, I.).

כָּלָא to shut up, restrain (XIV).

כִּלְאִים two heterogeneous things.

כָּלָב (1) a dog (XXIV).

כָּלֵב Caleb.

כָּלָה to be finished, complete;

Pi. to finish, complete (XVI).

כֵּל a vessel, instrument, wea-
pon; *pl.* כֵּלִים (144).

[כָּלַם] *Hi.* to reproach, put to
shame. כָּלַמָּה reproach,
shame.

כֵּמוֹ thus, so (*poetic word*).

כֹּן *adj.* honest, upright; *adv.* so
(p. 125, *Vocabulary*). עַל־כֵּן
therefore (219).

כְּנָעַן Canaan. כְּנַעֲנִי Canaanite.

כְּנָף a wing (140, a).

כִּסֵּא throne (XXIII).

(כָּסָה) to cover; pardon = *Pi.*
(XVI).

כֶּסֶל fool.

כֶּסֶף (1) silver, money (XXIV).

כָּעַס to be angry; *Hi.* provoke.

כָּעַס (1), כָּעַשׂ (1) grief (XXIV).

כַּף *f.* hand, *suff.* כַּפִּי (212).

כִּמְרִי young lion.

כִּפְּלִים double (140).

(כָּפַר to cover); *Pi.* pardon, atone
for (169, 2); *Hithpa.* to be
expiated.

כֶּמֶר pitch; cypress tree; ran-
som (XXIV).

כְּרוּב cherub.

כֶּרֶם (1) vineyard (XXIX).

כַּרְמֶל fertile garden; Carmel.

הָצֵא, <i>imperat.</i> הֵצֵא, <i>inf. const.</i>	הֵצֵא to cast, thr
הָצֵא (for הֵצֵא) הֵצֵא (103, 4);	throw; teach
<i>Hi.</i> הֵצֵא to bring out.	יְרוּשָׁלַם Jerusal
[הָצֵב] <i>Ni.</i> הָצֵב to stand; <i>Hi.</i> הָצֵב	יְרִיחוֹ Jericho.
to place, set; <i>Hithpa.</i> place	יְרִיקָה curtain.
one's self, stand (203).	יְרִכָה side (140
[הָצֵג] <i>Hi.</i> הָצֵג to place, set;	יָרַשׁ to occupy
leave (203).	יִירָשׁ, <i>imper</i>
יִצְהָר fresh oil.	<i>inf. const.</i> יִירָשׁ
יִצְחָק Isaac.	session; c
יָצַע to spread out (a cloth &c);	(188).
<i>Hi.</i> יָצַע (203).	יִשְׂרָאֵל Israel.
יָצַק to pour out (203, b).	יָשׁ, יָשׁ ther
יָצַר to form, make; <i>part.</i> יָצַר	יָשׁב to sit d
a potter (203, b). יָצַר form;	habit, b
thought (XXIV).	יָשַׁב, <i>inf.</i>
יָצַח to burn, set on fire; <i>Hi.</i>	to dwell
יָצַח (203, a).	יִשְׁמְעָאֵל Is
יִיקַד to set on fire, <i>impf.</i> יִיקַד.	יָשַׁן to fal
יָקַץ to awake, <i>only used in im-</i>	<i>part.</i> יָקַץ
<i>perf.</i> יִיקָץ (p. 181, foot note).	[יָשַׁע] <i>Hi.</i>
יָקָר to be dear, precious, <i>imperf.</i>	יָשַׁע
יָקָר, יִיקָר <i>adj.</i> dear, pre-	saved.
cious (XXVII).	יָשַׁר to b
יָקַשׁ to snare birds, <i>part.</i> a fowler.	יָשַׁר (.
יָרָא to fear, be afraid, <i>imperf.</i>	just,
יָרָא, <i>inf.</i> יִירָא (123, 1). יָרָא	(יָרָא) <i>N</i>
<i>part.</i> and <i>adj.</i> fearing, afraid	<i>Hi.</i> יָרָא
(126, b). יָרָא <i>n.</i> fear.	יָרָא
יָרַד he descended, came down,	יָרַד
went down, <i>imperf.</i> יָרַד; <i>Hi.</i>	125
to bring down (188). יָרַד	יָרַד
Jordan (72, 1).	<i>N</i>

i.

thite,—inhabi-
sheth.

way, move, de-

(by touching): XII.

, dwelling-place

יָרָה.

); *Hi.* to kill; *Ho.*

death; *Pilel* מִיתָה

y. מִיתָה death (211).

altar (XXIII).

post.

sun-rising (XXVI).

out, destroy (XVI).

ag (XXVI).

use (139, IV).

mp (139, IV).

age (139, IV).

th (XXVI).

orrow. מִמָּחָרָה on the

w (215, 4).

const. (and abs.) מִתְשַׁבֵּחַ

. Obs. 1; XXVIII).

staff (139, IV).

a bed (XXVIII).

custody, prison (XXVIII).

? (87, 1).

Micah.

ater (68, Obs. 2; 144).

(2) f. a nurse (189; XXV).

plain, level country.

כָּרַע to bend, bow.

[כָּרַר] *Pilpel* to dance (175, 4).

כָּרַח he cut, cut off; he made
(a covenant).

כַּשְׁדִּים Chaldeans.

כָּשַׁל to stumble, totter = *Niphal*.

כָּתַב to write.

כְּתוֹנֶת, כְּתוֹנֶת tunic, undergarment
(XXV).

כֹּתֵף shoulder (139, II. *Obs.* 1).

לֹא not (121).

לֵאָה Leah.

לָאֵם to wrap up, hide, cover.

לֵב *and* לֵבָב heart, *pl.* לְבוֹת, *pl.*
לְבוֹת (212; XXVII).

לְבַד alone (108).

לְבוּשׁ clothing, garments.

לֹבֵלִי not (124, *Rem.* 3).

לָבַן to make bricks; *Hi.* to be
white (172, 3). לָבָן white;

Laban. לִבְנָה *f.* brick, *pl.*

—ים. לְבָנָה frankincense.

לְבָנוֹן Lebanon.

לְבַשׁ to be clothed, clothe one's
self (*accus. of covering*); *Hi.*

to clothe (another), 172, *Obs.*

לִחָה tablet, table, *pl.* לְחָחוֹת (12, 2).

לִי if (220, *b*; 203, *Rem.* 4).

לוֹט Lot.

לֵוִי Levi. לְוִיִּי Levite.

לֹאִלּא if not, unless (220, *b*).

לַיִל night (211); לַיְלָה night, by
night (209, *c.* 4).

לִחְיָה jawbone, cheekbone (210).

לָחַם to eat, devour; fight; *Ni.*
to fight, wage war. לָחֵם (1)
bread (XXIV).

לָחַץ to oppress, afflict. לָחֵץ (1)
oppression (XXIV).

לָכַד to capture, catch.

לָכֵן therefore.

לָמַד to learn; *Pi.* to teach.

לָמָּה, לָמָּה why, wherefore? (103,
4; p. 72, foot note 1).

לְמַעַן *prep.* for the sake of (108):
conj. in order to, in order
that (219).

לְעַג derision, mockery (XXIV).

לֵץ a scoffer.

לָקַח he took, received (202,
Obs. 2). לְקָחוֹ knowledge, in-
struction (XXIV).

לָקַט to gather, collect, glean = *Pi.*

לָקַק to lick, lap with the tongue
= *Pi.* (205, 3, 2).

לָשֶׁד juice; a cake.

לָשׁוֹן *c.* tongue (XXVI).

מָאֵד *n.* strength; *adv.* very, ex-
ceedingly.

מֵאָה a hundred (XXIX).

מֵאִמָּה anything.

מֵאֲזָנִים balance, pair of scales
(140).

[מָאן] *Pi.* to refuse (VII).
 מָאס to reject (VII).
 מֶאֱרֵב ambush.
 מִגְדָּל a tower; *pl.* —, מִגְדָּלוֹת—
 (XXVI; 143, 4).
 מִדְּרָא fear.
 מִדְּרָא, *f.* מִדְּרָא *partic.* (171, *Obs.* 5)
 telling; a messenger.
 מִגְלָה a roll (book, scroll): XXVIII.
 מָגֶן a shield, *suff.* מִגְנִי.
 מַנְפָּה a plague, pestilence;
 slaughter.
 מִדְּבָר wilderness (XXVI).
 מָדָה to measure (205, 3, 2). מִדָּה
 measure, dimension.
 מִדָּעָה why? wherefore?
 מִדְיָן Midian.
 מִדְיָנָה a province.
 מַה what? why? how! (87).
 [מַהֲפֶלֶת] *Hithpalpel* to linger, delay.
 (מָהָר) *Pi.* to hasten (200). מִהָרָה
adv. quickly (215, 2).
 מוֹאָב Moab. מוֹאָבִי Moabite
 (66).
 מוּס to shake, totter (XII).
 מוּל to circumcise (XII).
 מוֹלָדָת (1) birth, origin; native
 land; family (XXV).
 מוּם blemish, stain, spot.
 מִוְסָר instruction; chastisement
 (XXVI).
 מוֹעֵד an appointed time or place,
 assembly (XXIII).

מִוְרָא fear, dread.
 מוֹרֶשֶׁתִּי a Morasthite,—inhabi-
 tant of Moresheth.
 מוֹשׁ I. to give way, move, de-
 part (XII).
 מוֹשׁ II. to feel (by touching): XII.
 מוֹשֶׁב a seat, dwelling-place
 (XXVI), *pl.* מוֹשְׁבוֹת.
 מוֹת to die (XII); *Hi.* to kill; *Ho.*
 to be put to death; *Pilel* מוֹתָהוּ
 to kill, slay. מָוֶת death (211).
 מִזְבֵּחַ *c.* an altar (XXIII).
 מְזוּזָה door-post.
 מִזְרָח East, sun-rising (XXVI).
 מָחָה to wipe out, destroy (XVI).
 מְחוּל dancing (XXVI).
 מַחֲרִיר price.
 מַחְלָה disease (139, IV).
 מַחֲנֶה a camp (139, IV).
 מַחֲסֶה refuge (139, IV).
 מַחְקָר depth (XXVI).
 מָחָר to-morrow. מִמָּחָרֹת on the
 morrow (215, 4).
 מַחֲשָׁבָה *const. (and abs.)* מַחֲשָׁבָה
 (135, *Obs.* 1; XXVIII).
 מַטֵּה a staff (139, IV).
 מִטָּה *f.* a bed (XXVIII).
 מִטְרָה custody, prison (XXVIII).
 מִי who? (87, 1).
 מִיכָה Micah.
 מַיִם water (68, *Obs.* 2; 144).
 מִינְקָה (2) *f.* a nurse (189; XXV).
 מִישׁוֹר plain, level country.

מָכָה stroke, plague, wound (XXVIII).

מַכְפֶּלֶה Machpelah.

מָכַר to sell.

מַכְשׁוֹל a stumbling-block.

מָלֵא *v.* to be full of; *Pi.* fill, fill up (193). מָלֵא *adj.* full (111, *Obs.*; 126, *b*). מָלֵא fulness, what fills.

מַלְאָךְ messenger; angel (XXVI).

מְלָאכָה work (prescribed), business, *const.* מְלָאכָה (135, *Obs.* 1).

מָלָה *f.* a word, *pl.* מִלִּים, מִלִּין—(141).

מְלִיכָה kingdom, dominion.

מִלְחָמָה war, battle, *const.* מִלְחָמָה (135, *Obs.* 1; XXVIII).

(מָלַט) *Pi.* = *Hi.* deliver, rescue; *Ni.* escape.

מַלְיָץ interpreter (138).

מָלַךְ to rule, be king, begin to reign (109, *Obs.* *b*); *Hi.* appoint as king. מֶלֶךְ (1) king. מַלְכָּה queen. מְלָכוּת kingdom, reign, royalty. מַמְלָכָה kingdom (135, *Obs.* 1; XXVIII).

מִלְכָּה Milcah.

מְלִקְחִים snuffers, tongs (140).

מֵן manna.

מִן *prep.* out of, from, because of; some of (*Exercise* 17, *Note a*; XXX).

מְנוּחָה a rest (XXVIII).

מִנְחָה a gift, present.

מָנַע to withhold, restrain.

מְנִרְה candlestick, lamp-stand (XXVIII).

מְנַשֶּׁה Manasseh.

מַס tribute, servile work (212).

(מָסַת) *Ni.* to melt away (XX).

מִסְפָּד lamentation, mourning (XXIII).

מִסְפָּר number (XXVI).

מַעְגָּל a circular rampart formed of waggons and baggage (XXVI).

מְעַט a little; few *pl.* מְעַטִּים; מְעַטֵּם nearly, almost, scarcely.

מַעֲלִי upper garment, robe.

מָעַל to be faithless.

מִפְּעַל *adv.* above (215, 4). מַעְלָה *adv.* upwards (209, *c.* 1).

מַעֲרִים bowels, intestines (143, 2).

מַעְיָן fountain (XXVI).

מַעְרָה cave (XXVIII).

מַעֲשֵׂה deed, work (139, IV).

מָצָא to find (XIV).

מַצָּבָה pillar, statue (XXVIII).

מַצָּד mountain-fortress, stronghold, *pl.* מִצְדֹּת—.

מַצָּה unleavened cake (XXVIII).

מִצְוָה commandment (XXVIII).

מָצוֹר fortress, bulwark (XXVI).

מִצְלִיתִים cymbals (68; 140).

מִצְפָּה Mizpah.

מִצְרַיִם Egypt. מִצְרַיִם Egyptian.
 מַקְלָה hammer: stone-quarry.
 מָקוֹם place, *pl.* מְקוֹמוֹת (XXVI).
 מַקֵּל staff (XXIII).
 מַקְלֵט refuge (XXVI).
 מַקְנָה purchase; a thing bought.
 מִקְנֵה cattle (139, IV).
 [מָקַן] *Ni.* to melt, pine away;
Hi. cause to pine (XX).
 מֶר *adj.* bitter, *fem.* מְרָה (212).
 מְרָאָה appearance, vision (139,
 IV).
 מְרַגֵּל a spy (XXIII).
 מָרָה *v.* to rebel against = *Hi.*
 מֹרֶה Moreh.
 מְרוֹם height; *adv.* on high.
 מָרַט to tear out, pluck out.
 מְרִיא fat cattle.
 מְרִיבָה chariot, *const.* מְרִיבָה
 (135, *Obs.* 1; XXVIII, e).
 מְרִמָּה deceit.
 מְרִעִית *f.* pasture.
 מָרַר to be bitter; *Hi.* to make
 bitter (205, 3, 2).
 מְשָׁאֲרֵת (1) a kneading-trough
 (XXV).
 מֹשֶׁה Moses.
 מָשַׁח to anoint. מְשִׁיחַ anointed
 one, Messiah (XXVII).
 מָשַׁךְ to draw.
 מִשְׁכָּן habitation, dwelling, inner
 portion of the Tabernacle,
pl. מִשְׁכָּנוֹת and מִשְׁכָּנוֹת (XXVI).

מָשַׁל to rule, be able; put forth
 a parable or proverb; *Hi.*
 compare, liken.
 מִשְׁמָרָה (1) charge, custody (XXV).
 מִשְׁנֵה second; a copy (139, IV).
 מִשְׁפָּחָה kind; tribe, family, *const.*
 מִשְׁפָּחָה (135, *Obs.* 1; XXVIII).
 מִשְׁפָּט judgment; kind, nature
 (XXVI).
 מִשְׁקָל weight (XXVI).
 מָת *partic.* dying, dead.
 מָתַג (2) bridle (XXIV).
 מְחוּק sweet (XXVI).
 מָתִי when? עַד-מָתִי how long?
 מְהַיָּם loins (68; 140).
 נָאָה pray, I beseech thee (*Lat.*
 tandem; Exercise 13, *Note*
 g; 121, *Obs.*).
 נָאָה to commit adultery = *Pi.*
 (VII).
 נָאָץ to despise, reject = *Pi.* (VII).
 נָאָקָה groaning, cry (XXVIII).
 [נָבֵא] *Ni.* נָבֵא to prophesy =
Hithpaël הִתְנַבֵּא, הִתְנַבֵּא (173,
 2; XVIII).
 [נָבַט] *Hi.* הִבִּיט to look, regard
 (XVIII).
 נָבוֹן intelligent (XXVI).
 נָבוֹת Naboth.
 נָבַל to fade, fail, *imperf.* יָבַל
 (XVIII). נָבֵלָה corpse (XXVIII).
 נָבֵל foolish; a fool (XXVII).

זָנַב south (209, *Rem.* 2).
 לִפְנֵי *prep.* before (101, 1).
 [נָגַד] *Hi.* הִגִּיד to tell; *Ho.* הִגִּיד to be told (XVIII).
 נָגַד to shine (194, 2).
 נָגִיד a prince, ruler (XXVII).
 (נָנַן) *Pi.* to play on a stringed instrument.
 נָגַע to touch, smite, *imperf.* נֹגֵעַ, *imperat.* נִגַּע, *inf. const.* נֹגֵעַ and נִגַּע; *Hi.* הִגִּיעַ (XVIII). נִגַּע (2) a stroke, blow; mark, spot (XXIV).
 נָגַף to smite, *imperf.* נֹגֵף; *Ni.* נִגַּף to be smitten (XVIII).
 נָגַשׁ to urge; impel, harass, *imperf.* נֹגֵשׁ (XVIII).
 [נָגַשׁ] to approach, draw near, *imperf.* נֹגֵשׁ, *imperat.* נִגַּשׁ, *inf. const.* נֹגֵשׁ, נִגַּשׁ; *Ni.* נִגַּשׁ (which is used instead of *Qal perf.*) to draw near; *Hi.* הִגִּישׁ to bring near, offer, present (XVIII).
 נְדָבָה freewill-offering (XXVIII).
 נָדַב *adj.* willing, generous; *n.* a prince (XXVII).
 נָדַד to wander, flee (XX).
 נָדַח to expel, *imperf.* נֹדַח; *Ni.* נִדַּח to be cast out, *partic.* נִדְחָה an outcast; *Hi.* הִדְחִיחַ to cast out, thrust down (XVIII).
 נָדַף to drive away (XVIII).

נָדַר he vowed, *imperf.* יִדָּר (XVIII).
 נָדַר a vow (XXIV); 114, *Obs.* 2.
 [נָהַל] *Pi.* to lead; protect, guard.
 נָהַר a river, *pl.* יָם, יָם (140, *d*).
 נָהַר the Euphrates.
 נָחַד to rest; *Hi.* הִנַּח, *imperf.* הִנַּח &c., but also (203, *Note*)
 הִנַּח, *imperat.* הִנַּח, *partic.* מְנַיֵּחַ, to set down, place, leave.
 נָחַם to slumber (XII).
 נָחַם to flee (XII).
 נָחָא fearful, terrible, dreadful.
 נָזִיר a Nazirite; unpruned vine (XXVII).
 נִזָּר a diadem, crown (XXIV).
 נָחַל to inherit (201, *Obs.* 2).
 נַחֲלָה possession, inheritance (XXV).
 נַחֲלַל (1) a mountain-torrent, stream; a river-bed, valley (XXIV).
 [נָחַם] *Ni.* נָחַם to repent; take vengeance; *Pi.* נָחַם to comfort; *Hithpa.* to take vengeance.
 נָחַשׁ a serpent (XXVII).
 נְחֹשֶׁת brass (135, 2).
 נָחַת to descend (201, *Obs.* 2).
 נָחַת to stretch out, incline, turn aside, *imperf.* נֹחֵת, *apoc.* נֹחֵת, *part. pass.* נֹחֵת stretched out; *Hi.* הִנַּח, *imperf.* הִנַּח, *apoc.* נֹחֵת, *imperat.* הִנַּח.

נָטַע to plant, *imperf.* יָטַע (202, *Obs.* 1).

נָטַר to keep (201, *Obs.* 2).

נָטַש to desert, forsake (XVIII).

נֵר a lamp (used figuratively of progeny).

נִכְבָּד honourable, glorious.

[נָכַח] *Hi.* הָכַח to smite, *imperf.*

יָכַח, *apoc.* יָחַד, *imperat.*

יָחַד, *inf. const.* יִחַד, *Ho.*

הָכַח to be smitten.

[נָכַר] *Hi.* הָכִיר to recognise;

Hithpa. to be recognised; to

feign, simulate (XVIII). נָכַר,

נָכָר (25, 2) strange, foreign;

a stranger.

נָסַח to anoint; pour out a libation = *Pi.* נָסַח, *Hi.* הָסִיחַ (XVIII).

נָסַח (2) libation, drink-offering.

(נָסַח) to ascend (*see* Exerc. 53, *Note g*).

נָעַל he bolted (a door): *see* 201, *Obs.* 2, *b*.

נֶעֱלַל (1) sandal, shoe, *pl.* נְעָלִים—*רוּת*—; *on Dual*, *see* 140, *b*.

נַעֲמָן Naaman.

נַעֲרִים youth (143, 2, *c*). נַעֲרָה (1) a boy, lad; servant (XXIV).

נַעֲרָה damsel (XXV).

נָפַל to fall (109, *Obs.* 2), *imperf.*

יָפַל; *Hi.* הָפִיל to cause to fall, throw down, cast (XVIII).

נָפַץ to break, dash in pieces; scatter = *Pi.*

נָפַשׁ (1) *c.* soul, life; self (135, *Obs.* 3).

נָצַב: *see* יָצַב (203, *a*).

[נָצַל] *Hi.* הָצִיל to deliver, snatch (XVIII).

נָצַר to watch, keep, *imperf.* יָצַר (XVIII).

נָצַח: *see* יָצַח (203, *a*).

נָקִי innocent (XXVII), *pl.* נָקִיִּים.

נָקַם to revenge, take vengeance; *Ni.* avenge self (XVIII). נָקָם

(XXVII), נָקָמָה (XXVIII) vengeance, revenge.

נָקַר to bore, pierce; *Pu.* to be dug out (XVIII).

נָקַשׁ to lay snares for; *Ni.* to be caught (XVIII).

(נָשָׂא) *Hi.* הָשָׂא to deceive (XIX, XV).

נָשָׂה to lend, borrow; נָשֵׂה a creditor (XVI, XVIII).

נָשַׁל to pull off, slip off (109, *Obs.* 2): XVIII.

נְשָׁמָה breath, spirit (XXVIII).

נֶשֶׁחַ (2) twilight (XXIV).

נָשַׁק to kiss; to draw a bow; *imperf.* יָשַׁק and יָשַׁק (XVIII).

נָשָׂא to lift up, bear, carry; pardon; *imperf.* יָשָׂא, *imperat.* שָׂא, *inf. const.* שָׂאָה, &c. *Ni.*

נָשָׂא to be exalted (XVIII, XV).

[נָשַׁג] *Hi.* to reach to, overtake (XIX).

נָחַץ to be poured out, *imperf.* נָחַץ (XVIII).

נָתַן to give, make, appoint, deliver, place (109, *Obs.* 2), *imperf.* נָתַן, *imperat.* נָתַן, נָתַן, *inf. const.* נָתַן, *suff.* נָתַן (202, *Obs.* 3).

נָחַשׁ to root out, expel (109, *Obs.* 2; XVIII).

נָחַץ to break down, destroy (XVIII).

נָחַץ to tear away (XVIII).

נֶאֱמַר *f.* a measure, *pl.* נֶאֱמַר, *du.* נֶאֱמַר.

נָכַח to turn one's self round, surround; *Ni.* to surround, gather round; be removed, transferred; *Hi.* to cause to turn, cause to go round; remove, transfer; *Poël* to surround, go round (XX). נָכַח around (101, 2; 215, 4).

נֶכֶד a thicket (132, *Obs.* 4).

נֶכֶד a burden (132, *Obs.* 4).

נָסַח to shut; *Pi.* deliver up = *Hi.*

נֶסֶם Sodom.

נֶסֶד assembly; counsel.

נֶסֶד horse.

נֶסֶד a whirlwind.

נָסַח to turn aside; *Hi.* נָסַח to set aside, put away (191, 8, *Obs.*).

[נָסַח] *Hi.* נָסַח, נָסַח to incite, urge, &c. (203, *Note*).

נָסַח to go round, travel.

נֶסֶד Sinai.

נֶסֶד pot, caldron.

נֶסֶד booth (XXVIII).

[נֶסֶד] *Pilpel* to excite, stir up (175, 4; XX).

נֶסֶד basket, *pl.* נֶסֶד (212).

נָסַח to pardon.

נֶסֶד (1) rock, cliff; Petra (the capital of Edom).

[נֶסֶד] *Pi.* to make slippery, cause to slip; pervert.

נֶסֶד flour.

נֶסֶד a bush.

נֶסֶד blindness (143, 2, *a*).

נָסַח to support, sustain.

נָסַח to be shaken, tossed. נָסַח,

נָסַח a storm, whirlwind.

נֶסֶד threshold; basin, bowl, *suff.*

נֶסֶד (212).

נָסַח to mourn, lament.

נֶסֶד corn (growing spontaneously from what was sown in the previous year).

נָסַח to cover with beams, or rafters; to floor, cover with boards. נֶסֶד a ship.

נָסַח to count; *Pi.* to recount,

- narrate, relate; speak. סִפֵּר a scribe. סֵפֶר a book (XXIV).
 סָרַר to be refractory, rebellious (XX).
 (סָתַר) *Hi.* to hide, conceal; *Ni.* to hide one's self; be hidden, secret; *Hithpa.* to hide one's self.
 עָבַד cloud; darkness; *pl.* יָם— and יָם—.
 עָבַד to labour, work, till; to serve (VI). עֶבֶד (1) a servant, slave. עֲבָדָה service, bondage.
 עָבַר to cross over, pass through, pass by (109, *Obs. b*); *Hithpa.* to pour forth one's self in anger, be angry. עָבַר the other side, this side (108).
 עֲבָרָה wrath (XXV). עָבַר Hebrew (66, *Obs. 1*).
 עֶבֶת a bond, rope.
 עָגוּל *adj.* round (212, *Note 3*).
 עָגֹל a calf, bullock (XXIV). עֲגֹלָה calf, heifer (XXV).
 עֵד a witness.
 עֶד *n.* eternity. עַד (*poet.* עֲדִי) *prep.* till, until, even to, as far as (101, 2; XXX); עַד *conj.* until (219).
 עֵדָה testimony; congregation, assembly (XXVIII).
 עֶדֶר a flock (XXIV).
 עוֹד still, yet, again (106; XXX).
 עוֹל, עוֹלָה, עוֹלָה evil, iniquity.
 עוֹלָה burnt-offering (XXVIII).
 עוֹלָל, עוֹלָל boy, child.
 עוֹלָם eternity (XXVI).
 עוֹן iniquity (24, 7, *Obs. 2, c*; XXVI).
 עוֹף birds, fowls (*coll.*).
 עוֹר skin.
 [עוֹר] *Hi.* to awake, arouse; *Ni.* to be aroused; *Pilel*, arouse, stir up (XII).
 [עוֹר] *Pi.* to blind, make blind.
 עוֹר *adj.* blind.
 עוֹז strong, *pl.* עֲזִים (212). עוֹז strength, might, *suff.* עֲזִי (212).
 עָזַב to leave, forsake (VI).
 עָזַז to be strong; to strengthen (205, 3, 2).
 עָזַר to help, aid, assist (VI).
 עֲזָרָה, עֲזָרָה assistance, aid, help (XXIV, XXV).
 עֶט a pen, style.
 עֲטָרָה (*const.* עֲטָרָה, 135, *Obs. 1*) a crown, diadem (XXVIII).
 עֵינַן eye; fountain, spring (64, b; 211).
 עָנָה *v.* to languish, faint (111, *Obs.*). עָנָה *adj.* languishing, faint (XXVII).
 עֵזֶר a young ass (211).
 עִיר a city (64, d; 144).

עַל *prep.* (*poet.* עָלַי) on, upon, over, near, at the side of; concerning; around; on account of (101, 2); *conj.* because (219). **עַל־כֵּן** *conj.* therefore (219).

עַל a yoke, *suff.* עָלַי (212).

עַלְוִיּוֹת youth (143, 2, *e*).

עֵלָה a leaf (139, IV).

עָלָה to go up, ascend; *Hi.* bring up, offer a sacrifice (195, *Obs.* 3; 197, *Obs.* 2).

עֲלִי Eli.

עֲלִיוֹן upper; Most High (God).

עַלְמָה maiden, virgin (XXV).

עַם people (71, *Note*; 212).

עִם *prep.* with, together with (xxx).

עָמַד to stand (VI). **עַמּוּד** a pillar.

עָמַל labour, vexation (XXVII).

עָמַק to be deep; *Hi.* to deepen (200, *c*). **עֲמֹק** *adj.* deep (212, *Note* 3). **עֲמֹק** valley (XXIV).

עֹמֶר omer (a measure).

עֲמֹרָה Gomorrah.

עֲמָשָׂא Amasa.

עֲמֹת **לְעֲמֹת** *prep.* opposite (108).

עֲנַב cluster of grapes (XXVII; 19, 5).

עָנָה I. to answer, reply (197, *Obs.* 2).

עָנָה II. to be afflicted; *Pi.* afflict. **עָנִי** afflicted, wretched

(XXVII). **עָנִי** afflicted; gentle, meek. **עָנִי** distress, misery (210).

עָפָר dust (XXVII; 170, *Obs.* 2).

עֵץ wood, tree; *pl.* sticks, logs.

עָצָב (1) pain, toil.

עֲצָה counsel (XXVIII).

עָצָם to be or become strong (VI). **עָצוּם** *adj.* strong (XXVI).

עָצָם (1) bone, body; self; *pl.* — and **זֶרַח** (137, *Note* 2).

עָצַר to shut up, detain, confine, restrain (VI).

עָקֵב *prep.* because of (99); *conj.* because (219).

עָרֵב (1) evening (*see* Exercise 31, *Note k*).

עֵרֵב dog-fly, gad-fly.

עֲרָבָה desert; Jordan valley.

עֲרִירִי childless.

עָרֵל uncircumcised (XXVII). **עָרְלָה** foreskin (XXV).

עֲרָף neck, back (XXIV).

עֲרַפֵּל thick darkness.

עָרַץ to terrify; tremble; *Ni.* to be feared (VI).

עָרֶשֶׁת (1) a bed (XXIV).

עָשָׂה to do, make (VI; XVI).

עֹשֶׂה *part.* doing, making, performing; *n.* Maker, Creator (81, *b*; page 40, footnote 1; 93, 3).

עֵשָׂו Esau.

עָשָׂר ten (XXIX). עֲשִׂירִי tenth (152). *Pi.* to tithe, give a tenth (170, *Obs.* 2).

עָשָׂן smoke (XXVII).

עָשָׂק to oppress.

עָשָׂר to be rich; *Hithpa.* pretend to be rich. עֲשִׂירִי riches. עָשִׂיר rich, wealthy (XXVII).

עַתָּה *f.* time, *suff.* עַתָּה (212). עַתָּה now (209, *c*).

עָתִיק taken away, removed.

עַתְלִיָּה Athaliah.

[עָאָר] *Pi.* to adorn; *Hithpa.* to be honoured, glorify one's self (VII).

[עָנָר] carcase, dead-body (XXIV).

עָדָה to redeem (XX).

עֵדֶן a plain. עֵדֶן-אַרָם the plain-region of Syria, *i. e.* Mesopotamia.

עַף mouth (144).

עַף here.

עֲנוּחָה rest, cessation.

עָרַץ to be scattered; *Hi.* to scatter (XII).

עָרַח a snare, net.

עָרַד to fear, be afraid (VII).

עָרַד fear, trembling (XXIV).

עֶבֶךְ flask, bottle.

[עָלָא] *Ni.* to be wonderful; *Hi.* to act wonderfully (200).

(עָלָא to escape, slip away); *Pi.* to deliver, rescue = *Hi.*

[עָלָל] *Pi.* to judge; *Hithpa.* to intercede for, pray.

עִלְשָׁתִּי Philistine.

עָלֵךְ lest, that ... not (117, 7).

עָנָה to turn (one's self: 197).

עָנָה corner (XXVIII).

עָנָה face (143, 2, *b*). עָנָה *adv.* before, formerly (215, 4).

עָנָה *prep.* before (108).

עָסָח Passover. עָסָח lame, halt (XXIII).

עָסָל to cut, carve, hew. עָסָל (2) image; idol; *pl. in use* עָסָלִים.

עָעַל to make, do. עָעַל a work, deed, act (137, *Obs.*). עָעַל work, reward.

עָעַם step; beat, stroke; time (154, *b*, 3; 215, 4).

עָקַר to visit, punish; muster, review, number; miss, find wanting; *Hi.* to appoint, set over. עָקָרִים commandments.

עָקַח *adj.* seeing, open-eyed (XXIII).

עָרָא wild ass.

עָר ox, bull, *with art.* עָרָה *n.* cow, heifer.

(עָרַד to expand); *Ni.* to separate one's self, be divided; *Hi.* to divide, separate.

עָרָה *v.* to be fruitful (195, *Obs.* 2). עָרָה fruit (210).

פָּרוּחַ to sprout, flourish. פָּרוּחַ (2)
a sprout.

פַּרְעֹה Pharaoh.

פָּרַץ to break down, break forth
on; scatter, spread abroad.

פָּרַשׁ to spread out.

פָּשַׁט to put off, strip (one's
self); *Hi.* to strip (another).

פָּשַׁע to transgress. פָּשַׁע (2) trans-
gression (XXVI).

פֶּתַח a morsel, piece, *suff.* פֶּתַח
(212).

פְּתוּחַ to be open-minded, simple,
foolish (XIV). פֶּתַח folly, sim-
plicity (210).

פָּתַח to open. פֶּתַח (2) opening,
entrance, door (XXIV).

פָּתַר to interpret.

צֹאן flock (of sheep or goats),
small cattle (143, 1, a).

צָבָא host, army, *const.* צָבָא, *pl.*
צְבָאוֹת.

צָבִי splendour, beauty (210).

צָבַר to lay up, store up.

צָדִק to be just, righteous; *Hi.*,
Pi. to justify, pronounce
righteous; *Hithpa.* to justify

one's self (173, *Obs.*). צָדִיק (2),

צִדְקָה righteousness (XXIV,
XXVIII). צַדִּיק righteous.

צִדְקִיָּהוּ Zedekiah.

צָהָרִים noon (143, e).

[צָוָה] *Pi.* צָוָה to command (197).

צוֹם a fast.

צְנָאֵר and *pl.* צְנָאֵרִים neck (143,
2, b).

צֶרֶךְ a rock.

צִיד food, prey taken in hunting
(211).

צִיּוֹן Zion.

צִיָּה a pillar.

צִיר a messenger.

צֶלֶל a shadow, *suff.* צֶלֶל (212).

צָלַח to prosper; *Hi.* cause to
prosper (VIII).

צֶלֶמֶת shadow of death.

צֵלַע, *const.* צֵלַע (1) side, rib, *pl.*
mostly צֵלָעוֹת (XXIV).

צָמָא *v.* to be thirsty. צָמָא thirsty,
desert land (111, *Obs.*).

צָמַד (2) a pair, yoke (XXIV).

צָמַח to sprout, bud. צָמַח (2) a
sprout, bud (XXIV).

צֶמֶר (1) wool (XXIV).

צָעִיר small, young (XXVII).

צֶעַן Zoan, *i. e.* Tanis, in lower
Egypt.

צָעַק to cry out (for help). צָעָקָה
a cry (XXVIII).

צָפוֹן north.

צַפְרָדִּי frog, frogs.

צָר *adj., f.* צָרָה small, narrow,
confined. צָר, צָרָה *n.* an adver-
sary; distress. צָרָה trouble,
distress.

צְרוּיָה Zeruiah.

צָרִי balsam, balm (210).

צָרַע a leper. צִרְעָה leprosy (XXV).

צָרַח to purge, refine, purify.

צָרַר to confine, persecute, be an adversary; to be in distress (205, 3, 2, *d*). צָרֵר an enemy.

קָבַץ to gather = *Pi.*; *Ni.* to assemble, be gathered.

קָבַר to bury. קְבוּרָה burial; sepulchre. קֶבֶר (2) sepulchre, *pl.* — יָם and זֶה (XXIV).

קָנַד to bow the head (205, 3, 2, *c*).

קָנָה to kindle, be kindled, burn.

[קָדַם] *Pi.* to precede, anticipate, prevent. קָדָם, קֶדֶם *n.* front; East; *prep.* before; מִקֶּדֶם of old (215, 4).

קִדְרוֹן Kidron. קִדְרוֹת blackness, darkness.

קָדַשׁ to be holy, sacred; *Pi.*, *Hi.* to sanctify; to declare holy; *Hithpa.* to sanctify one's self.

קֹדֶשׁ holy. קִדְשׁ holiness; sanctuary, holy place (133, 2). קֹדֶשׁ בְּרִינֶה Kadesh-Barnea.

[קָהַל] *Hi.* to assemble, convoke; *Ni.* to assemble selves. קָהַל congregation, assembly, mul-

titude (XXVII). קָהַל preacher, Ecclesiastes (*page* 95).

קָהַל to wait, expect = *Pi.* (XVI).

קוֹל voice, thunder, sound, *pl.* — זֶה.

קוּם to arise, stand; *Hi.* to raise (XII). קוֹמָה height, stature.

קָמָה standing corn (*see also* 191, 2).

קוֹץ thorn, thorns.

[קָרַץ] *Hi.* to awake (XII).

קָטָן, קָטִין little, young, *pl.* קְטָנִים, *f.* קְטָנָה (212, *Note* 3).

קָרַץ harvest, summer (211).

קָלַל to be diminished, despised, swift (205, 3, 2, *b*); *Ni.* to be light, easy; to be despised; *Pi.* to curse; *Hi.* to lighten; to despise; *Hithpalpel.* to shake to and fro (XX). קָל light, swift; a fleet horse (212).

קָמָה standing corn (*see also* 191, 2).

[קָנָא] *Pi.* to be jealous, zealous (XIV). קִנְיָה zeal, jealousy, envy.

קָנָה to purchase, buy (XVI). קָנָה purchaser, owner.

קֵץ end, *suff.* קֵצִי (212). קֵצֶה end, extremity; whole, sum (XXVII; 139, IV).

קָצַב (2) form, shape (XXIV).

קָצַף to be angry (109, *Obs. b*);
Hi. to provoke. קָצַף (2) anger
 (XXIV).

קָצַר to be short; קָצַר to cut
 short, cut down, reap (111,
 2). קָצַר harvest (XXVII).

קָרָא I. to call; proclaim; to
 read (XIV).

קָרָא II. to happen; to meet; *inf.*
const. with prep. לְקָרָא (123,
 1, *b*), *with suffixes* לְקָרָאִי,
 לְקָרָאֶם (96).

קָרַב to draw near, approach,
 be near; *Hi.* bring, offer =
Pi.; *Ni.* draw near (167, *Obs.*
b). קָרַב (2) middle, midst;
 קָרַב among us (108). קָרַב
 near (XXVI). קָרַב an offer-
 ing (25, A, 1). קָרַב war, battle.

קָרָה to happen, befall (XVI).

קָרִיָּה a city.

קָרֵן (1) horn (140, *Obs. 2*).

קָרַע to rend, tear.

קָש straw, chaff.

(קָשָׁב) *Hi.* to attend, give heed to.

קָשָׁה to be hard, difficult; *Hi.*
 to harden; to make difficult
 (200, *a*). קָשָׁה, *f.* קָשָׁה
 (66) hard, harsh, hardened;
 strong, heavy, sad, severe
 (XXVII, 139, IV).

קָשַׁר to bind; conspire; *Hithpa.*
 conspire. קָשָׁר (1) conspiracy.

(קָשַׁשׁ) *Poël*, to gather.

קָשָׁה (1) *c.* bow, *pl.* חֹר (XXIV).

רָאָה to see; *Ni.* to be seen, ap-
 pear, seem; *Hi.* to cause to
 see, show (197). רָאָה *part.*
 seeing; a seer.

רָאָה a wild bull.

רָאָה head; first, beginning, chief
 (144). רָאָה *adj.* former,
 first. רָאָה *n.* a beginning.

רָבַח to increase, multiply (XX).

רָב, *fem.* רָבָה (212), much,
 many, great; master, chief;
adv. very (215, 2 and 3). רָב
 abundance, multitude (212).

רָבָה רָבָה, רָבָה a myriad, ten thous-
 and (XXIX).

רָבַח to be numerous, increase
 (197); *Hi.* to multiply, in-
 crease, do frequently (200).

רָבַח רָבַח, רָבַח a quarter, fourth part
 (152, *Obs.*). רָבַח fourth (152).

רָבִיקָה Rebekah.

רָנַח to tremble, be angry at; *Hi.*
 cause to tremble, provoke.

(רָנַח) to go about slandering,
 tread; *Pi.* spy out, explore.

רָנַח (1) foot (64, *b*; 140, *a*).

רָנַח to terrify; tremble. רָנַח *n.*
 a moment; *adv.* instantly
 (215, 1).

רָנַח to rage.

רָדַף to pursue (109, *Obs. b*).
 רִיחַ spirit, wind, breath, *pl.* רִיחוֹת.
 רָם to be high; *Hi.* raise, lift
 up, exalt; *Pilel* exalt (XII).
 [רָעַע] *Hi.* to shout, make a noise.
 רוץ to run (XII).
 רָעָה lean, poor (139, IV).
 רוֹן prince, king (XXIII).
 רָחַב wide, broad (XXVII). רָחֵב
 breadth (XXIV). רְחֻבָּה liberty
 (XXVIII).
 רֶחֶה millstone (68).
 רָחֵל Rachel; a ewe.
 (רָחַם) *Pi.* to pity, compassionate
 (VII). רַחוּם *adj.* compassion-
 ate.
 רֶחֶם (1) womb (XXIV; 136, *b*).
 רָחַץ to wash (the body).
 רָחוֹק to be distant, far off; *Hi.*
 to remove (*see also* 200, *b*;
 125, 5). רָחוֹק distant.
 רִיב *and* רוֹב *v.* to contend; dis-
 pute; plead a cause forensic-
 ally; *perf.* רָב, רָבָה *and* רִיבֹהוּ;
imperf. יָרִיב, *juss.* יָרֵב (XII).
 רִיב *n.* a dispute, controversy,
 suit.
 רִיחַ odour, scent.
 רִיק *adj.* empty. רִיקָם *adv.* empt-
 ily, empty-handed (215, 5).
 רָכַב to ride; *Hi.* cause to ride.
 רֶכֶב (2) chariot, chariots.
 רְכֻשׁ wealth, substance.

רָכַךְ to be tender (205, 3, 2).
 רָם *adj.* high, tall. רָמָה *n.* a
 height; Ramah.
 רָמָה *v.* to throw, shoot.
 רָמַס to tread down, trample.
 רָמִיָּה carelessness; deceit.
 רָמָשׁ reptile, reptiles.
 רָנַן to shout, cry aloud = *Pi.*,
Hi. (205, 3, 2). רָנָה a cry (of
 joy or sorrow).
 רָע *adj.* evil, bad, *fem.* רָעָה (66,
Obs. 6). רָע *n.* evil.
 רֵעַ a friend, neighbour (12, 2).
 רָעַב *v.* to be hungry. רָעַב *adj.*
 hungry (XXVII). רָעַב *n.* hun-
 ger, famine (XXVII).
 רָעָה *v.* to feed (a flock), pasture
 (XVI). רָעָה a shepherd (p. 40,
 foot-note 1).
 רָעָה *n.* evil, wickedness.
 רָעֵנָן to be green (175, 2). רָעֵנָן
adj. green.
 רָעַע to make a noise; be evil,
 sad; *Hi.* do evil, act wickedly
 (205, 3, 2).
 רָעַשׁ to tremble, be shaken;
 crash. רָעַשׁ noise, earth-
 quake (XXIV).
 רָפָא to heal = *Pi.* (XIV). רֹפֵא
 physician.
 רָפָה to sink, decline, fall down
Hi. to let down, desist; let off,
 let go; *imperf. and imperat.*

apoc. הָרָה, הֵרָה (197, *Obs.* 1).
רַחַה *adj.* weak, feeble (139, IV).

רָץ *partic.* running, a runner.

רָצָה to be pleased with, delighted (XVI). רָצוֹן good pleasure (XXVI).

רָצַח to kill, murder (VIII).

רַק only.

רָקַד to dance, leap.

רָקַע to beat flat, spread out.

רָקִיעַ firmament.

רָשׁ poor.

רָשָׁע to be wicked, act wickedly;

Hi. to pronounce guilty, condemn (VIII). רָשָׁע guilty, wicked. רָשָׁע (2), רָשָׁעָה unrighteousness (XXIV, XXV).

רֶשֶׁת (2) a net.

שָׂבַע, שָׂבַע to be full, filled with, satisfied with (VIII). שָׂבַעָה fulness, satisfaction (XXV).

שָׂדֶה a field (*poetic form*, שָׂדֶה), *pl.* שָׂדוֹת (139, IV).

שָׂה a sheep, goat (143, 1, d).

שָׂטַם to hate, persecute.

שָׂטָן adversary (72, 1).

שֵׁיב, שֵׁיבָה hoary hair, old age.

שִׁיחָה meditation.

שָׂם, שָׂם to put, set, place, make; *imperf.* שָׂם (XII).

שָׂשׂ, שָׂשׂ to rejoice, be glad (XII).

(שָׂכַל) *Hi.* to be prudent, wise; attend to, understand (125, 5). שָׂכַל (2) intelligence.

שָׂכָר *n.* reward (XXVIII).

שָׂלְמָה outer garment (XXV).

שָׂמָאל left (side), north. שָׂמָאל *Hi.* to turn to the left (175, 5).

שָׂמַח to rejoice; *Pi.* to gladden (VIII). שָׂמָחָה gladness, rejoicing (XXV).

שָׂמָלָה outer garment (XXV).

שָׂנָא to hate = *Pi.* (XIV).

שָׂעִיר he-goat (XXVII).

שָׂעִיר Seir.

שָׂעִר, שָׂעִרָה hair (XXVII, XXV).

שָׂעִרָה barley (143, 3).

שָׂפָה lip, language (XXVIII).

שָׂק sackcloth, *suff.* שָׂקָה (212).

שָׂר prince, commander. שָׂרָה princess; Sarah.

שָׂרִיד remnant (escaped from a general destruction).

שָׂרַף to burn; make bricks.

שָׂרַפָה burning (XXVIII).

שָׂשׂוֹן joy.

שָׂאֵל Saul.

שָׂאֵל Sheol (the unseen world), the grave.

שָׂאַל to ask (VII). שָׂאַלָה a petition, request (XXVIII).

(שָׂאָר) *Hi.* to leave remaining;
Ni. to remain, be left (VII).

שָׂאָר remnant, rest.

שֶׁבַע Sheba.

שֶׁבַע a week; *pl.* רֵם—, זֶה (XXVI).

שְׁבוּעָה an oath.

שֵׁבֶט a tribe; staff, rod (XXIV).

(שָׁבַע) *Ni.* to swear; *Hi.* cause
 to swear (VIII).

שֶׁבַע seven (XXIX). שְׁבִיעִי seventh
 (152).

שָׁבַר to break; to buy corn; *Pi.*
 break, smash in pieces. שֹׁבֵר
 (2) destruction, terror (XXIV).

שַׁבָּת sabbath; rest.

שֵׁד teat, breast, *du.* שָׁדִים.

שָׁדַד to oppress, destroy, lay
 waste (XX).

שָׁדַד Almighty.

שָׁוָא iniquity; falsehood; vanity.

שׁוּב to return, go back; *Hi.* bring
 back, restore (*see constructions on p. 163*).

שׁוּט a whip.

שׁוּנַמִּי Shunammite.

שׁוֹפָר a trumpet, *pl.* זֶה (XXVI).

שׁוֹק leg (140).

שׁוֹק street.

שׁוֹר ox, oxen.

שָׁחַ *n.* a bribe, gift (XXIV).

(שָׁחָה) to lie down; *Hithpalel*
 הִשְׁתַּחֲוִי (173, 3) to worship.

שָׁחַ to slay (VII).

(שָׁחַר) *Pi.* to seek,—*a poetic word.*

שָׁחַר black (XXVI).

[שָׁחַת] *Hi.* to destroy, act wickedly; *Ho.* to be corrupt (VII).

שֵׁחַ pit; grave.

שִׁיר, שִׁירָה song.

שָׁכַב to lie down, lie; *Hi.* to
 lay down, prostrate.

שָׁכַח to forget (VIII).

שָׁכַל to be bereaved (111, 2); *Pi.*
 to bereave.

[שָׁכַם] *Hi.* to rise early, go early
 (to a place): 125, 5; 200, c.

שָׁכַם shoulder (*suff.* שָׁכְמִי); She-
 chem.

שָׁכַן to dwell; *Pi.* to place, set.

שָׁכֵן inhabitant, neighbour
 (XXVII).

שָׁכַר to be drunk. שֹׁכֵר strong
 drink (XXVII).

שֶׁלֶג snow (XXIV).

שָׁלוֹם *n.* peace, health; *adj.*
 safe (XXVI). שָׁלוֹם peaceable
 (XXVI).

שָׁלַח to send, put forth, let go
 (109, *Obs. b*) = *Pi.* (VIII).

שִׁלּוֹחַ Shiloah.

שִׁלְחָן a table, *pl.* זֶה (XXVI).

[שָׁלַךְ] *Hi.* to cast, throw.

שָׁלַל to spoil, despoil (205, 3,
 2). שָׁלַל spoil, booty (XXVII).

שָׁלַם to be safe, finished; *Pi.* to

- finish, complete; perform;
recompense, repay.
שְׁלֹמֹה Solomon.
שָׁלַף to draw out, draw off.
שָׁלֹשׁ three (XXIX). שְׁלִישִׁי third
(152). שֵׁשׁ third; a captain.
שֵׁם a name, *pl.* שֵׁמוֹת (XXIII).
שָׁם there; thither. שָׁמָּה thither
(209, *c*). שָׁמָּע thence.
[שָׂמַד] *Hi.* to destroy; *Ni.* to be
destroyed.
שָׁמָּה desolation; astonishment.
שָׁמוּאֵל Samuel.
שָׁמַט release, remission.
שָׁמַיִם heaven, heavens (68, *Obs.* 2).
שָׁמַם to be astonished; be de-
solate, laid waste (205, 3, 2,
d); *Ni.* to be desolate, de-
stroyed. שָׁמָּה desolation
(XXVIII).
שָׁמֶן *adj.* fat, fertile (XXVII). שָׁמֶן
(1) oil, ointment.
שָׁמֹנֶה eight (XXIX). שְׁמִינִי eighth
(152).
שָׁמַע to hear, listen, obey, under-
stand; *Hi.* cause to hear, an-
nounce, tell (VIII).
שִׁמְעִי Shimei.
שָׁמַר to keep (109, *Obs.* *b*); *Ni.*
to keep one's self, beware;
Hithpa. give heed to one's
self, beware (173, 3).
שָׁמָרוֹן Samaria.
- שֶׁשׁ (2) sun.
שֵׁן tooth, sharp rock, *suff.* שָׁנִי
(212).
שָׁנָה *v.* to repeat; be changed;
Pi. to change (XVI).
שָׁנָה *n.* year (143, 4; Exerc. 26,
note *l*).
שָׁנָה sleep (XXVIII; Exerc. 26,
note *l*).
שְׁנַיִם two (XXIX). שְׁנִי second
(152).
שָׁהַר to look, regard.
[שָׁעַן] *Ni.* to lean, recline.
שָׁעַר *c.* gate (XXIV).
שָׁעֲשִׁיעַם delight (143, 2, *a*).
שָׁמָּה handmaid (XXV).
שָׁפַט to judge (109, *Obs.* *b*); *Ni.*
to contend, litigate.
שָׁפַךְ to pour out; שָׁפַךְ *partic.*
shedding.
שָׁפַל to be low; *Hi.* to be humble,
to cast down (200, *c*).
שָׁקַד to watch.
[שָׁקַח] *Hi.* cause to drink, give
to drink.
שָׁקֵט to be quiet, at rest.
שָׁקַל to weigh, weigh out. שָׁקֶל
(2) a shekel (XXIV).
שָׁקָר (2) falsehood, untruth
(XXIV).
שָׁרֵשׁ a root (133, 2; 175, 1).
[שָׁרַח] *Pi.* to minister, attend
serve (VII).

שֵׁשׁ six (XXIX). שֵׁשִׁי sixth (152).

שֶׁשֶׁךְ Sheshak, *i. e.* Babylon.

שָׁתָה to drink (197, *Obs.* 2;
cf. שָׁקָה).

תְּאֵנָה fig; fig-tree; *pl.* יָם— (67,
Obs. 1).

תָּאֵר form, shape (137, *Obs.*).

תִּבְיָה ark, chest.

תְּבוּאָה produce, profit.

תֵּבֶל the world (as inhabited).

תֶּלֶן straw.

תֹּהוּ emptiness (136, *c.*, *Obs.*).

תְּהִלָּה hymn, psalm; theme of
praise, *pl.* יָם— (66, *Obs.* 1).

תָּוֶךְ *const.* תוֹךְ middle, midst
(211).

תוֹכַחַת, תוֹכַחַת (1) reproof, re-
buke, correction.

תוֹעֵבָה abomination (XXVIII).

תוֹר turtle-dove.

תוֹרָה law.

תְּחִלָּה beginning.

תְּחִנָּה prayer, supplication.

תְּחִנּוּתִים (and תְּחִנָּה—) supplica-
tions.

תַּחַת *prep.* under, instead of, in
return for (103, 3); *conj.* be-
cause (219). מִתַּחַת *adv.* be-
neath, below (108; 214, 4).

תִּירוֹשׁ new wine, must.

תִּכְלָה dark purple (XXV).

תָּם *adj.* upright (morally). הָם
(212), תָּמָה integrity, inno-
cence.

תְּמוּנָה appearance, form.

תָּמִיד continually.

תָּמִים *adj.* perfect (XXVII).

תָּמַךְ to take hold of, support.

תָּמַם to complete, finish; be
complete, finished, consum-
ed; *Ni.* to be consumed (XX).

תִּנוּמָה slumber.

תְּנוּפָה a wave-offering.

תָּעָה to err; *part.* תָּעָה erring
(p. 40, foot note 1): XVI.

תְּפָאֶרֶת, *const.* (and also *abs.*)

תְּפָאֶרֶת glory, splendour (135,
Obs. 1).

תְּפִלָּה prayer.

תָּפַשׁ to lay hold of, take, seize;
handle, wield.

תִּקְוָה expectation.

תָּקַע to smite, strike; blow (with
a trumpet).

תְּרִדְמָה deep sleep.

תְּרוּעָה a shout, tumult, trum-
pet-blast.

תְּשׁוּעָה salvation.

תֵּשַׁע nine (XXIX). תְּשִׁיעִי ninth.

VOCABULARY.

ENGLISH AND HEBREW.

- Able, to be יָכֹל (123, 1; p. 155).
 Abomination הוֹעֲבָה (XXVIII).
 Above: *see* 108 and 215, 4.
 Abundance רַב (212).
 According to כִּי (103).
 Account (on) of עַל, לְמַעַן.
 Act *n.* פִּעֻלָּה.
 Add, to הוֹסִיף, *imperf.* יוֹסִיף (*i. e.* Hiphil).
 Adultery זִנְיָוִים (143, 2): to commit adultery נֶאֱדָה, נֶאֱדָה.
 Adversary עָר: to be an adversary עָרָר.
 Advise, to יַעֲצֵ.
 Afflict, oppress לָחַץ; afflicted עָנִי, עָנִי; affliction, distress עָנִי (210).
 Afraid יָרָא, פָּחַד; to be afraid יָרָא, פָּחַד.
 After, *prep.* אַחֲרֵי, אַחֲרֵי: (101, 2): after that *conj.* (219).
 Afterwards אַחֲרֵיכֵן.
 Again עוֹד: *see also* pp. 157, 163.
- Age, advanced life זְקָנִים (143, 2)
 Ah! אַח, אַחָה.
 Aid: *see* help.
 Alas! הוּי.
 Alive חַי.
 All כָּל (49, 1).
 Almighty שְׁדֵי.
 Alone, only לְבַד (108), בְּדָד (208, 7).
 Also וְ, אֲנִי, גַּם.
 Altar מִזְבֵּחַ (XXIII).
 Ambush אֲרִיב, אֲרִיב.
 Amen אָמֵן.
 And וְ (69).
 Angel מַלְאָךְ.
 Anger אֲנָף, אֲנָף (1), אֲנָף (2), אֲנָף (212, Note 2).
 Angry, to be אֲנָף, אֲנָף, אֲנָף; to show one's self angry אֲנָף.
 Anoint, to מָשַׁח, נָסַח: anointed one מְשִׁיחַ.
 Another אַחֵר.

Answer, to אָנַח (acc. of person).

Anticipate, to קָדַם.

Anything מֵאִמְרוֹת.

Appearance מַרְאֵה, מִצְרָאָה (i. e. image, form).

Appoint (to an office) נִתֵּן;
appoint (a time or place)
יָעַד (X).

Approach, to קָרַב, [נָגַשׁ] XVIII.

Arise, to קָם (XII).

Ark (of Noah, or Moses) אֲרוֹן;
Ark (of the covenant) אֲרוֹן.

Arm *n.* זְרוֹעַ mostly *fem.*; *pl.* יָם—
and זֶרַע—.

Army צְבָא, *const.* צְבָא, *pl.* צְבָאוֹת.

Around: see 101, 2; 108; 215, 4.

Arrow חֶץ (212).

As כִּי (102), כַּאֲשֶׁר.

Ascend, to עָלָה.

Ashamed, to be בוֹשֶׁם.

Ashes אֵשֶׁת.

Ask, to שָׁאַל, בָּקַשׁ.

Asleep יָשָׁן (XXVII).

Ass חֲמוֹר; wild ass מִרְיָא; young
ass עֵיִר.

Assemble, to: see convoke.

Assembly מוֹעֵד, עֵדָה, קָהָל, סוֹד.

Assyria אַשּׁוּר.

Astonished, to be שָׁמַם (205, 3, 2).

Atone for, to כָּפַר (169, 2).

Attend (i. e. give heed), to
הִקְשִׁיב; attend (i. e. wait on)
שָׁמַר (VII).

Avenge, to נָאַל; avenge self, *Ni.*
of נָחַם or of נָקַם (XIX).

Awake, to הָקִיץ, הָעִיר, הָקֵץ (189).

Babylon בָּבֶל.

Back *n.* נֶזֶר, נֶזֶר; *adv.* אַחֲרָיִם; back-
ward אַחֲרָיִם.

Bad רָע, *fem.* רָעָה.

Balance מֵאֻזְנַיִם (140, b).

Balak בָּלַק.

Balm, balsam צִיִּי (210).

Band, troop גִּדָּר.

Bar, bolt *n.* בָּרִידָה.

Barley שְׁעֵרָה (143, 3).

Basin, bowl כֶּסֶף; *suff.* סָפִי (212).

Basket סָבָא (1), סַל (212).

Battle מִלְחָמָה (135, *Obs.* 1).

Be, become הָיָה (196, *Note*; 198).

Bear, to (carry) נָשָׂא (*see Voca-*
bulary I.); (bring forth) יָלַד
(188, III, b).

Beast בְּהֵמָה (XXVIII), חַיָּה.

Beautiful יָפָה (XXVII); beauty
יָפִי, צָבִי, רָפִי (210).

Because כִּי (*see also* 219); be-
cause of עַל (101, 2), בְּעֵבֶר,
בְּגִלָּל (108).

Become, to: see 196, *Note*.

Bed מִשְׁכָּה (XXVIII). בֶּרֶשׁ (1) XXIV.

Befall, to קָרָה (XVI).

Before, *prep.* לִפְנֵי, לְפָנֶיךָ,
(90 ff., 108); *conj.* בְּפָנֶיךָ (117,
7); *adv.* לְפָנֶיךָ (215, 4).

- Begin, to **הָחֵל** (p. 186); beginning *n.* **הַחֲלָה, רֵאשִׁית**.
- Behind, *prep.* **אַחֵר, אַחֲרֵי** (101); *adv.* **אַחֹר**.
- Behold, to **רָאָה** (XVI; 197, and *Obs.* 2); behold! see! **הִנֵּה, הִנֵּה** (XXX; 129), **רָאָה**.
- Believe, to: *see under* **אָמֵן**.
- Beloved one **הָדָד**.
- Below: *see* 101, 3; 108; 215, 4.
- Bend, to **כָּרַע** (VIII).
- Benjamin **בְּנִימִין**.
- Bereaved, to be **שָׁלַל** (111, 3).
- Beside *prep.* **אַצֵּל** (101); besides **זוּלָּה** (100), **מִבְּלַעֲדִי** (108).
- Between: *see* 101, *Obs.*
- Beware, to **נָשָׂמַר** (167).
- Bind, to **אָסַר** (make prisoner), **חָבַשׁ** (fasten on).
- Birds *coll.* **עוֹף**.
- Birth **מוֹלְדָּת** (1) XXV; birthright **בְּכֻרָה** (XXVIII).
- Bitter, to be **מָרַר** (205, 3, 2).
- Bitumen **חֲמֵר**.
- Black **שְׁחֹר** (XXVI); blackness **קִדְרוּת**.
- Blemish *n.* **מַדַּם**.
- Bless, to **בָּרַךְ, בָּרַךְ** (VII); blessing *n.* **בְּרָכָה** (XXVIII; 32, 1); blessed **בָּרוּךְ** (*see also* 137, *Note* 1).
- Blind, to make **עָוֵר**; blindness **סִנְיָרִים** (143, 2, *a*).
- Blow with a trumpet, to **הִקָּע**; to blow with the breath, &c. **נָפַח** (XVIII).
- Blood **דָּם** (139, *Obs.* 2; 143, 3).
- Bolt a door, to **נָעַל** (VII).
- Bond, rope **עֲבֹת**.
- Bondage: *see* service.
- Bone **עֶצֶם** (1), *pl.* **— יָם** and **זוֹחַ** (XXIV).
- Book **סֵפֶר** (XXIV).
- Booth **סֹכָה**.
- Booty, spoil **שָׁלַל** (XXVII).
- Bosom **חֵיק**.
- Both . . . and **גַּם . . . גַּם**.
- Bottle, flask **פֶּהַ**.
- Boundary **גְּבוּל**.
- Bow *n.* **קֶשֶׁת**, *pl.* **זוֹחַ** (XXIV).
- Bow down, to **כָּרַע**; to bow the head **קָרַד** (205, 3, 2).
- Bowels **מַעֲיִם** (143, 2).
- Boy **נֶעֱר, יָלָד** (XXIV).
- Brass **הַחֲשֵׁת** (135).
- Bread **לֶחֶם** (1) (XXIV).
- Breadth **רֵחָב** (XXIV).
- Break, to **נָפַץ, שָׁבַר** (XVIII); to break down **נָחַץ, פָּרַץ** (XVIII).
- Breast, teat **שֵׁד**.
- Breath **נְשָׁמָה** (XXVIII), **רוּחַ** (12, 2).
- Bribe *n.* **שֹׁחַד** (XXIV).
- Brick **לִבְנָה** (67, *Obs.* 1); to make bricks **לָבַן** (109, *Obs.* c).
- Bridle **מָוֶג** (2) XXIV.
- Bring, to **הִקְרִיב, קָרַב** (VII); to

- bring in **הביא**; to bring near **הקריב** (XIX); to bring out **הוציא**; to bring down **הוריד** (X); to bring up **העלה**.
- Broad **רחב** (XXVII).
- Broken, to be: *see* break.
- Brother **אח** (144).
- Build, to **בנה** (XVI).
- Bull **פָּר** **לָגֵל** (XXIV); wild bull **רָאם**.
- Burden **טָבֵל** (132, *Obs.* 4), **מִשָּׂא**.
- Burial **קבורה**.
- Burn **שָׂרַף**, **בָּעַר** (VII), **נָצַח** (203, *a*); burn (of anger) **הָרָה** (227).
- Burning, *n.* **שָׂרִיפָה** (XXVIII).
- Burnt-offering **עֹלָה** (XXVIII).
- Bury, to **קָבַר**.
- Bush **סִיחָה**.
- Business, work **מְלָאכָה** (*const.* **מְלָאכָת**, 135, *Obs.* 1).
- But **אָךְ**, **וְ**, **אֵינֶלֶם**, **וְ** (*after a negative*) **אִם**, **כִּי**, **כִּי** (*see p.* 72).
- Buy, to **קָנָה** (XVI); buyer **קָנָה** (93, 3).
- Cake (round) **כֶּכֶר** (143, 4); (unleavened) **מִצָּה** (XXVIII); **לֶשֶׁם**.
- Calamity **אֵיִר**.
- Caldron **סִיר**.
- Calf **עֵגֶל** *m.* (XXIV); *f.* **עֵגְלָה** (XXV).
- Call, to **קָרָא** (XIV).
- Camp, *n.* **מַחֲנֶה** (*p.* 40, foot-note 1; 81, *b*; 93, 3).
- Can (to be able), **יָכַל** (111, 3).
- Canaan **כְּנָעַן**; Canaanite **כְּנַעֲנִי**.
- Canal (of the Nile) **רִאָר**.
- Candlestick, lamp-stand **מְנֹרָה**.
- Capture, to **לָכַד**.
- Carcase **פֶּגֶר** (2) XXIV, **נֶבֶלָה** (XXVIII).
- Carry, to **נָשָׂא** (*see Vocabulary* I).
- Carve, to **פָּסַל**, **חָקַק** (XX).
- Cast (throw), to **הִשְׁלִיךְ**, **הָרָה**, **הוֹרָה** (XVI; X); to cast down, throw down **הִפִּיל** (XVIII).
- Cast off, to **זָנַח**.
- Catch: *see* capture.
- Cattle **בָּקָר** (XXVII), **בְּהֵמָה** (XXVIII), **מִקְנָה** (81, *b*; 93, 3): *see also* fat cattle.
- Cave **מְעָרָה** (XXVIII), **חֹר**.
- Cease, to **חָדַל** (VI; 182, *Obs.* 2).
- Chaff **קֶשֶׁת**.
- Chaldeans **כַּשְׁדִּיִּים**.
- Change, to **הִשָּׁה** (182, *Obs.* 2), **שָׁנָה** (XVI); change of garments **הִלְבִּישָׁה**.
- Charge *n.* **מִשְׁמָרֶת** (1) XXV.
- Chariot **מְרִנְכָה** (135, *Obs.* 1), **רֶכֶב** (2).
- Chastise, to **יָסַר**, **הוֹכִיחַ** (X; VIII).
- Chastisement **הוֹכָחָה** (XXVIII).
- Cheek-bone **לָחִי** (210).
- Cherub **כְּרוּב**.
- Chest, ark **אָרוֹן** (XXVI).
- Child **יָלֵד** (1, 2) XXV, **עוֹלָל** (XXVI) **עוֹלֵל** (XXIII).

- Childless **עָרִירִי**.
 Choose, to **בָּחַר**; chosen one, elect **בְּחִיר**.
 Circumcise, to **מָדַל** (XII).
 Cistern **בּוֹר**, *pl.* **זוֹ** (67, *Obs.* 1).
 City **עִיר** (144), **קָרְיָה** (*poetic*).
 Clay **חֹמֶר** (XXV).
 Clean *adj.* **טָהוֹר** (XXVI); to be clean **טָהַר**; to cleanse, *Pi.* **טָהַר** (VII); to cleanse one's self, *Hithpa.* (173, 2).
 Cleave (divide), to **בָּקַע**; to cleave to, adhere **דָּבַק**, **חָשַׁק** (VI).
 Clefts (of a rock) **הַנְּחִירִים**.
 Clothe one's self, to **לָבַשׁ**; to clothe (another) **חִלְבִּישׁ**. Clothes, clothing **לְבוּשׁ**.
 Cloud *n.* **עָב**, *pl.* **יָרִים** and **זוֹ**.
 Cluster of grapes **עֵנָב** (XXVII).
 Collect, to **אָגַד**, **אָסַף** (186), **קָבַץ**.
 Come, to **בֹּא** (*see Vocabulary* I).
 Command, to **צִוָּה** (197). Commandment **מִצְוָה** (XXVII); commandments **מִצְוֹת**.
 Comfort, to **נָחַם** (*Pi.*) VII. Comfort, consolation **נֶחֱמָה** (XXVIII).
 Compare (liken), to **הִפָּחַח** (XVI), **הִמְשִׁיל**.
 Compassionate *adj.* **רַחוּם**; to compassionate, pity **רָחַם** (VII).
 Complete *adj.* **תָּמִים** (XXVI); to complete **כָּלָה** (XVI), **שָׁלַם**,
תָּמַם (XX); to be completed, finished **כָּלָה**, **תָּמַם**.
 Conceal, to **סָתַר**.
 Concerning, **עַל** (101, 2).
 Condemn, to **הִרְשִׁיעַ** (VII).
 Conduct (lead), to **הוֹלִיךְ** (X).
 Confidence **בְּטָח** (XXV), **בְּשִׁחוּחַ** (XXVI).
 Confine, to **עָצַר** (VI).
 Confounded, to be **חָתַח** (205, 3, 2).
 Congregation **קָהָל** (XXVII), **עֵדָה** (XXVIII).
 Constantly, continually **תָּמִיד**.
 Constrain, to **הִחְזִיק** (VI).
 Consult together, to **נִוְעֵץ** (X).
 Consume, to **אָכַל**, **בָּעַר** (VII).
 Contain, to **כָּלַף** (*from* **כָּלַ**: 175, 4).
 Contempt **בִּזְוָה**.
 Contend together, to **נִשְׁמַט** (167, 3).
 Contend at law, to **רִיב** (XII).
 Content, to be **הוֹאִיל** (X).
 Continually: *see* constantly.
 Controversy **רִיב**.
 Converse, to **דִּבֶּר** (167, 3).
 Convince, convict **הוֹכִיחַ** (VIII; X).
 Convoke, to **הִקְהִיל**; to be convoked **נִקְהַל**.
 Cook, to **אָפַה** (186); cook *n.* **טָבַח**, **אָפָה**.

Copy (of a book) מִשְׁכָּח (81, *b*; 93, 3).

Coriander seed כֹּרֶא.

Corn דָּגָן (XXVII), בָּר; standing corn קֶמֶח.

Corner כִּנּוּת (XXVIII).

Correct (chastise), to יָסַר.

Counsel, to דָּעַץ (X): Counsel *n.* מְדוּשָׁבָה (135, *Obs.* 1), סוֹד, עֲצָה (XXVIII).

Count, to סָפַר.

Country אֶרֶץ (1) XXV; 135, *Obs.* 3.

Court *n.* חֲצֵר (XXVII).

Covenant *n.* בְּרִית.

Cover, to כָּסָה (XVI), לָאָס.

Cow פָּרָה (XXVIII).

Create, to בָּרָא (XIV).

Cross over, to עָבַר (VI).

Crown, diadem עֲטֻרָה (135, *Obs.* 1), זֶנֶר (XXV).

Cruel, fierce אֶכְזָרִי.

Cry *n.* רִיָּה, רִיָּה, רִיָּה, רִיָּה, רִיָּה (XXVIII); to cry צָעַק, צָעַק (VII), קָרָא (XIV).

Cubit אַמָּה (XXVIII; 68).

Cup כִּיכַר, כִּיכַר (XXVIII).

Curse *n.* אָלָה (XXVIII); to curse בָּרַךְ, קָלַל (205, 3, 2), אָרַר (VII).

Curtain יְרִיעָה.

Custody מִשְׁמָרָה (XXVIII), מִשְׁמָרָה (1) XXV.

Cut, to חָרַשׁ, כָּרַח; to cut down

(reap) קָצַר; to cut down (destroy) גָּדַע.

Cymbals מִצְלִילִים (140, *b*).

Damsel נַעֲרָה (XXV).

Dance, to רָקַד, רָקַד (175, 4), חָנַג (205, 3, 2); dancing *n.* מְחוּל.

Darkness חֹשֶׁךְ (XXV), קִדְרוּחַ; thick darkness עָרָפֶל.

Dash in pieces, to נָפַץ (XVIII).

Daughter בַּת (144).

David דָּוִד.

Day יוֹם (144); by day יוֹמָם (215, 5).

Dead מֵת; dead body, corpse פֶּגֶר (2) XXV, נְבִלָה (XXVIII).

Deaf חֵרֵשׁ (XXIII; 26, 3).

Dear *adj.* יָקָר (XXVII); to be dear יָקָר (188, III. *a*).

Death מָוֶת (211); to put to death הִמָּית (XII).

Deceit מְרִמָּה, מְרִמָּה.

Deceive, to בָּגַד, הָשָׂא (XIX).

Decline (sink), to רָפָה (XVI).

Decree, to דָּעַץ (188, III. *a*), חִוּקָה (175, 1).

Deed מַעֲשֵׂה (p. 40, foot note 1; 81, *b*; 93, 3), גְּמוּלָה.

Deep *adj.* עֲמוּק. Deep (sea) תְּהוֹמוֹת. See also 200, *a*.

Delay, to אָחַר, הִתְאַחַח (VI, VII).

Delight *n.* הֵפֵץ (XXV), הֵמֵד (2),
שְׂעִשְׂעִים (143, 2, *a*); to de-
light (take pleasure) הֵפֵץ
(VI), רָצָה (XVI).

Deliver (rescue), to *Pi. or Hi. of*
מָלַט *or* פָּלַט; הִצִּיל, הִלָּץ (XIX).

Deliver up, to הִסְגִּיר.

Depart, to הִלָּךְ (*see Vocab. I*).

Derision לָעַג (XXIV).

Desert, to נָטַשׁ (XIX), עָזַב (VI).

Desert *n.* מִדְבָּר (XXVI), עֲרָבָה.

Desire, to הִמָּד (182, *Obs.* 2),
הָפֵץ, הָפֵץ. Desire *n.* אֲוִיָּה.

Desist, to הִרְל (182, *Obs.* 2),
הִרְפָּה (XVII).

Desolate, to be חָרַב (VI), שָׁמַם
(205, 3, 2).

Desolation שְׁמָמָה (XXVIII), שָׁמָה,
חֲרָבָה (XXV).

Despise, to מָאָס (VII), בָּחַ
(XII), הִקָּל, בָּזוּז, (XXI); to be
despised נָקַל (XX).

Destroy, to הִשְׁחִית, הִשְׁמִיד, אָבַד,
הִחָרִים, הָרַס, שָׁדַד (XX).

Destruction אִיד, שָׁדָד, (2), אֲבִדוֹן.

Determine (decree), to רָעַץ,
(purpose, plan) חָשַׁב.

Devoted thing הָרָם (XXIV).

Devour, to אָכַל (186).

Dew טַל (212).

Die, to מָוַת (XII), נָפַע.

Dimension מִדָּה.

Disease חָלִי (210), מַחֲלָה; dis-

eased, sick חָלָה (p. 40, foot-
note 1; 81, *b*).

Dispute *n.* רִיב; to dispute to-
gether נִוְכַח (X).

Distant רָחוֹק; to be distant רָחוֹק.

Distress *n.* צָרָה, עָמַל, עָנִי (210);
to be in distress צָרָה (205,
3, 2).

Divide, to הִפְרִיד, הִבְדִּיל.

Do (work), to עָשָׂה; to do
good (or evil) to נָמַל.

Dog לָלַב (1); dog-fly עֲרִב.

Door דֶּלֶת (140, *b*); doorway
מְזוּזָה (XXIV); door-post מְזוּזָה.

Double כְּפָלִים (140).

Dove יוֹנָה; turtle-dove חֹר.

Draw (pull), to מָשַׁךְ; to draw
near קָרַב, נָגַשׁ (XVIII); to draw
off, draw out שָׁלַח, הִלָּץ.

Dreadful נֹרָא.

Dream *n.* חֲלוֹם; to dream חָלַם.

Dried up, to be חָרַב (VI).

Drink, to שָׁתָה; to cause to
drink הִשְׁקָה; strong drink
שֵׁכָר.

Drive out, to גָּרַשׁ = *Pi.*; to drive
away דָּרַח (XVIII).

Droop, to אָמַל = *Pulal*.

Drunk, to be שָׁכַר.

Dry, to be יָבֵשׁ; dry land יַבְשֻׁמָּה.

Dumb אָלֵם (XXIII); to be dumb,
silent דָּמָם (205, 3, 2).

Dust *n.* עָפָר (*cf.* 170, *Obs.* 2).

Dwell, to **רָשָׁב**, **שָׁבַן**; dwelling

וּזוּ מִשְׁכָּן *pl.*

Dying **מָת**.

Ear **אָזָן** (64, *b*; 140, *a*).

Earth **אֲרֶץ** (1). Earthquake **רָעַשׁ** (XXIV).

East **מִזְרָח**, **קֶדֶם**.

Eat, to **אָכַל** (185).

Egypt **מִצְרַיִם**. Egyptian **מִצְרַיִי**.

Eight **שְׁמֹנֶה** (XXIX); eighth **שְׁמִינִי**.

Elder, eldest **זָקֵן** (XXVII), **בְּדוּל**,
(first born) **בְּכוֹר**.

Empty, *adj.* **רִיק**; *adv.* **רִיקָם**; to
empty **בָּקַע** (XX).

Encamp, to **הִנָּח** (XVI).

End, extremity **קֶצֶה** (139, 4),
קֵץ (212).

Enemy **אֹיֵב**, **צָר**, **צָרָר**, **אֵיב**; to be an
enemy **אֵיב**.

Enigma, riddle **הִידְדָּה**.

Enter (go in), to **בִּיאַ**; entrance,
opening **פֶּתַח** (2).

Envy *n.* **קִנְאָה**; to envy **קָנָא**.

Ephah **אֵיפָה**.

Ephod **אֶפֶד**.

Erring **הִעָה** (p. 49, footnote 1;
81, *b*).

Escape, to **נָמַלַס** (167, 2).

Establish (set up), to **הִדְבִּין** (XIII).

Eternity **עוֹלָם**, **עַד**.

Even *conj.* **גַּם**, **אֵף**; even to, as
far as **עַד** (XXX).

Evening **עָרַב** (1).

Every **כָּל** (213, I. 2).

Evil *adj. and n.* **רָע**, **רָעָה**, **עָוֵל**;
to be evil **רָעָה** (205, 3, 2, *b*);
to do evil **הָרַע**.

Exalt, to **הִגְבִּיחַ**, **הִרִים**.

Except **זוּלָּה** (100).

Excite (stir up), to **סָכַסַּךְ** (p. 135).

Expect (wait), to **קָקַה**; expecta-
tion **תַּקְוָה**.

Expel, to **נָחַשׁ** (XVIII), **נָחַשׁ** = *Pi*.

Expire, to **נָפַע**.

Explore, to **רָגַל**.

Exult (rejoice), to **גִּיל**.

Eye **עֵין** (64, *b*; 211).

Face **פָּנִים** (143, 2, *a*).

Fade (fail), to **נָבַל**, *imperf.* **יָבַל**
(XVIII).

Faint *adj.* **עִיָּה** (XXVII).

Faithful, trusty **נֶאֱמָן**; faithful-
ness **אֱמוּנָה**; to be faithless **מָעַל**.

Fall, to **נָפַל** (XVIII).

Falsehood **שָׁקָר** (2), **כָּזָב**, **שָׂא**.

Family **אֵלֶּכָּה** (1), **מִשְׁפָּחָה** (135,
Obs. 1).

Famine **רָעָב**.

Far off *adj.* **רָחוֹק**; to be far off
רָחוֹק: *see also* 215, 4.

Far be it! **חֲלִילָהּ** (196, *c*).

Fast *n.* **צוֹם**.

Fasten, to **אָסַר**; to fasten a door
נָעַל (201, *Obs.* 2).

Fat *n.* חֶלֶב (2), שֶׁמֶן (1); fat *adj.* שָׁמֵן; fat cattle פָּרִיָאָה, מְרִיאָה.

Father *n.* אָב (144); father-in-law חָם (144).

Fatigued, to be יָעָם (xxvii).

Favour *n.* חֶסֶד (1), חֵן (212).

Fear *n.* יִרְאָה, פָּחַד, מִנּוּר; to fear, be afraid יָרָא, פָּחַד; fearful מִנּוּרָא.

Feast, a religious festival חַג (212); to celebrate a religious festival חָגַג (205, 3, 2).

Feeble רָפָה (139, iv; 66).

Feel (by touching), to מָשַׁח (xii).

Feign, to הִחָזֵק.

Field שָׂדֶה (139, 4).

Fig, fig-tree תְּאֵנָה *pl.* יָרִים.

Fight, to נָלַחַם (167, 3).

Fill up, to מָלֵא (xiv).

Find, to מָצָא (xiv).

Finish (complete), to תָּמַם; בָּלָה; to be finished, שָׁלַם, בָּלָה, תָּמַם (205, 3, 2).

Fire *n.* אֵשׁ (212) *c.*; to set on fire יָצַח (203, a); firebrand אֵד.

Firmament רָקִיעַ.

First ראשון; first-born בְּכוֹר.

Fish *n.* דָּג, *coll.* דְּגָה.

Five חֲמִישֶׁה (xxix); fifth חֲמִישִׁי.

Flame, to דָּלַק.

Flask פָּק.

Flee, to בָּרַח, נָס, נָסַד (xii).

Flesh בָּשָׂר (xxvii).

Flint חֲלָמִישׁ.

Flock *n.* צֹאן, עֶדֶר (xxiv).

Flour סֹלֶת.

Folly אֲמָלִית (1), פְּחַי (210).

Food אָכַל, אֲכָלָה (43, *Obs.* 2), לָחֵם (1).

Fool, foolish גָּבַל, אֲוִיל, בָּטִיל.

Foot רֶגֶל (1): *see* 64, b; 140, a.

For, because, *conj.* בִּי; for, *prep.*

לְ, (in behalf of) בְּעֵד, (instead of) בְּתַחַת, (in return for) בְּ.

Foreign נִכְרִי.

Foreskin עֶרְלָה (xxv).

Forest הָרֶשׁ, יַעַר.

Forget, to שָׁכַח.

Forgive, to סָלַח, נָשָׂא (*see Vocabulary I*), כָּסַח.

Form *n.* יָצָר, תֵּאֵר, תְּמִנָּה; to form, shape יָצַר.

Former *adj.*: *see* first. Formerly לְפָנִים (215, 4).

Forsake, to עָזַב, נָשָׂא (xviii).

Fortress מָצָד, מְצֹר.

Found (lay a foundation), to יָסַד = *Pi*.

Fountain, spring מַעְיָן, גֵּיחַ, עֵינַן.

Four אַרְבַּע (xxix), fourth רְבִיעִי.

Fowler יוֹקֵשׁ. Fowls *coll.* עוֹף.

Frail חָדַל (xxvi).

Free חָפְשִׁי. Freewill offering חֲבִירָה (xxviii).

Friend רֵעַ, דוֹד, אֶלֶף, אָהָב.

Frog צפרדע.

From מן; from the presence of
מֵעַם, מֵאֵת (108, c).

Front מִפְּנֵים, מִפְּנֵי (205, footnote 1).

Fruit פֵּרִי (210); to be fruitful
פָּרָה (XVI).

Full *adj.*, to be full *v.* מָלֵא (III,
Obs.); to be satisfied שָׂבַע;
fulness מָלֵא, (satisfaction)
שִׂבְעָה.

Gadfly עֶרֶב.

Garden גֶּן (212).

Garment בְּגָד (32, 3); garments,
clothing לְבוּשׁ; outer garment
שִׁמְלָה, שִׁמְלֹה (XXV),
under garment, tunic
בְּתִנָּה (XXV).

Gate שַׁעַר *c.* (XXIV).

Gather, to קָשַׁשׁ, אָסַף, אָגַד, קָבַץ
(*Poël*); to gather grapes מָצַר;
to gather ears of corn, glean
לָקַט.

Generation, age דּוֹר.

Generous קָרִיב (XXVII).

Gift מִתְּחָה (XXV), מִתָּנָה.

Gird, to חָסַר (VI).

Give, to נָתַן (202, *Obs.* 3).

Glad, to be שִׂמְחָה, שִׂישׁ, שִׂישׁ (XII);
gladness שִׂמְחָה (XXV).

Glory *n.* כְּבוֹד (XXVII), תְּמָאָה (1),

to glory in הָלַל; glorious
כְּבוֹד.

Go (depart), to הָלַךְ (*see Voca-*
bulary I); to go down יָרַד
(188, III., *b*); to go up, ascend
עָלָה (195, *Obs.* 3); to go out,
go forth יָצָא (*see Vocab.* I);
to go in, enter בּוֹא (*see*
Vocab. I).

Goat עֵז, (he-goat) שְׂעִיר (XXVII).

God אֱלֹהִים *pl.* אֱלֹהֵי, אֵל (143,
2, *d*); godly חָסִיד (XXVII).

Gold זָהָב (XXVII).

Good *n. and adj.* טוֹב, טוֹבָה; to
be good יָטֵב (189; *in Qal, used*
only in imperf.); to do good
טוֹבָה, הִיטִיב, נָמַל;

Grace, favour חֵן (1), חֶן (212);
gracious חֲסִיד, חֲסִידָה (XXVII).

Grapes, cluster of עֵנָב (XXVII).

Gratis, for nothing חֵנָּה (215, 5).

Grave א. קֶבֶר (2).

Great גָּדוֹל; to be or become
great גָּדַל.

Green רֶעֶקֶן.

Grief בָּעַשׁ, בָּעַשׁ; grievous
עָבֵר (XXVII).

Groaning נִאֲקָה (XXVIII).

Ground אֲדָמָה (XXVIII).

Guide *n.* מְדַרְיָה, מְדִירָה.

Guilt עוֹן, אָשָׁם (XXVII); guilty
אָשָׁם, רָשָׁע (XXVII).

- Habitation מִשְׁכָּן (XXVI; 87, *Obs.* 1).
 Hail *n.* בָּרָד.
 Hair שֵׁעָר (XXVI); hoary hair שֵׁיבָה.
 Half חֲצִי (210).
 Hand יָד (140, *Obs.* 2), כַּף (212).
 Handle (wield), to תַּפֵּשׂ.
 Handmaid אֲמָה (144), שִׁפְחָה (XXV).
 Happen, to קָרָא, קָרָה (199, I. 2), הָיָה (198).
 Happiness; *see* 137, Note 1.
 Harlot זֹנֶה.
 Harvest (of fruit) קָרַץ; grain harvest קָצִיר (XXVII).
 Haste, to הָמַצ, הָמַה (VII; 200, *c, d*).
 Hate, to שָׂנֵא (XIV), שָׂטֵם.
 Head רֹאשׁ (144).
 Heal, to רָפָא (XIV); health שְׁלֹם (XXVI).
 Heap (of stones) גִּל (212).
 Hear (hearken), to שָׁמַע, הִאָּזִין (VI).
 Heart לֵבָב (XXVII), לֵב (212), *both with pl.* וָח.
 Heaven שָׁמַיִם (68, *Obs.* 2).
 Heavy *adj.*, to be heavy, *v.* כָּבֵד (111, *Obs.*).
 Hebrew עִבְרִי.
 Heed, to give חָקַשׁ; to take heed to one's self נָשָׂמַר.
 Heifer פָּרָה, עֵגְלָה (XXV).
 Height (stature) גְּבוּהָ (XXIV), קוֹמָה, (a high place) מָרוֹם, רָמָה.
 Help *n.* עֲזָרָה (XXIV), עֲזָרָה (XXV); to help עָזַר.
 Herd בָּקָר.
 Here הֵנָּה, הֵנָּה (215, 8); here is (behold) הִנֵּה (XXX).
 Hero גִּבּוֹר.
 Hew, to חָצַב, פָּסַל.
 Hide, to סָתַר, כָּהַד (VII), טָמַן, לָאֵם.
 High רָם, גָּבוֹהָ (XXVII); to be high רוֹם (XII), גָּבוֹהָ (194, 2); high place (for idolatrous worship) בִּמְזָה (elevated spot) רָמָה; Most High (God) עֲלִיּוֹן.
 Hill גְּבֻעָה (XXV).
 Hither הֵנָּה, הֵלָּם.
 Hold, to הִחֲזִיק; to take hold תָּמַךְ.
 Hole חֹר.
 Holy קָדוֹשׁ (XXVI); to be holy קָדַשׁ; holiness קִדְּשׁ; holy place, sanctuary מִקְדָּשׁ קָדַשׁ (133, 2).
 Honest בֶּן.
 Honey דְּבַשׁ.
 Honour *n.* כְּבוֹד (XXVI), הָדָר; to honour כָּבֵד; honoured, honourable, glorious נִכְבָּד.
 Hook, ring הָה.
 Hope, expectation תַּקְוָה.

Horn קֶרֶן (1): *see* 140, *Obs.* 2.

Horse סוס.

Host, army צָבָא (*const.* צָבָא; *pl.* צָבָאוֹת, 67, *Obs.* 1).

Hot, to be חָמַם (205, 3, 2).

House בֵּית (144).

How? אֵיךְ, אַיִךְ (*see also* p. 227, footnote 2), how! מָה (87, 2); how long? עַד-מָתַי, עַד-אַנָּה.

Howl, to הוֹלִיל (189).

Hundred מֵאָה (XXIX).

Hunger רָעַב (XXVII); hungry *adj.*, to be hungry *v.* רָעַב (111, *Obs.*).

Hurry, to מָהַר (VII).

Husband אִישׁ (144).

Idol: *see* image.

If אִם, לֹא (220), כִּי; if not אִם, לֹא (220, *b*), אֲרִלִּי.

Image, idol פָּסֵל (*pl. always* אֲפָלִים, אֲפָלִיל).

Imprison, to אָסַר.

Incense לִבְנָה.

Incision גְּדִדָּה.

Incite, to הִזְדִּיתָ (203, *Note*).

Incline, to נָטָה (*see Vocab.* I).

Increase (become numerous), to רָבַב (XX).

Indignation אִם (XXIV).

Inhabit, to יָשַׁב (188, III. *b*); inhabitant יֹשֵׁב, יֹשְׁבָן (XXVII).

Inherit, to נָחַל (201, *Obs.* 2); inheritance נַחֲלָה (XXV).

Iniquity פָּשַׁע (XXIV), רָשָׁע, עָלָל, שָׂרָא, אָוֶן (211), עוֹן (XXVI).

Innocent נָקִי (XXVII).

Instant, moment רֵגַע (215, 1).

Instead of הִנָּחָה (101, 3).

Instruct, to לָמַד, הוֹרָה (X, XV); instruction מִוְסָר, לֶקַח.

Instrument כְּלִי (144).

Integrity הֹם (212), הִמָּה.

Intelligence שֵׂכֶל (XXIV).

Intercede, to הִתְפַּלֵּל.

Interpret, to פָּתַר; interpreter פֹּתָר; מְלִיץ (138).

Intestines מַעֲיִם (143, 2).

Iron בְּרֹזֶל.

Jawbone לָהִי (210).

Jealousy קִנְיָאָה.

Jew, Jewish יְהוּדִי.

Judge *n.* שֹׁפֵט (XXIII); to judge מִשָּׁפֵט, פָּלַל; judgment מִשָּׁפֵט (XXVI), טֵעַם (XXIV).

Just צַדִּיק, יָשָׁר (XXVII); to be just, righteous צָדַק; to justify הִצְדִּיק, צָדַק.

Keep, to שָׁמַר, נָצַר, נָטַר (XVIII).

Kid גָּדִי (210).

Kill, to הָרַג, רָצַח, הִמָּיתָ, מוֹתָה (XII, XIII).

- Kind (species) *n.* מִשְׁפָּחָה (135, *Obs.* 1), מִשְׁפָּחָה.
- Kindle, to הִצִּיתָ (203, *a*).
- King מֶלֶךְ (XXIV); to make king מְלָכָה; kingdom מְלֻכָּה (32, 2), מְלֻכָּה (135, *Obs.* 1).
- Kneading-trough מִשְׁאָרָה (1) XXIV.
- Knee כְּרָךְ (140, *a* XXV); to kneel כָּרַךְ.
- know, to יָדַע (188, III. *b*); knowledge יָדְעָה (XXIV); יָדָעָה.
- Labour *n.* עֲמָל (XXVII), יָגִיעַ; to labour עָבַד.
- Lamb כֶּבֶשׂ, *fem.* כֶּבֶשֶׂה and כֶּבֶשֶׂה (XXV).
- Lame פֶּסֶח (XXIII).
- Lament, to סָפַד, אָבַל; lamentation מִסָּפֵד (XXIII).
- Lamp (*fig.* for progeny) נֵיר.
- Land, earth אֶרֶץ (1), אֲדָמָה (XXVIII); dry land יַבֵּשָׁה.
- Languish, to עָרַף; *see also* droop.
- Last, latter אַחֲרוֹן; latter end אַחֲרֵיתוֹ.
- Law תּוֹרָה.
- Lay up (store up), to צָבַר.
- Leader מְדַרְיָה, מְדַרְיָה; to lead בָּחַל, מְדַרְיָה.
- Leaf (of a plant) עֵלָה (139, IV).
- Lean, poor רָחָה (139, IV).
- Lean on, to נִשְׁעַן (167, 2).
- Learn, to לָמַד.
- Leave (forsake), to עָזַב, נָחַשׁ (XVIII); to leave remaining הוֹשִׁיֵּר, הוֹשִׁיֵּר (X).
- Left (side) שְׂמָאל; left (remaining) נֹחֵר (X), נִשְׁאָר.
- Leg שׁוֹק.
- Length אָרָץ (XXIV).
- Leper מַצְרַע, צָרַע; leprosy צָרַעַת (XXV).
- Lost פָּךְ (117, 7).
- Let down, to הֵרַסָה (XVI).
- Letter, epistle מִגִּלָּה (XXV).
- Levite לֵוִי.
- Liar כֹּזֵב (XXIII).
- Libation, drink offering לִבְיָה (2) (XXIV); to make a libation נָסַךְ (XVIII).
- Lick (lap with the tongue), to לָקַךְ (205, 3, 2).
- Lie, falsehood שָׁקָר (2), כֶּזֶב, שָׁרָא.
- Lie down, to שָׁכַב.
- Life חַיִּים (143, 2, *c*), נָפֶשׁ (135, *Obs.* 3).
- Lift up (raise), to הֵרִים (XII).
- Light *n.* אֹר.
- Light, swift קָל (212); to be light, swift קָלָל (XX; 205, 3, 2); to lighten, make light הֵקֵל (XX).
- Like, to be דָּמָה; to liken, compare הִמְשִׁיךְ, דָּמָה; likeness דְּמִיּוּת.

Linen **בָּד**.

Linger: *see* delay.

Lion **אַרְיֵה** (210), **אַרְיָה**; young lion **בְּעִיר**.

Lip **שִׁפְהָ** (140; XXVIII).

Listen **שָׁמַע** (VIII), **הִשְׁמָעִין**.

Little *n. and adj.* **מְעוֹט**, *pl.* **מְעוֹטִים**; **קָטָן**, **קָטָן** (212, *Note* 3), **צָעִיר** (XXVII).

Live, to **חָיָה** (198); living *adj.* **חַי**, *pl.* **חַיִּים** (*see* Exercise 16, *Note h*).

Lo! **הִנֵּה**, **הִנֵּה** (106, XXX).

Loins **מְחִזִּים** (140).

Long *adj.* **אָרָךְ** (139, *Obs.* 1); to be long, **הִאָּרַךְ**, **הִאָּרַךְ** (172, 3); how long? **עַד-מָתַי**.

Look, to **הִבֵּית** (XVIII), **שָׁעָה**.

Lord **אֲדוֹן** (143, 2, *d*; page 63, footnote 2), **בָּעַל** (143, 2, *d*).

Lot **גּוֹרֵל** (XXVI), **חֶלֶק** (XXIV).

Love *n.* **אַהֲבָה**, **דוֹד**; to love **אַהֲבָה** (186).

Lying, deceitful **כֹּזֵב** (XXIII).

Magnify, to **גָּדַל**.

Maid, maiden **עַלְמָה** (XXV); maid-servant **אֲמָה** (144), **שִׁפְחָה** (XXV).

Majesty **גִּזְרָה**, **הוֹד**.

Make, to **עָשָׂה**, **פָּעַל**; to make (= form) **יָצַר**; to make (a

covenant) **כָּרַת**; to make (= appoint) **יָתַן** (202, *Obs.* 3); Maker, making **עָשָׂה** (93, 3).

Male **זָכָר** (XXVII).

Man **אָדָם** (*L. homo*, a general term including male and female, mankind; man in contrast with other beings); **אִישׁ** (144; an individual; man in contrast with woman); **אָנָשׁ** (man as frail, perishing); **גִּבּוֹר** (mighty man); **נָעַר**, a young man.

Manna **מָן**.

Many **רַב** (212).

Marriage, to give in **הִתְנַח**.

Master *n.*: *see* lord.

Matter, thing **דָּבָר** (XXVII).

Measure, to **מָדַד** (205, 3, 2); *n.* measure (of extent) **מִדָּה**, (of capacity) **סָאָה**.

Meditation **שִׁיחָה**.

Meek **עָנִי** (XXVII).

Meet, to **קָרָא**; to meet by appointment **נִיָּדָה** (X).

Melt away, to *Ni. of* **מָסַס** *or* **מָקַס** (XX).

Memorial **זִכְרוֹן** (XXVI).

Mention, to **הִזְכִּיר**.

Mercy **חֶסֶד** (1) XXIV, **רַחֲמָה**.

Messenger **מַלְאָךְ**, **מַנְדִּי** (XIX).

Middle, midst **קֶרֶב** (2), **תְּוֶרֶף** (211).

Mighty one **גִּבּוֹר**.

- Minister (serve), to שָׁרַת (VII);
minister, attendant מְשָׁרֵת.
- Mist, vapour אָד.
- Mistress גְּבֵרָה (XXV).
- Mocker, scoffer לֵץ.
- Moment רֵגַע (215, 1).
- Money כֶּסֶם (1), XXIV.
- Month חֹדֶשׁ (XXIV).
- Monument, pillar צִיָּה.
- Morning בֹּקֶר (XXIV).
- Morrow מָחָר, מִחֲרָה (215, 4).
- Morsel, piece פֶּת (212).
- Moses מֹשֶׁה.
- Mother אִם, *pl.* אִמּוֹת.
- Mountain הָר (71, II. 3, and
Note; 212).
- Mourn, to אָבַל = *Hithpa.*, סָפַד;
mourning *n.* אָבֵל (XXIV), מִסְפָּד
(XXIII).
- Mouth פֶּה (144), חֶךְ (212, *Note* 2).
- Move (give way), to מָוַשׁ (XII).
- Much רַב (212); much more,
much less כִּי אֶתְּ (219).
- Multiply (increase), to רָבַב (XX);
multitude הֶמְחִין (XXVI); רַב
(212).
- Murder, to רָצַח.
- Name *n.* שֵׁם, *pl.* חִו (XXIII).
- Narrow, *adj.* צָר.
- Nation גּוֹי.
- Native אֲזָרָה; native land מוֹלָדָה
(XXV).
- Nature, kind מִשְׁפָּחָה (XXVI).
- Nazirite נָזִיר.
- Near *adj.* קָרוֹב (XXVI); near
prep. אֶצֶל (101, 1), עַל (101, 2).
- Neck עֶרְוָה (XXIV), צַוָּאֵר and *pl.*
(143, 2, *b*).
- Negligence רְמִיזָה.
- Neighbour שָׁכֵן, רֵעַ (XXVII).
- Neither *conj.* וְלֹא, גַּם לֹא (219).
- Net הָרֶם (XXIV), רֶשֶׁת (2), פֶּח.
- Nevertheless אֲבָל.
- New חֲדָשׁ (XXVII).
- Night לַיִל (212), לַיְלָה (209, *c*).
- Nile יָאֵר.
- Nine תֵּשַׁע (XXIX); ninth תְּשִׁיעִי.
- No, not לֹא, אֵל (121), אֵין (106;
XXX); that . . . not (*i. e.* lest)
פֶּן; not yet כְּרִים (117, 7); no
one, nothing (*see* 213, VI).
- Noise רָעַשׁ; to make a loud
noise רָעַשׁ (205, 3, 2).
- North צָפוֹן (XXVI).
- Now עַתָּה (209, *c.* 4), הַעַתָּה
(215, 4).
- Number *n.* מִסְפָּר (XXVI); to
number סָפַר.
- Numerous רַב (212); to be num-
erous, increase רָבַב, רָבָה.
- Nurse *n.* מִינְקָה (135, 2; 171,
Obs. 5).
- O (*vocative*: 73, 1). O that . . . !
(203, *Rem.*).

Oak אֵלֶךְ, אֵלֶךְ, אֵלֶךְ.

Oath שְׁבִיעָה אֵלֶךְ (XXVIII).

Obey, to שָׁמַע.

Occupy, to יָרַשׁ (188).

Odour רִיחַ.

Offer (sacrifice), to הִקְרִיב, הִקְרִיבָה
(195, *Obs.* 3).

Offering קָרְבֵּן (25, A, 1); whole
burnt-offering עֹלָה; wave-
offering תְּנוּפָה; bloody offer-
ing זָבַח; non-bloody offering
מִנְחָה; trespass-offering אֲשָׁם
(XXVII).

Oil, ointment שֶׁמֶן (1); fresh
oil יֶצֶהר.

Old זָקֵן (XXVII); to be old זָקֵן
(111, *Obs.*); old age זָקְנִים
(143, 2, c), שֵׁיבָה (hoary old
age); oldest, first-born בְּכוֹר,
זָקֵן (XXVII), גְּדוֹל.

Olive, olive-tree זֵית (211).

Omer עֹמֶר.

On, upon עַל (101, 2).

One אֶחָד (XXIX).

Open, to פָּתַח; opening (en-
trance) פֶּתַח (2) XXIV.

Opposite *adv.* מִמֶּנֶּה; *prep.* לְעִמָּת
(108).

Oppress, to שָׁדַד, לָחַץ, עָשָׂק;
oppression הָמָס (XXVII).

Ordain (appoint), to הִקְדֵּשׁ;
ordinance חֹק (212), חֻקָּה.

Ornament *n.* תְּהִר.

Other, another אֲחֵר, *fem.* אֲחֵרָה.

Outcast נָדָה (XVIII).

Outcry תְּרוּעָה.

Outside מִחוּץ, חוּץ (215, 4; 101).

Outstretched נָטַי (XVI; 66).

Overflow, to זָרַח.

Overtake (reach to), to הִשִּׁיג
(XIX).

Owner, קָנָה (93, 3).

Ox שׁוֹר, פָּר; oxen, large cattle
בָּקָר.

Pain, pang הָבַל (2); writhing
pain חֵיל; painful toil עָצָב.

Pair, a brace צָמַד (2).

Pale, to become חָרַר.

Pardon, to נָשָׂא, סָלַח (XVIII, XI^v),
כָּסָה (XVI).

Part, portion חֵלֶק, חֶזֶק (XXVI).

Pass through, to עָבַר.

Passover פֶּסַח.

Pasture *n.* מִרְעִית.

Peace שָׁלוֹם (XXVI).

Pen, style עֵט.

People עַם (212).

Perfect *adj.* תָּמִים (XXVII).

Perform, to עָשָׂה, שָׁלַם.

Perhaps אֵינִי.

Perish, to אָבַד (186).

Persecute, to רָדַף, צָרַר.

Perverv, to סָלַח.

Pestilence מִנְפֶּה, דִּבְרַת.

Petition *n.* שְׁאֵלָה.

- Pierce, to **דקק**.
Pillar **עמוד**, **ציון**, **מַצֵּבָה** (XXVIII).
Pine away, to: *Ni. of* **מָקַק** (XX).
Pious **חָסִיד** (XXVII).
Pit **בְּאֵר**, **בּוֹר**, **שְׁחַת** (XXIV).
Pity *n.* **רַחֲמִים**; to pity **רָחַם** (VII),
הָקַם (205, 3, 2), **חָמַל** (182, *Obs.* 2).
Place *n.* **מָקוֹם**, *pl.* **זוֹ** (XXVI);
place appointed **מוֹעֵד**; to
place, set **שָׂבַן**, **הִצִּיב**, **הִצִּיג**
(203, *a*), **הִנִּיחַ** (203, *Note*).
Plague *n.* **מַכָּה**, **מַנְפָּה**, **מַנְפָּה**, **זָנֵב**, **זָנָה** (2).
Plain *n.* **מִישׁוֹר**.
Plan (devise), to **חָשַׁב**, **חָשַׁב** (XX).
Plant, to **נָטַע** (XVIII).
Play on a stringed instrument,
to **נָנַן**.
Plead a cause, to **רִיב**, **רִיב** (XII).
Pleasure **הֵמֵד** (2), **הֵמֵדָה** (XXV),
הֵמֵךְ, **רָצוֹן**; to be pleased with
רָצָה (XVI).
Plough, to **חָרַשׁ**.
Pluck (tear), to **טָרַח**; to pluck
out (hair) **מָרַח**.
Plunder (spoil), to **בָּזַז**, **שָׁלַל**
(205, 3, 2).
Polluted, unclean **טָמֵא** (XXVII);
to become polluted **טָמֵא** (III,
Obs.); to pollute one's self,
Ni. = *Hithpa.*
Pool **אֲגַם**, **בְּרֵכָה**.
Poor **דָּל** (212), **אֲבִיּוֹן**, **רָשׁ**.
Portion: *see* part.
- Possess (take possession), to
יָרַשׁ (186); possession, in-
heritance **נַחֲלָה** (XXV).
Pot, caldron **סִיר**.
Potter **יָצָר** (XXIII).
Pour out (shed), to **שָׁפַךְ**,
יָצַק (203, *b*).
Praise *n.* **הַחֲלֵלָה**; to praise **הָלַל**,
הוֹדָה (X, XVI).
Pray, to **הִתְחַלֵּל**; pray! *interj.*
יְיָ (121, *Obs.*); *prayer* **הַתְּפִלָּה**,
הַתְּפִלָּה.
Precede, to: *see* anticipate.
Precious, to be **יָקָר** (186, III, *a*).
Prepared, to be **נָכוֹן** (XIII).
Preserve, to: *see* keep.
Pretend, to **הִתְנַבֵּר**: *see also*
174, 2.
Prevail, to **יָכַל**, **נָבַר**.
Prevent, to: *see* anticipate.
Prey *n.* **טָרֶף** (1).
Price **מַחֲיר**.
Pride **גָּאווָה**, **זָדוֹן** (XXVI).
Priest **כֹּהֵן** (XXIII).
Prince **נָגִיד**, **נָגִיד** (XXVII), **טָרִיב**,
רִזּוֹן (XXIII); princess **שָׂרָה**.
Prison **מִשְׁבֵּרָה**, **כְּלֵא** (1); prisoner
אֲסִיר (XXVIII).
Produce, profit *n.* **תְּבוּאָה**.
Profane *adj.* **הִנָּה**, **חָלָל** (XXV);
to profane **חָלַל**.
Profit (be useful), to **הוֹעִיל** (X).
Property, wealth **רְכוּשׁ**.

Prophet נביא (XXVII); to prophesy *Ni*. נבא = *Hithpa.* (XIX).

Prosper, to צלח (184).

Proud גבה (XXVII); to be proud, high גבה (194, 2).

Prove (test, try), to פרוּח.

Province מדינה.

Provoke, to הרגז, התקצף, התקעים.

Prudent, to be השקיל.

Psalm תהלה (67, *Obs.* 1).

Pull off, to נשל (XVIII); to pull down, destroy הרס.

Punish, to פקד.

Purchase *n.* מקנה; to purchase קנה (XVI).

Pure, clean טהור (XXVI), זך (212); to be pure טהר; to purify טהר (VII); to purify one's self,—see 173, 3.

Purge, to צרף.

Purple תכלת.

Purpose *n.* מחשבה (XXVIII, e); to purpose השב, דמה (XVI).

Pursue, to רדף.

Put off (clothes), to פשט; to put on (clothes) לבש.

Quarter, fourth part רבע, רביע.

Queen מלכה (XXV).

Quick, quickly מהר, מהרה, כמעט: see also 200.

Quiet, to be שקט.

Rage, to רגש.

Raise, to הרים, הקים (XIII).

Rampart (of waggons, baggage) מעגל (XXVI).

Reach (overtake), to השגיח (XIII).

Read, to קרא (XIV).

Ready (prepared), to be נכון (XII).

Rebel, to מרה = *Hi.* (XVI).

Rebuke: see reproof, reprove.

Receive, to לקח (202, *Obs.* 2).

Recline, to נשען (167, 2).

Recognise, to הקיר (XVIII); to be recognised הותנך.

Recompense *n.* גמול; to recompense גמל, שולם.

Red אדם (212, *Note* 3).

Redeem, to גאל, פדה (XVI).

Refine, to צרף.

Refuge מחסה (81, b; 93, 3), מקלט.

Refuse, to מאן (VII).

Reign *n.* מלכות (32, 2); to reign, begin to reign מלך.

Reject, to נזח, מאס, נאץ.

Rejoice, to שיש, שיש, שמח (XII), גיל.

Release *n.* שחרור.

Remain (be left), to נשאר, נותר (X); remainder, remnant, rest שאר, שריד.

Remember, to זכר; remembrance זכרון (XXVI).

Remission: see release.

- Remove (transfer), to **הִסָּב** (XIX);
to be removed **נָסָב** (XX).
Rend (tear), to **קָרַע**.
Repay, to: *see* recompense.
Repeat, to **שָׁנָה** (XVI).
Repent, to **תָּחַם** (XIX).
Reply, to **עָנָה** (197, *Obs.* 1).
Reproach *n.* **הַרְפָּחָה** (XXV), **כְּלָמָה**;
to reproach **הִתְכַּלֵּם**.
Reproof **הוֹכַחָה** (XXV), **הוֹכָחָה**;
to reprove **נָעַר**, **הוֹכִיחָה** (X).
Reptile, reptiles **רֶמֶשׂ**.
Request *n.* **בְּקָשָׁה**, **שְׁאֵלָה**; to re-
quest **שָׁאַל**, **בָּקַשׁ**.
Rescue, to **מָלַט** — *Hi.*, **מָלַט** —
Hi., **הִצִּיל** (XIX).
Rest (be quiet), to **שָׁקַט**, **נָח**;
(XII); place of rest **מְנוּחָה**.
Rest, remains: *see* remainder.
Restrain, to **מָנַע**, **כָּלָא** (XIV).
Return (go back), to **שׁוּב** (XII);
return (cause to go back,
send back), to **הִשְׁיִב**.
Reveal, to **גָּלָה** (XVI).
Revenge *n.* **נָקָם** (XXVII), **נִקְמָה**;
(XXVIII); to revenge, take
vengeance **נָקַם** (XVIII).
Reward *n.* **שָׂכָר**, **פְּעֻלָּה**.
Rib, side **צִלְע**, *const.* **צִלְע** (cf.
139, *Obs.* 1), *pl.* **צִלְעוֹת** (XXVII).
Rich **עָשִׁיר** (XXVII); to be rich
עָשָׂר; *Hithpa.* pretend to be
rich (174, 2); riches **עֲשָׂר**,
הוֹל, **הוֹלִי** (211).
Ride, to **רָכַב**.
Riddle, enigma **הִידָה**.
Right (hand) **יָמִין** (XXVII); to
go to the right **הִימִין** (189).
Right (straight, proper), **יָשָׁר**;
to be right **יָשָׁר** (189).
Righteous **צַדִּיק**; to be right-
eous **צָדַק**; righteousness **צִדְקָה**;
(XXIV), **צִדְקָה** (XXVIII).
Ring (for the finger) **טַבָּעַת**;
(XXV); ring for the nostrils
of fierce animals **הָח**, *suff.*
הָחִי.
Rise, to **קָם** (XII); to rise early
הִשְׁכֵּם.
River **נָהָר** (XXVII); river Nile
רִאָר.
Road, way **דֶּרֶךְ** (XXIV).
Rob, to **בָּזַז**, **שָׁלַל** (XX; 205, 3, 2).
Robe (outer garment) **מִעֵיל**.
Rod: *see* staff.
Rock **צוּר**, **סֶלַע** (XXIV).
Roll (book) **מְגִלָּה**; to roll **גָּלַל** (XX).
Root **שָׁרֵשׁ** (133, 2); to take root,
root one's self, *see* 175, 1; to
root out **נָחַשׁ** (XVIII).
Rope **חֵבֶל**, **עֲבֹת** (XXIV).
Round *adj.* **עָגוּל**; round, *prep.*
סָבִיב (*see* 101, 2); roundabout,
adv. **מְסָבִיב** (215, 4).
Ruin *n.* **הִרְבָּה** (XXV).

Rule, to מָשַׁל, מִלָּךְ; ruler מָשַׁל (XXIII), מָלִיךְ (XXVII).

Run, to רוץ (XII).

Sabbath שַׁבָּת.

Sackcloth שָׂק (212).

Sacrifice *n.* זָבַח (XXIV); to sacrifice זָבַח.

Saddle, to חָבַשׁ (VI).

Safe *adj.* שָׁלוֹם (XXVI); to be safe שָׁלוֹם.

Sailor חָבֵל (XXIII).

Sake of, for the עַל (101, 2), לְמַעַן (108).

Salvation יִשׁוּעַ (XXIV), יְשׁוּעָה, יִשְׁוּעָה.

Sanctify, to קִדְּשׁ, הִקְדִּישׁ; sanctuary מִקְדָּשׁ, קִדְּשׁ (133, 2).

Sand חוֹל.

Sandal זַעַל (140, b).

Satisfied, to be שָׂבַע; satisfaction שָׂבַע (p. 15, footnote: XXV).

Save, to הוֹשִׁיעַ (X, VIII); Saviour מוֹשִׁיעַ.

Say, to אָמַר (186).

Scales (balance) מֶאָזְנִים (140, b).

Scatter, to הִפְצִיץ; to be scattered פִּצָּץ (XII).

Scoffer לָץ.

Sea יָם; *pl.* יַמִּים.

Search, to דָּרַשׁ, חָקַר, בָּקַשׁ.

Season: *see* time.

Seat מוֹשָׁב, *pl.* חֹז (67, *Obs.* 1; XXVI).

Second שְׁנִי, מִשְׁנָה.

Security בְּטָחָה.

See רָאָה (XVI); seeing (*i. e.* not blind) פָּקַח (XXIII); seer חֹזֶה, רָאָה (p. 40, footnote 1).

Seed זָרַע (1), 134, I.

Seek, to דָּרַשׁ, בָּקַשׁ, בָּקַר, שָׁחַר (· II).

Seize, to תָּפַס, אָחַז (186).

Seem (appear), to רָאָה; (XVI).

Sell, to מָכַר.

Send, to שָׁלַח.

Separate, to הִבְדִּיל, הִפְרִיד.

Sepulchre קָבֵר (1), קְבִירָה.

Serpent נָחָשׁ (XXVI).

Servant עֲבָד, עָבַד (XXIV), מַשְׁתָּר (attendant, minister); to serve עָבַד (VI); service עֲבָדָה.

Set (place), to שָׂם, שָׂמוּ (XII), הִצִּיג, הִצִּיג (203, a).

Seven שֶׁבַע (XXIX); seventh שְׁבִיעִי.

Severe קָשָׁה, כָּבֵד (XXVII).

Shadow *n.* צֶל (212).

Shake (be shaken), to רָעַשׁ, סָעַר, מָדַם (XII).

Shame *n.* בֹּשָׁת (XXIV), כְּלָמָה.

Shape *n.* קָצַב (2), תֵּאָר (XXIX; 137, *Obs.*); to shape יָצַר.

Sharp חָד, *fem.* חֲדָה (212).

Shed (pour out), to שָׁפַךְ; *part.* shedding שָׁפָךְ (127).

VOCABULARY—*English and Hebrew*

atch (deliver), to <i>לָקַח</i> (XVI).	Strong's <i>לָקַח</i> 1178.
bow <i>שָׁקַע</i> .	to bow down <i>שָׁקַע</i> 1179.
uffers, tongs <i>מַשְׁכָּה</i> 240.	Strong's <i>מַשְׁכָּה</i> 1180.
ourn, to <i>לָקַח</i> (VI).	Strong's <i>לָקַח</i> 1181.
oldier (man of war) <i>חַיָּל</i> 241.	Strong's <i>חַיָּל</i> 1182.
(80, 2; 144, X).	Strong's <i>חַיָּל</i> 1183.
Son <i>בֶּן</i> (144), <i>בֶּן</i> (XVI).	Strong's <i>בֶּן</i> 1184.
Song <i>שִׁיר</i> , <i>שִׁירָה</i> .	Strong's <i>שִׁיר</i> 1185.
Soul <i>נֶפֶשׁ</i> (1) <i>נֶפֶשׁ</i> (135, 136).	Strong's <i>נֶפֶשׁ</i> 1186.
Sound <i>אֶפֶס</i> (67, 68).	Strong's <i>אֶפֶס</i> 1187.
South <i>מִזְרָח</i> (203, 204).	Strong's <i>מִזְרָח</i> 1188.
Sow (seed), to <i>זָרַע</i> .	Strong's <i>זָרַע</i> 1189.
Span <i>אֶמְנָה</i> .	Strong's <i>אֶמְנָה</i> 1190.
Spare, to <i>לָקַח</i> 242, 243.	Strong's <i>לָקַח</i> 1191.
Speak, to <i>דַּבֵּר</i> (169, 170).	Strong's <i>דַּבֵּר</i> 1192.
Spear <i>רֶמֶס</i> .	Strong's <i>רֶמֶס</i> 1193.
Spirit <i>רוּחַ</i> <i>אֱלֹהִים</i> 244, 245.	Strong's <i>רוּחַ</i> 1194.
<i>רוּחַ</i> (XVI).	Strong's <i>רוּחַ</i> 1195.
Splendour <i>כְּבוֹד</i> (1), <i>כְּבוֹד</i> 246.	Strong's <i>כְּבוֹד</i> 1196.
Spoil, booty <i>לָקַח</i> (XVI); <i>לָקַח</i> 247.	Strong's <i>לָקַח</i> 1197.
spoil, despoil <i>לָקַח</i> , <i>לָקַח</i> 248.	Strong's <i>לָקַח</i> 1198.
3, 2).	Strong's <i>לָקַח</i> 1199.
Spot, mark, stain, blemish <i>מַקְדָּח</i> 249.	Strong's <i>מַקְדָּח</i> 1200.
<i>מַקְדָּח</i> (2); spotted <i>מַקְדָּח</i> (212, Note 3).	Strong's <i>מַקְדָּח</i> 1201.
Spread out (metal, &c.), to <i>פָּרַשׁ</i> .	Strong's <i>פָּרַשׁ</i> 1202.
to spread out (a cloth &c.) <i>פָּרַשׁ</i> , <i>פָּרַשׁ</i> (203, a).	Strong's <i>פָּרַשׁ</i> 1203.
Spring (of water) <i>מַעְיָן</i> (211).	Strong's <i>מַעְיָן</i> 1204.
<i>מַעְיָן</i> .	Strong's <i>מַעְיָן</i> 1205.
Sprinkle, to <i>פָּרַשׁ</i> .	Strong's <i>פָּרַשׁ</i> 1206.
Strong's <i>פָּרַשׁ</i> 1207.	Strong's <i>פָּרַשׁ</i> 1208.
Strong's <i>פָּרַשׁ</i> 1209.	Strong's <i>פָּרַשׁ</i> 1210.
Strong's <i>פָּרַשׁ</i> 1211.	Strong's <i>פָּרַשׁ</i> 1212.
Strong's <i>פָּרַשׁ</i> 1213.	Strong's <i>פָּרַשׁ</i> 1214.
Strong's <i>פָּרַשׁ</i> 1215.	Strong's <i>פָּרַשׁ</i> 1216.
Strong's <i>פָּרַשׁ</i> 1217.	Strong's <i>פָּרַשׁ</i> 1218.
Strong's <i>פָּרַשׁ</i> 1219.	Strong's <i>פָּרַשׁ</i> 1220.
Strong's <i>פָּרַשׁ</i> 1221.	Strong's <i>פָּרַשׁ</i> 1222.
Strong's <i>פָּרַשׁ</i> 1223.	Strong's <i>פָּרַשׁ</i> 1224.
Strong's <i>פָּרַשׁ</i> 1225.	Strong's <i>פָּרַשׁ</i> 1226.
Strong's <i>פָּרַשׁ</i> 1227.	Strong's <i>פָּרַשׁ</i> 1228.
Strong's <i>פָּרַשׁ</i> 1229.	Strong's <i>פָּרַשׁ</i> 1230.
Strong's <i>פָּרַשׁ</i> 1231.	Strong's <i>פָּרַשׁ</i> 1232.
Strong's <i>פָּרַשׁ</i> 1233.	Strong's <i>פָּרַשׁ</i> 1234.
Strong's <i>פָּרַשׁ</i> 1235.	Strong's <i>פָּרַשׁ</i> 1236.
Strong's <i>פָּרַשׁ</i> 1237.	Strong's <i>פָּרַשׁ</i> 1238.
Strong's <i>פָּרַשׁ</i> 1239.	Strong's <i>פָּרַשׁ</i> 1240.
Strong's <i>פָּרַשׁ</i> 1241.	Strong's <i>פָּרַשׁ</i> 1242.
Strong's <i>פָּרַשׁ</i> 1243.	Strong's <i>פָּרַשׁ</i> 1244.
Strong's <i>פָּרַשׁ</i> 1245.	Strong's <i>פָּרַשׁ</i> 1246.
Strong's <i>פָּרַשׁ</i> 1247.	Strong's <i>פָּרַשׁ</i> 1248.
Strong's <i>פָּרַשׁ</i> 1249.	Strong's <i>פָּרַשׁ</i> 1250.
Strong's <i>פָּרַשׁ</i> 1251.	Strong's <i>פָּרַשׁ</i> 1252.
Strong's <i>פָּרַשׁ</i> 1253.	Strong's <i>פָּרַשׁ</i> 1254.
Strong's <i>פָּרַשׁ</i> 1255.	Strong's <i>פָּרַשׁ</i> 1256.
Strong's <i>פָּרַשׁ</i> 1257.	Strong's <i>פָּרַשׁ</i> 1258.
Strong's <i>פָּרַשׁ</i> 1259.	Strong's <i>פָּרַשׁ</i> 1260.
Strong's <i>פָּרַשׁ</i> 1261.	Strong's <i>פָּרַשׁ</i> 1262.
Strong's <i>פָּרַשׁ</i> 1263.	Strong's <i>פָּרַשׁ</i> 1264.
Strong's <i>פָּרַשׁ</i> 1265.	Strong's <i>פָּרַשׁ</i> 1266.
Strong's <i>פָּרַשׁ</i> 1267.	Strong's <i>פָּרַשׁ</i> 1268.
Strong's <i>פָּרַשׁ</i> 1269.	Strong's <i>פָּרַשׁ</i> 1269.

- Sheep, — a flock צֹאן; single sheep שֶׁה (143, *d*).
 Shekel שֶׁקֶל (2).
 Shepherd רֹעֶה (p. 40, footnote 1; 81, *b*; 93, 3).
 Shield *n.* מָגֵן, *suff.* מִגְנִי.
 Shoe: *see* sandal.
 Shoot (throw), to רָמָה (XVI), יָרָה, הִירָה (XVI, X).
 Short, to be קָצַר (116, *Obs. c*).
 Shoulder שֵׁכָם, בְּרוֹם (139, *Obs. 1*; 64, *b*).
 Shout *n.* תְּרוּעָה רָגָה; to shout רָן (205, 3, 2), הִרְיֵעַ (XIII).
 Show (cause to see), to הִרְאָה, הִרְאָה (XVII); to show kindness עָשָׂה חֶסֶד עִם.
 Shut, to, סָגַר; to shut up, restrain עָגַר, כָּלַא (XIV).
 Sick חָלָה (p. 40, footnote 1; 81, *b*); to be sick חָלָה (XVI, VI).
 Sickle חֶרֶמֶשׁ.
 Side צִלְעַ (const. צִלְעַ), יָרֵכָה (140; XXVIII); at the side of אֵצֶל (101, 1); on the other side, or on this side עָבֵר (*see also* 108).
 Sign *n.* אוֹת *c.*, *pl.* אוֹתוֹת.
 Silent, to be דָּמָם (205, 3, 2), הִחְרִישׁ (VI).
 Silver כֶּסֶף (1).
 Simple-minded, to be פְּתוּחַ (XVI); simplicity פְּתִי (210).
 Sin *n.* חַטָּא (132, *Obs. 2*); חַטָּאת *f.*, *pl.* חַטָּאוֹת; sinner חַטָּא; to sin חָטָא (VI, XIV).
 Sing, to שָׁיר (XII).
 Sink, to טָבַע.
 Sister אחות.
 Sit down, to יָשַׁב (188).
 Six שֵׁשׁ (XXIX); sixth שֵׁשִׁי.
 Skin עוֹר.
 Slain הָלָל (XXVIII).
 Slander *n.* רִבְיָה.
 Slaughter *n.* מִנְסָה, מִקְדָּה.
 Slay, to, הָרַג, רָצַח, שָׁחַט; to slay a sacrifice זָבַח.
 Sleep *n.* שָׁנָה (XXVIII: *see also* Exerc. 26, Note 1); deep sleep תַּרְדֵּמָה; to sleep, fall asleep יָשַׁן (188, III, *a*); sleeping יָשָׁן (126, *b*).
 Slip off, to נָשַׁל (XVIII); to cause to slip סָלַח.
 Slow אָרֶךְ (XXVIII; 139, *Obs. 1*).
 Slumber *n.* חֲנֻמָּה; to slumber נִים (XII).
 Small צָעִיר, קָטָן, קָטָן (*scm.* קִטְנוֹת; 212, Note 3), צָר.
 Smash, to שָׁטַח.
 Smite, to נָגַע (202, *Obs. 1*), נָגַח (XVIII), הִכָּה, הִכָּה (*see under* נָגַח *in Vocabulary I*).
 Smoke עָשָׁן (XXVII).
 Snare *n.* פֶּה; to snare birds נָקַשׁ; to lay snares נָקַשׁ.

Snatch (deliver), to **הֶצִיל** (XVIII).

Snow **שֶׁלֶג**.

Snuffers, tongs **מְלַקְחִים** (140).

So **כֵּן**.

Sojourn, to **גָּר** (VII), sojourner

גֵּר, גָּר.

Soldier (man of war) **אִישׁ מִלְחָמָה**
(80, 2; 144, Note).

Son **בֶּן** (144), **בֵּלִיד** (XXVII).

Song **שִׁירָה, שִׁיר**.

Soul **נֶפֶשׁ** (1) *c.* (135, *Obs.* 3).

Sound *n.* **קוֹל** (67, *Obs.* 1).

South **נֹגֵב** (209, *Rem.* 2).

Sow (seed), to **זָרַע**.

Span *n.* **פָּרָה**.

Spare, to **הִסִּיל**, **חָסַם** (191, *Note*).

Speak, to **דִּבֶּר** (169, 2).

Spear *n.* **חֲנִית**.

Spirit *n.* **רוּחַ**, *pl.* **רוּחוֹת** (12, 2),
נְשָׁמָה (XXVIII).

Splendour **הִתְאֲדָרָה** (1), **צָבִי** (210).

Spoil, booty **שָׁלַל** (XXVII); to
spoil, despoil **בָּזַז, שָׁלַל** (205,
3, 2).

Spot, mark, stain, blemish **מַם**,
מִנְעָה (2); spotted **בָּרִיד** (212,
Note 3).

Spread out (metal, &c.), to **רָקַע**;
to spread out (a cloth &c.)
רָצַע, פָּרַשׁ (203, *a*).

Spring (of water) **עֵיִן** (211),
נָחַל.

Sprinkle, to **זָרַק**.

Sprout, bud *n.* **פָּרוּחַ** (2), **צִמְחָה** (2);

to sprout, flourish, **פָּרַח, צִמְחָה**.

Spy out, to **רִגַּל**; a spy **מְרַגֵּל**
(XXIII).

Stable, stall *n.* **אָבוּס**.

Staff, rod **שֵׁבֶט** (XXIV), **מַטֵּל** (XXIII),
מִטְשָׁה (81, *b*; 93, 3).

Stain: *see* spot.

Stand, to **עָמַד** (VI), **הִתְאָצַב**, **קָם**
(XII), **קָצַב** (203, *a*).

Stature **קוֹמָה**.

Statute, ordinance **חֹק** (212),
הֲקָה.

Steal, to **גָּנַב**.

Still, yet *adv.* **עַד** (106).

Stir up, to **סָכַסֵּךְ** (191, 7), **הִסְתִּיתָ**
(203, *Note*).

Stone **אֶבֶן** (I) XXIV.

Store up, to **צָבַר**.

Stork **הִסְתִּידָה**.

Storm *n.* **טֶעֶר** (XXIV).

Straight, to be **יָשָׁר** (189; *see*
also 200).

Strange, a stranger, **זָר, נָכְרִי**,
גֵּר, נָכַר.

Straw **תָּבָן**.

Stream *n.* **נָחַל** (XXIV).

Street **שׁוּק**.

Strength **כֹּחַ** (12, 2), **נְבוּיָה**, **עֹז**
(212), **מָאֵד**, (211), **חֵיל**; to
strengthen: *see under* strong.

Stretch out, to **נָטַח** (*see Vocab.* I);
stretched out **נָטַח** (66).

- Strike: *see* smite; stroke, blow
 מַנִּיחַ (XXIV), מַנִּיחַ.
- Strong מְצוֹק (XXVII), מְצוֹק (XXVI),
 מְצוֹ (212); to be strong מְצוֹק,
 מְצוֹ (in all these
verbs, Piël means to streng-
then), מְצוֹ (205, 3, 2).
- Stronghold מְצוֹר, מְצוֹר.
- Stumble, to מְשָׁל — *Ni.*; stum-
 bling-block מְכַשּׁוֹל.
- Style, pen עֵט.
- Substance (property, wealth)
 הוֹן, רְכִישׁ.
- Suck, to נָקַק; to suckle הִינִיק
 (189).
- Summer קֵץ.
- Sun שֶׁמֶשׁ (2) (XXIV).
- Supplication תַּחֲנוּנִים, תַּחֲנוּנָה.
- Support, to מָצַד, מָצָן.
- Surely, certainly אָכֵן: *see also*
 125, 1; and 196.
- Surround, to: *see* סָבַב in *Vocab. I.*
- Swear, to נִשְׁבַּע.
- Sweet מְחֻקִּים, *pl.* מְחֻקִּים.
- Swift *adj.* קָל (212); to be swift
 קָלָל (205, 3, 2).
- Sword חֶרֶב (1), *pl.* חֶרְבוֹת (64, c;
 135, *Obs. c.*; XXIV).
- Syria, Syrians אַרָם.
- Table שֻׁלְחָן, *pl.* הוֹ (67, *Obs. 1.*);
 tablet לִיחָה, *pl.* לִיחָה (67,
Obs. 1.).
- Take, to לָקַח (202, *Obs. 2.*) לָבַד;
 to take away אָסַף (136).
- Talent (of money) כֶּכֶר (143, 4).
- Tall גָּדוֹל, רָם (XXVI).
- Tamarisk tree אֶשֶׁל.
- Tarry, to אָרַר = *Pi.* (VI).
- Taste *n.* טַעַם (1) XXIV.
- Teach, to הוֹדִיעַ, אָלַם, לָמַד (X,
 VIII), הוֹרָה (X, XVI).
- Tear (rend), to קָרַע, טָרַף; to
 tear out (hair) מָרַס.
- Tears דִּמְעָה.
- Teat, breast שָׁד (140).
- Tell, to הִגִּיד (XIX).
- Ten עָשָׂר (XXX); tenth עֲשִׂירִי; to
 give a tenth, tithe עָשָׂר (170,
Obs. 2.), — *more rarely* עָשָׂר
 (109, *Obs. c.*).
- Tender, to be רַכָּךְ (205, 3, 2).
- Tent אֹהֶל (137, *Obs.*); to move
 or pitch a tent אָהַל (109,
Obs. c.).
- Terrible מְרָא; to terrify רָגַע,
 בָּהַל (VII), הִרְגִּיז, עָרַץ; to be
 terrified עָרַץ, נִבְהַל, חָתַח
 (205, 3, 2); terror חֲתָח.
- Testimony עֵדָה (XXVIII).
- That *dem. pron.* הִיא, הוּא (84,
 3); that *conj.* כִּי (219, *Note*);
 that *rel.* אֲשֶׁר (222 ff.); in
 order that לְמַעַן &c. (117, 7;
 219).
- Then (at that time) אָז (117,

Obs.); then (in that case,—
after a condition) אוֹרֵךְ (221).
Thence מִשָּׁם.
There (in that place) שָׁם; there
is יֵשׁ; there is not אֵין; there-
fore לִכֵּן, עַל־כֵּן.
Thicket סִבְכָּה (132, *Obs.* 4).
Thing דָּבָר (XXVII); anything
מֵאֲמָרָה; nothing (*see* 213,
VI. 2).
Think, to חָשַׁב, חָשָׁה (XVI).
Thirsty *adj.*, or *v.* to be thirsty
צָמָא (III, *Obs.*; XIV).
Thither שָׁמָּה.
Thorn, thorns קִיץ.
Thought *n.* מַחְשָׁבָה (135, *Obs.* 1),
יָצָר (XXIV).
Thousand אֶלֶף (1) XXIX.
Three שְׁלֹשׁ (XXIX); third שְׁלִישִׁי;
divide into three שְׁלֹשׁ (170,
Obs. 2): thrice (*see* 154, *b*).
Thresh corn by treading, to
דָּרַשׁ (XII); threshing-floor דֶּרֶךְ
(XXIV; 67, *Obs.* 1).
Threshold סָף, *suff.* סָפִי (212).
Throne כִּסֵּא (XXIII).
Through (by means of) בְּיַד
(*lit.* by the hand of).
Throw, to הוֹרֵד, הוֹשִׁילָה (X, XVI);
to throw down, cast down
הוֹשִׁיל (XVIII).
Thrust through, to דָּקַר; to thrust
out מָדָה — *Hi.* הוֹדִיחָה (XVIII).

Thus כֹּכָה, כֹּחַ.
Till (cultivate), to עָבַד.
Till, until *prep. and conj.* עַד
(101, 2; 219).
Time עֵת (212); time repeated
פְּעָם (154, *b*); appointed time
מוֹעֵד.
Timid, afraid חָרַד (XXVII).
Tired (wearied), to be רָגַע, רָעָה
(188, III, *a*).
Tithe, to: *see under* ten.
To אֶל- (101, 2), לְ (102 ff.).
Together יַחַד (215, 1), יחדוֹר,
כְּאַחַד (215, 4).
Toil (labour) *n.* עֲצָב, עָמַל (XXVII);
to toil רָגַע (188, III, *a*).
Tongs: *see* snuffers.
Tongue לָשׁוֹן *c.*, *pl.* לוֹ (XXVII).
Tossed, to be סָעַר.
Totter, to מוֹס (XII).
Touch, to נָגַע (202, *Obs.* 1).
Towards אֶל- (101, 2): *see also*
209, *c*.
Tower מִגְדָּל (143, 4).
Transfer, to: *see under* סָבַב *in*
Vocabulary I.
Transgress, to פָּשַׁע; trans-
gression פְּשָׁע (2) XXIV.
Tread, trample with the foot
דָּרַשׁ, דָּרַס, בָּרַס (XII).
Tree עֵץ.
Tremble, to רָעַשׁ, רָגַע, רָגַז,
חָלַל (XII).

Trespass-offering אֲשָׁם (XXVII).

Tribe שֵׁבֶט (XXIV).

Tribute מַס (212).

Troop גִּדּוּד.

Trouble *n.* צָרָה, עָמַל (XXVII),

עָנִי (210); to be in trouble

צָרָר (205, 3, 2).

Truly אָמֵן, אָבֵל, אֲמֵנָם.

Trumpet שׁוֹפָר, *pl.* חוּז (67, *Obs.* 1),

חֲצִצְרָה.

Trust, to בָּטַח, הֶאֱמִין (VI), חָסָה

(VI, XVI); trusty נֶאֱמָן.

Truth אֱמֻתָּה (212, *Note* 2).

Try (test), to בָּחַן.

Tumult תְּרוֹמָה.

Tunic כְּתוֹנֶת and כְּלוּתָה (XXV).

Turn (change), to הִסָּף (VI); to

turn aside סָרָה (191, 8, *Obs.*),

נָסָה (*see Vocabulary* I); to

turn one's self פָּתָה (XVI),

סָבָב (XX).

Turtle-dove תוֹר.

Twilight נֶשֶׁחַ (2).

Two שְׁנַיִם (XXIX); twenty עֶשְׂרִים

(149, *a*); twice (*see* 154, *b*).

Uncircumcised עָרֵל (XXVII).

Unclean *adj.*, and *v.* to be unclean טָמֵא (111, *Obs.*).

Under *prep.* תַּחַת (101, 3; *see* 108, *Obs.*).

Understand, to בִּין (XII), הִשְׁתַּבֵּל;
understanding *n.* בִּינָה.

Ungodly רָשָׁע, חָזָק (XXVII).

Unleavened cake מִצָּה (XXVIII).

Unless: *see* 220.

Upper עֲלִיוֹן.

Upright (*morally*) יָשָׁר, יָדָם, יָדָם.

Upwards מַעֲלָה (209, *c*).

Usury (interest) תִּרְבִּיתָה.

Valley נָחַל (XXIV), עֲמָק, גֵּיא (35, *Obs.*), גֵּיא.

Vainly, in vain הֶזֶם (215, 4);

vanity הִבָּל (XXIV); something

vain שָׁוָא (35, *Obs.*).

Vengeance נָקָמָה (XXVIII), נָקָמָה

(XXVIII); to take vengeance

נָקַם (XIX), נָקַם (XIV).

Verily: *see* truly.

Very, *adv.* מְאֹד.

Vessel כֵּלִי (144).

Village הָצֵר (XXVIII).

Vine גֶּפֶן (1); unpruned vine

קָדִיר; vineyard כֶּרֶם (1) XXIV.

Virgin בְּתוּלָה.

Vision מַרְאֵה, מַחְזָה (81, *b*; 93,

3), חֲזוֹן (XXVI).

Visit, to פָּקַד.

Voice קוֹל, *pl.* חוּז (67, *Obs.* 1).

Vow *n.* נֶדָר (XXIV); to vow נָדָר
(XV); *see* 114, *Obs.* 2.

Wait (expect), to תָּקַה (XVI).

Walk, to הִלָּךְ, הִתְהַלֵּךְ (*cf. Fr.*
se promener).

- Wall (of a city) **הוֹמָה**; wall (of a vineyard; or a dividing wall) **גִּדָּר**; to make a wall **גִּדָּר**.
- Want (lack), to **חָסַר** (182, *Obs.* 2).
- War *n.* **מִלְחָמָה** (135, *Obs.* 1; XXVIII); warrior **גִּבּוֹר** (*see also* soldier).
- Warm, to be **חָמִים** (205, 3, 2).
- Wash (the body), to **רָחַץ**; to wash (clothes) **כָּבַס** (169, 2).
- Waste, desolate *adj.* **חָרֵב**; to lay waste **שָׂדֵד** (XX); to be laid waste **חָרֵב שָׂמִים** (205, 3, 2).
- Watch (be sleepless), to **שָׁקַד**; to watch (keep, guard) **שָׁמַר**, **נָצַר** (XVIII).
- Water **מַיִם** (68, *Obs.* 2; 144).
- Way **דֶּרֶךְ** (1) *c.*, **אַרְצָה** (XXIV) *is poetic.*
- Weak **חַל** (212), **רַעָה** (139, IV).
- Wealth **חֵיל**, **הוֹן**, **רִכְשֵׁי**.
- Weapon **כְּלִי** (144).
- Weary, to be **יָגַע** (188, III. *a*); to weary (*caus.*) **הוֹגִיעַ** (X, VIII).
- Week **שָׁבִיעַ**, *pl.* **זֹה**.
- Weigh, to **שָׁקַל**; weight **מִשְׁקָל**.
- Well *n.* **בְּאֵר** *fem.*, *pl.* **זֹה**.
- West **אַחֲרֵי**, **יָם**; westward **יָמָה** (209, *c*); on the west **מִיָּם** (p. 205, footnote 1).
- What? **מָה** (88); what (*i. e.* that which &c.),—*see* 205.
- Wheat **חֶטֶה** (143, 3).
- When? **מָתַי**; when **כִּי** (117, 5), **כַּאֲשֶׁר**, **כִּי** (124).
- Where? **אַיָּה**, **אַי** (XXX); wherefore? (*see why?*).
- Whip *n.* **שׁוֹט**.
- Whirlwind **סִעָרָה**, **לָעָר**, **סִיפָה**.
- White **לָבָן** (XXVII); to be white **הִלְבִּין** (172, 3).
- Whither? **אַנָּה** (209, *c*).
- Who? **מִי** (87); who, which (*rel.*) **אֲשֶׁר** (223).
- Whole **כָּל**, **קָצָה** (139, IV).
- Whoredom **זִנְיָה** (143, 2. *a*).
- Why? **מַדּוּעַ**, **לָמָּה**, **לָמָּה** (p. 72, footnote 1), **מָה** (87, 2), **עַל־מָה**.
- Wicked **רָשָׁע**; wickedness **רָעָה**, **רָשָׁע** (XXIV), **רָשָׁעָה** (XXV); to act wickedly **רָשָׁע הָרַע** (XXI).
- Widow **אַלְמָנָה** (XXVIII); widowhood **אַלְמָנוּתִים** (143, 2, *a*); widow of a brother **יְבָמָה** (XXV).
- Wield: *see* handle.
- Wife **אִשָּׁה** (144).
- Wild beast **חַיָּה**.
- Wilderness **מִדְבָּר** (XXVI).
- Willing *adj.* **קָרִיב**; to be willing **אָבָה** (186), **הוֹאִיל** (X), 200, *c*.
- Wind **רוּחַ** *c.*, *pl.* **רוּחוֹת**; *see also* whirlwind.



- Wine יַיִן (211); new wine, must תִּירוֹשׁ.
- Wing כָּנָף (140, *a*), אָבֵר (XXIV).
- Wipe out, to מָחָה (XVI).
- Wise חָכָם (XXVII); wisdom חִכְמָה (p. 15, footnote; XXV); to be wise חָכַם (VI).
- With עִם (104), אִתּוֹ (XXX); within, inside מִבְּתֵרָה (p. 205, footnote 1); without, outside מִחוּץ.
- Withhold, to מָנַע.
- Witness *n.* עֵד.
- Woel רוֹי.
- Woman אִשָּׁה (144).
- Womb בֶּטֶן (2), רֶחֶם (1) XXIV.
- Wonderful מְפָלָא; to act wonderfully,—*see* 200, *a*.
- Wood (timber) עֵץ; wood (a forest) יָעַר (XXIV); thick wood הָרָשׁ.
- Wool צֶמֶר (1) XXIV.
- Word דְּבַר (XXVII), מִלָּה (*a poetic term*), *pl.* מִלִּים, מִלֵּין (67, *Obs.* 1; 141, *Obs.*).
- Work מַעֲשֶׂה, מַעַל (137, *Obs.*), מַעֲלָה; appointed work, business מְלָאכָה (*const.* מְלֻאכָה 135, *Obs.* 1); to work עָבַד.
- Worn out בָּלָה (139, IV; p. 40, footnote 1).
- World (as inhabited) תֵּבֵל.
- Worship, to הִשְׁתַּחֲוָה (173, 3; XVII).
- Wound *n.* מַכָּה; to wound הָלַל.
- Wrath חֲמָה (XXVIII), זַעַם (XXIV), עֲבָרָה (XXV), אָה (212, *Note* 2).
- Wretched עָנִי (XXVII).
- Write, to כָּתַב.
- Year שָׁנָה (XXVIII; 143, 4; Exercise 26, *Note* 1).
- Yet (still), עַד (106).
- Yoke (of bondage) עַל (212); yoke (a pair) צֶמֶד (2) XXIV.
- Young צָעִיר (XXVII), קָטָן, קִטָּן (*pl.* קִטְּנִים; 212, *Note* 3); young man נָעַר (XXIV), בָּחוּר.
- Youth (period of life) בְּחָרִים, בְּחָרוּת, נְעָרִים, נְעוּמִים (143, 2, *b*).
- Zeal קָנָא; to be zealous קָנָא (XIV).

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